

THE
T H E A T R E
O F
G O D S J U D G E M E N T S :

Wherein is represented the admirable Justice of
G O D against all notorious sinners, great and small, specially
against the most eminent Persons in the World, whose
exorbitant power had broke through the barres of
Divine and Humane Law.

Collected out of Sacred, Ecclesiasticall, and Pagan
Histories by two most reverend Doctors in Divinity,

T H O M A S B E A R D of *Huntington*, and
T H O . T A Y L O R, the famous late
Preacher of *Mary Aldermanbury*
in L O N D O N.

The incomparable use of this Book for Ministers and
and others is largely expressed in the Preface.

The fourth Edition, With Additions.

God bath Woollen feet, but Iron bands. Aug.



L O N D O N,
Printed by *Susan Islip*, and are to be sold by
Mary Heron. An. Dom. MDCXLVIII.



To His Highnesse

JAMES

Duke of YORK.

SIR,



IN the lowliest posture of Humility these *Historicall* Examples, extracted out of the choicest Authors both Ancient and Moderne by two learned Doctors, are presented to Your Highnesse ; Neither would they presume to put themselves under so high a Patronage, did I not humbly conceive, that being *Historicall* Peeces, they might be fit for Your Highnesse perusall, *History* being the properst and and most advantagious Study that Princes can apply themselves unto, because it containes examples of all sorts ; In *History Brave* men stand as *Marble Statues* erected in the Temple of Immortality, and *Bad* men as Malefactors upon Gibbets, expos'd to the publick view of the world to all Posterity. Although Your Highnesse hath a Royall Father for an incomparable living Pattern of all the

The Epistle Dedicatory.

Cardinall Vertues with their Attendants, (which
breaking through these late Clouds of Civill Confu-
sions) shin'd with an advantage of lustre to the won-
derment of the world) as also against any thing that
may have the least vicinity with Vice, to imitate,
yet, humbly under favour, variety of Examples,
as of Witnesses in Law, cannot doe amisse, the
one for confirmation of Truth, the other for di-
rection of Life ; In which opinion I rest,

Your Highnesse most Humble,
and
most obedient Servant,

M. HERON.



THE PREFACE.



F to avoid and eschew vice (according to the saying of the Poet) be a chiefe vertue, and as it were the first degree of wisdom; then it is a necessary point, to know what vice and vertue is, and to discern the evill and good which either of them bring forth, to the end to beware lest we dash our selves unawares against vice in stead of vertue, and be caught with the deceitfull baits thereof. For this cause the great and famous Philosopher, about to lay open the nature of Morall vertues (according to that knowledge and light which nature afforded him) contented not himselfe with a simple narration of the properties, essence, and object of them, but opposed to every vertue on each side the contrary and repugnant vice; to the end that the sight of them, being so out of square, so hurtfull and pernicious, vertue it selfe might be more admirable, and in greater esteem. And for this cause also God himself, our soveraigne and perfect Law-giver, that he might fashion and fit us to the mould of true and solid vertue, useth oftner negative prohibitions then affirmative commandments in his Law; to the end above all things to distract and turne us from evill; whereunto we are of our selves too too much inclined. And as by this, meane sin is discovered and made knowne unto us, so is the punishment also of sin set before our eyes, by those threatnings and curses which are there denounced: to the end that whom the promises of life and salvation could not allure and perswade to doe well, them the feare of punishment (which followeth sin as a shadow doth the body) might bridle and restraine from giving them over to impiety. Now then if the very threatnings ought to serve for such good use, shall not the execution and performance of them serve much more? to wit, when the tempest of Gods wrath is not onely denounced, but also throwne downe effectually upon the heads of the mighty ones of the world, when they are disobedient and rebellious against God. And hereupon the Prophet saith, *That when Gods judgements are upon earth, then the Inhabitants learne justice.* And doubtlesse it is most true, that every one ought to reap profit to himself by such examples, as well them which are presented daily to their view by experience, as them which have been done in times past, and are by benefit of History preserved from oblivion. And in this regard History is accounted a very necessary and profitable thing, for that in recalling to minde the truth of things past, which otherwise would be buried in silence, it setteth before us such effects (as warnings and admonitions touching good and evill) and layeth vertue and vice so naked before our eyes, with the punishments or rewards inflicted or bestowed upon the followers of each of them, that it may justly bee called an easie and profitable Apprentiship or Schoole for every man to learne to get wisdom at another mans cost. Hence it is that History is termed of the ancient Philosophers, *The record and register of Time, the light of Truth, and the mistresse and looking-glasse of mans life*: insomuch as under the person of another man it teacheth and instructeth all those that apply their mindes unto it, to governe and carry themselves vertuously and honestly in this life.

Wherefore they deserve great praise and commendation, that have taken paines to inroll and put in writing the memorable acts and occurrents of their times, to communicate the same to their posterity : for there the high and wonderfull works of God doe most clearely, and as it were to the view, present themselves, as his justice and providence : whereby albeit hee guideth and directeth especially his owne, to wit, those that in a speciall and singular manner worship and trust in him (as by the sacred Histories, touching the state and government of the ancient and Primitive Church, it may appeare) yet hee ceaseth not for all that to stretch the arme of his power over all, and to handle and rule the prophane and unbeleeving ones at his pleasure ; for he hath a soveraign Empire and predominance over all the World; And unto him belongeth the direction and principall conduct of humane matters, in such sort that nothing in the world commeth to passe by chance or adventure, but onely and alwayes by the prescription of his will ; according to the which he ordereth and disposeth by a strait and direct motion, as well the generall as the particular, and that after a strange and admirable order. And this a man may perceive, if he would but mark and consider the whole body, but especially the end and issue of things : wherein the great and marvailous vertues of God, as his bounty, justice, and power, doe most clearely shine ; when he exalteth and favoureth some, and debaseth and frowneth upon others, blesteth and prospereth whom hee please ; and on the contrarie, curseth and destroyeth whom he please, and that deserve it. It is hee also which erecteth principalities, and which maintaineth Common-wealths, Kingdomes, and Empires, untill by the sum and weight of their iniquities they sink themselves into ruine and destruction. And herein is he glorified by the execution of his most just and righteous judgements, when the wicked after the long abuse of his lenity, benignity, and patience, doe receive the wages and reward of their iniquities. In this (I say once again) shineth out the wonderfull and incomprehensible wisdom of God, when by the due ordering of things so different and so many, hee commeth still to one and the same marke which hee once prescribed, to wit, the punishment of the world according to their demerits. And this same is most manifest and apparant even in the Histories of prophane Writers, albeit in their purpose it was never intended nor thought upon, nor yet regarded almost of any that read the same ; men contenting themselves for the most part with the simple recitall of the story, therein to take pleasure and passe away time, without respecting any further matter : Notwithstanding, the true and principall use of their writings ought to be, diligently to marke the effects of Gods Providence, and of his justice, whereby to learne to containe our selves within the bounds of modesty and the feare of God ; seeing that they which have carried themselves any thing uprightly in equity, temperance, and other naturall vertues, have been in some sort spared : and the rest (bearing the punishment of their iniquities) have falne into destruction.

This consideration ought to perswade every man to turne from evill, and to follow that which is good, seeing that the Lord sheweth himselfe so incensed against all them which lead a wicked, damnable, and perverse life. And this is the cause why I, having noted the great and horrible punishments wherewith the Lord in most righteous judgement hath scourged the world for sin, according to that which is contained as well in sacred as prophane

phane Histories ; having gathered them together, and sorted them one after another in their severall rooms, according to the diversity of the offences, and order and course of time, which as neare as I could I endeavoured to follow, to the end to lay downe, as it were in one Table, and under one Aspect, the great and fearefull judgements of God upon them that have rebelled or repugned his holy will. And this I do not with purpose to comprehend them all (for that were not onely difficult but impossible) but to lay open the most notable & remarkable ones that came to my knowledge ; to the end that the most wicked, dissolute, and disordered sinners, that with loose reines runne fiercely after their lust, if the manifest tokens of Gods severity presented before their eyes doe not touch them, yet the cloud and multitude of examples, through the sight of the inevitable anger and vengeance of God upon evill liver, might terrifie and somewhat curb them: Perjurers, Idolaters, Blasphemers, and other such wicked and prophane wretches, with murderers, whoremongers, adulterers, ravishers, & tyrants, shall here see by the mischief that hath fallne upon their likes, that which hangeth before their eyes, and is ready to lay hold of them also. For albeit for a time they sleep in their sins and blindness, delighting in their pleasures, and taking sport in cruelties and evill deeds, yet they draw after them the line wherewith (being more ensnared then they were aware) they are taken and drawne to their finall destruction.

And this may teach and advertise both those that are not yet obstinate in their sins, to bring themselves to some amendment; and those that feare God already, to strengthen and encourage them in the pursuit and continuance in their good course. For if God shew himselfe so severe a revenger of their sinnes that take pleasure in displeasing him, there is no doubt but on the contrary he will shew himselfe bountifull, gracious, and liberall in rewarding all them according to his promise which seeke to please him, and conforme their lives unto his will. Great and small, young and old, men and women, and all other, of what degree and condition soever, may here learne at other mens charges, how to governe themselves in duty towards God, and betwixt themselves, by a holy and unblameable life in mutuall peace and unity; and by shunning and eschewing sin, against the which God (a most just Judge) powreth forth his vengeance, even upon the heads of them that are guilty thereof. Beside, here is ample matter and argument to stop the mouthes of all Epicures and Atheists of our age, and to leave them confounded in their errors, seeing that such and so many occurrents and punishments are manifest proofs, that there is a God above that guideth the stern of the world, and that taketh care of humane matters, & that is just in punishing the unjust and malicious. Againe, whereas so much evill, and so many sins have reigned and swayed so long time, and do yet reign and sway upon the earth, we may behold the huge corruption and perversity of mankinde, and the rotten fruits of that worme-eaten root, *Originall sin*: when we are not directed nor guided by the holy Spirit of God, but left unto our owne nature. And hereby true faithfull Christians may take occasion so much the more to acknowledge the great mercy and singular favour of God toward them, in that they being received to mercy, are renewed to a better conversation of life then others. In brief, a man may here learne (if he be not altogether void of judgement and understanding) to have sin in hatred and detestation, considering the wages and reward thereof; and how

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the

the justice of God pursueth it continually, even to the extreamest execution, which is both sharp and rigorous.

Touching the word *Judgement*, I have imitated the language of Holy Scripture: wherein as the Ordinances and Commandements of God are called Judgements, because in them is contained nothing but that which is just, right, and equall: so likewise the punishments inflicted by God upon the despisers of his Commandements are called by the same name, as in *Exod. 6. 6.* & *Chron. 20. 12.* & *22. 8.* *Ezech. 5. 8.* & *11. 9.* and elsewhere, because they also are as just as the former, proceeding from none other fountaine save the most righteous judgement of God; whereof none can complaine but unjustly.



The Names of the Authors from whom the most part of the Examples contained in this book are collected.

M oses and other sacred Writers.	<i>Iustinus.</i>	<i>Iohan. Wierus.</i>
<i>Tertullian.</i>	<i>Entropius.</i>	<i>Platina. Naclerus.</i>
<i>Cyprian.</i>	<i>Lampridius.</i>	<i>Vincentius.</i>
<i>Eusebius.</i>	<i>Spartianus.</i>	<i>Hugo Cluniacensis.</i>
<i>Socrates. Theodoret.</i>	<i>Flavius Vopiscus.</i>	<i>Benno Balens.</i>
<i>Sozomenes.</i>	<i>Cuspinianus.</i>	<i>Gagninus.</i>
<i>Nicephor. Rufinus.</i>	<i>Orosius.</i>	<i>Paulus Amilius.</i>
<i>Suidas.</i>	<i>Aimoinus.</i>	<i>Discipulus de Tempore.</i>
<i>Chrysostome.</i>	<i>Gregor. Taronensis.</i>	<i>Acts and Monuments.</i>
<i>Luther.</i>	<i>Anton Volsus.</i>	<i>Carion. Chronicon.</i>
<i>Illyricus.</i>	<i>Paulus Diaconus.</i>	<i>Beza.</i>
<i>Herodotus.</i>	<i>Luitprandus.</i>	<i>Iosephus.</i>
<i>Thucydides.</i>	<i>Olaus magnus Gothus.</i>	<i>Manlii Collectanea.</i>
<i>Dion. Halycarnassens.</i>	<i>Sabellicus.</i>	<i>Stow Chronica.</i>
<i>Diodorus Siculus.</i>	<i>Anton. Panormitanus.</i>	<i>Froissard.</i>
<i>Polybem. Plutarch.</i>	<i>Æneas Silvius.</i>	<i>Enguerran de Monstrel.</i>
<i>Herodian. Dyon.</i>	<i>Ravifinus.</i>	<i>Philip de Comines.</i>
<i>Procopius.</i>	<i>Hieronymus Marinus.</i>	<i>Nicholas Gilles.</i>
<i>Jornandes.</i>	<i>Alexander ab Alexandro.</i>	<i>Gnecciardine.</i>
<i>Agathinus.</i>	<i>Petrus Pramonstratensis.</i>	<i>Paulus Iovius.</i>
<i>Ælianus.</i>	<i>Adich. Ritus Neapolitanus.</i>	<i>Benzo in Milanois.</i>
<i>Tit. Livius.</i>	<i>Fulgosius.</i>	<i>Iob. Fincelius.</i>
<i>Salustius.</i>	<i>Fran. Picus Mirandula.</i>	<i>Centurie Magdeburg.</i>
<i>Suetonius.</i>	<i>Bembus.</i>	<i>Abbas Vrißburgensis.</i>
<i>Corn. Tacitus.</i>	<i>Antonius Bonfinus.</i>	<i>Philippus Melancthon.</i>
<i>Ann. Adarcellinus.</i>	<i>Mansternus.</i>	<i>Sleidannus.</i>
		<i>Languet. Chronica.</i>



The first Booke,

OF THE WORTHY AND MEMORABLE HISTORIES

of the great and marvellous Iudgements
of God sent upon the World for their mis-
deeds against the Commandements of
the first and second Table.

CHAP. I.

*Touching the Corruption and Perversity of
this World, how great it is.*



Ven as one that taketh pleasure to be-
hold a pleasant and delightfome place, a piece of
ground covered and painted with all manner of fine
flowers, a garden decked, and as it were cloathed with
exquisite plants and fruitfull trees, is much grieved
so soone as he perceiveth all this beauty and pleasure
suddenly to be withered and scorched by the vio-
lence of some outrageous tempest: or if he be constrained to cast his eyes
from them, upon some other place by, all cragged and parched, full of
briers and brambles. In like sort, a man cannot chuse but be sore grieved
and discontent, when hee beholdeth on the one side the wholsome light
of the Sunne, whereby the heavens doe many wayes distill their favours
upon this World, gloriously to advance it selfe: on the other side he per-
ceiveth such an army of thicke clouds and palpable darknesse, from whence
such a number of disorders and hurliburlies do arise, that most strangely
disfigure the face of the whole World: when that he which ought to be
gentle and peaceable, is become mischievous and quarrellous: in stead of
being true and single hearted, disloyall and deceitfull: in stead of being
modest, well governed, and courteous, is proud, cruell, and dissolute: in stead
of serving God, serveth his owne humors and affections: Which kinde
of

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Psal. 14.

Isay. 14.

of behaviour is too common and usuall; for there is not any kind of wickednesse which is not found in this ranke. Vngodlinesse vomiteth up his fury together with injustice, in those men of whom it is said, *There is none that understandeth or seeketh after God: their throat is an open sepulchre, they use deceit in their tongues, the poyson of Aspes is under their lips, they have nothing in their mouths but cursing and bitterness, their feet are swift to shed blood: destruction and misery is in their waies, and they have not knowne the way of peace.* In summe, the feare of God is not before their eyes. From whence it commeth, that being not restrained by any bridle, like untamed colts broke loose, they give the full swinge to their bold and violent affections, running fiercely to all filthinesse and mischief: and being thus enraged, some of them with horrible blasphemies (most villanously) speake and doe in despite of God, and deny him that created them; and sent them into the World: Others are not ashamed to be open forswearers of themselves, violating and breaking every promise, without regard of faith or honesty: Others, as they are of cruell and bloody natures, so they doe not cease to exercise these their natures by outrageous practises: to some of them whoredomes and adulteries are no more esteemed, than as sports and pastimes, whereof they boast themselves: to another sort, couzenings, extortions, and robberies, are ordinary exercises, whereof they make their best occupations. All which evils are so common and so usuall at this time amongst men, that the World seemeth truly to be nothing else but an ocean full of hideous monsters, or a thicke Forrest full of theeves and robbers, or some horrible wilderness wherein the inhabitants of the earth, being savage and unnaturall, void of sence and reason, are transformed into brut beasts, some like Tygres or Lyons, others like Wolves or Foxes, others like Dogges and Swine: *Oh sinfull nation (would the man of God say if hee lived at this houre) a people laden with iniquity, a seed of the wicked, corrupt children, they have forsaken the Lord, they have provoked the Holy One of Israel to anger.* The noble and high minded are proud to disdain the lower, and ready alwaies to smite them, making their countenance pale with vices and oathes: the Magistrate partiall and full of bribes, overthroweth equity: the Merchant covetous and desirous of gaine remembreth not his integrity: nor the labourer his simplicity. And so vertue in most men lyeth buried, piety banished, justice oppressed, and honesty troden under foot: in such sort, that all things being as it were overthrowne and turned upside downe, men speake evill of good, and good of evill, accounting darknesse light, and light darknesse, sowre sweet, and sweet sowre. And by such disorder it commeth to passe, that the most vertuous are despised, whilest naughty-packs and vitious fellowes are esteemed and made much of.

CHAP.

CHAP. II.

*What is the cause of the great overflow of Vice
in this age.*



If wee would consider from whence it is that this great disorder and corruption of manners doth arise, we should finde especially that it is because the world every day groweth worse and worse, according to the saying of our Saviour and Redeemer (Christ Iesus the Sonne of God) *That in the latter dayes* (which are these wherein we live) *Iniquity shall be increased.* And herein wee shall perceive even the just vengeance of God to light upon the malice and unthankfulnesse of men, to whom when hee would draw neere, to doe good unto by offering them the cleere light of his favour, the more they strive to alienate and keep themselves aloofe from him, and are so farre from being bettered thereby, that they shew themselves a great deale more malicious and obstinate than ever they did before: not unlike to those who by nature being bleare eyed, and tender sighted, are rather dazled and dimmed by the Sunne beames, than any wayes enlightened: so men in stead of growing better, grow worse, and every adde some increase to their wickednesse: to whom also many great men give elbow-roome and permission to sinne, whilest justice slumbreth, and the not punishing of misdeeds giveth them liberty and boldnesse to commit their wickednesse: so that some of these mighty ones shew themselves but little better than the other. A mischief to be lamented above the rest, drawing after it an horrible overflow of all evils, and like a violent streame spoyling every where as it goeth: when as they that ought to governe the sterne of the Commonwealth, let all goe at randome, suffering themselves to be rocked asleep with the false and deceitfull lullaby of effeminate pleasures and delights of the flesh; or at least letting themselves be carried headlong by the tempest of their owne strong and furious passions, into imminent danger and shipwrackes: when as their carefull watchfulnesse and modesty, accompanied with the traine of other good and commendable vertues, ought to serve them for saliscables, ankers, masts, and skuttles, whereby to governe and direct the Vessell whose steerfman they are appointed, and those that are their charge, to whom they ought to give a good example of life, and to bee unto them as it were a glasse of vertue: for they are set aloft, as it were upon a stage, to bee gazed at of every commmer. Their faults and vices are like foule spots and scars in the face, which cannot by any means bee hid. And therefore they ought to be carefull to lead an honest and vertuous life, that thereby they might perswade and move the meaner sort of people to doe the like: For it is a true saying of the Philosopher, *Like Prince, like People*; insomuch that every one desireth to frame himselfe according to the humour of his superiour, whose will and manners serve simply for a law to doe vill: to the which men use by taking any occasion too hastily to give themselves over with too much liberty: whereupon followeth an unrecoverable

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ruine, no lesse than the fall of a great house, which for want of pillars and supporters that should uphold it, suddenly falleth to the ground ; so this ship being deprived of her governour, is set loose and layd open to the mercy of the waves, violence of windes, and rage of tempests, without any direction and government : and so the body of man, not having any more the light of his owne eyes, abideth in darknesse all blinded, not able to do any thing that is right and good, but ready every minute to fall into some pit. And this is the perversity and corruption of this world.

CHAP. III.

*That Great men which will not abide to be admonished
of their faults, cannot escape punishment
by the hand of God.*



IN this poore and miserable estate every man rocketh himselfe asleep, and flattereth his owne humour, every man pursueth his accustomed course of life, with an obstinate minde to doe evill : yea many of those that have power and authority over others, according as they are indued and perswaded with a foolish conceit of themselves, make themselves beleve, that for them every thing is lawfull, and that they may doe whatsoever they please ; never imagining, that they shall give up an account of their actions, to receive any chastisement or correction for them ; even as though there were no God at all that did behold them. And being thus abused by this vaine and fickle security, they swimme in their sinnes, and plunge themselves over head and eares in all kinde of security ; giving hearty welcome and entertainment to all that approve and applaud their manners, and that study to feed and please their humour. As contrariwise none lesse welcome unto them, than they that tell them of their faults, and contradict them never so little : for they cannot abide in any case to bee reprooved, whatsoever they doe. And now adayes every base companion will forsooth storme and fume as soone, if hee be reproved of a fault, as if hee had received the greatest wrong in the world : so much is every man pleased with himselfe, and puffed up with his owne vice and foolish vanities. And what should a man doe in this case ? It is as hard to redresse those great mischieses, as if wee should goe about to stop and hinder the course of a mighty streame there where the banke or causay is broken downe : if it bee not by applying extreame and desperate medicines, as to desperate diseases, which are as it were given over by the Physitian, and to the which a light purgation will doe no good. For as for admonitions and warnings, they are not a whit regarded : but they that give them, are derided or laughed to scorne, or reviled for their labours. What must wee therefore doe ? it is necessary that

wee assay by all means to bring these men (if it be possible) to some modesty and feare of God ; which if it cannot bee done by willing and gentle means, force and violence must be used to plucke them out of the fire of Gods wrath, to the end they be not consumed : if not all, yet at least those that are not grown to that height of stubbornnesse, and of whom there is yet left some hope of amendment. For even as when a Captaine hath not prevailed by summoning a city to yeeld up it selfe, he by and by placeth his cannon against their walls, to put them in feare ; in like sort must we bring forth against the proud and high minded men of this world, an army of Gods terrible iudgements throwne downe by his mighty and puissant hand on the wicked, more terrible and fearefull than all the roaring or double canons in the World, whereby the most proud are destroyed and consumed even in this life, all their pride and power, how great soever it be, being not able to turne backe the vengeance of God from lighting upon their heads, to their utter destruction and confusion. And it is manifest by infinite examples. Now because that the nature of man is fleshly, and given to be touched with things that are presented before their faces, or hath been done before time ; it is a more forcible motive to stirre them up, than that which as yet cannot be made manifest, but is to come. Therefore I purpose here to set down the great and fearfull iudgments, wherwith God hath already plagued many in this world, especially them of high degree, whose example will serve for a glasse both for these that live now, or shall live hereafter. And to the end that the justice of God may more cleerely appeare and shew it selfe in such strange events ; before we go any further, we will run over certaine necessary points concerning this matter.

CHAP. III.

How the Iustice of God is more evidently declared upon the mighty ones of this world, than upon any other, and the cause why.



Seeing then that these men are more guilty and culpable of sinne than any other, they deserve so much a more grievous punishment, by how much their misdeeds are more grievous : for doubtlesse, *There is a God that judgeth the earth* (as the Psalmist saith) who as hee is benigne and mercifull towards those that feare and obey him, so he will not suffer iniquity to goe unpunished : *This is hee* (saith the Prophet) *that executeth justice, mercy, and judgement upon the earth* : for if it be the duty of an earthly Prince, to exercise not only clemency & gentlenesse, but also sharpnes and severity, therby by punishing & chastising malefactors, to suppress all disorders in the common-wealth ; then it is very necessary, that the justice of our great God, to whom all soveraign rule & authority belongs, and who is the Iudge over al the world, should either manifest it self in this world, or in the world to come : & chiefly towards them which are in the highest places of account,

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who being more hardened and bold to sin, do as boldly exempt themselves from all corrections and punishments due unto them, being altogether unwilling to be subject to any order of justice or law whatsoever: and therefore by how much the more they cannot be punished by man, and that humane lawes can lay no hold upon them; so much the rather God himselfe becommeth executioner of his owne justice upon their pates: and in such sort, that every man may perceiue his hand to be on them. Let any aduersity or affliction light upon a man of low degree, or which is poore and desolate, no man considereth of it rightly; but talking thereof, men cease not to impute the cause of this poore soules misery, either to poverty, or want of succour, or some other such like cause. Therefore if any such be in griefe, or by chance fallen into some pit and drowned, or robbed and killed in the way by thieves: straightway this is the saying of the world, That it cometh thus to passe, either because he was alone without company, or destitute of help, or not well looked to and regarded: and thus they passe over the matter. But as concerning great men, when they are any way afflicted, no such pretences or excuses can be alleadged; seeing they want neither servants to attend upon them, nor any other means of help to succor them: therefore when these men are overtaken and surpris'd with any great evill, which by no means they can eschew, and when their bold and wicked enterprises are pursued and concluded with strange and lamentable events, in this we must acknowledge an especiall hand of God, who can intangle and pull downe the proudest and arrogantest He that lives, and those whom the world feareth to meddle withall. These proud gallants are they against whom God displayeth his banner of power more openly, than against meaner and baser persons: because these poore soules finde oftentimes to their paines, that they are punished without cause, and tormented and vexed by those tyrants, not having committed any offence at all, to deserve it: whereas (as *Philip Comine saith*) who dare be so bold as to controll or reprehend a King and his favorites, or to make enquiry of his misdeeds: or having made inquisition of them, who dare presume to informe the Iudge therof? who dare stand up to accuse them? who dare sit down to judge them? Nay who dare take knowledge of them? and lastly, who dare assay to punish them? Seeing then in this case, that our worldly justice hath her hands bound behind her from executing that which is right; it must needs be that the soveraigne Monarch of heaven and earth should mount up into his Throne of Iudgement, and from thence give his definitive unchangable sentence, to deliver up the most guilty and hainous sinners to those paines and torments which they have deserved; and that after a strange and extraordinary manner, which may serve for an example to all others.

CHAP. V.

*How all men, both by the Law of God and Nature,
are inexcusable in their finnes.*

Now to the end that no man should pretend ignorance for an excuse, God hath bestowed upon every one a certaine knowledge and judgement of good and evill, which being naturally engraven in the tables of mans heart, is commonly called the Law of Nature, whereby every mans owne conscience giveth sufficient testimony unto it selfe, when in his most secret thoughts, it either accuseth or excuseth him: for there is not a man living, which doth not know in his heart, that he doth an evill deed, when he wrongeth another, although he had never been instructed elsewhere in that point. So, although that in *Tarquinius Superbus* time (*Cicero* saith) there was no written Law established in Rome, forbidding the ravishing and deflowering of wives and virgins, yet the wicked sonne of this *Tarquine* was not therefore lesse guilty of an hainous crime, when contrary to the Law of Nature he violently robbed *Lucrece* of her chastity: for no man can be ignorant, that it is a most grievous crime to lay siege to the chastity of a married woman, with such outrage: and so the whole people of Rome did esteeme of it, as a crime most wicked, strange, and intolerable, and worthy of grievous punishment. Every man knoweth thus much, that hee ought not to doe that to another, which he would not another should do to him: which sentence the Emperour *Severus* made alwaies to bee spoken aloud, and declared by the sound of the trumpet, in the way of advertisement, as often as punishment was taken upon any offendor, as if it were a generall Law pertaining to all men. This is that equity and justice which ought to be ingrafted in our hearts, & whereof nature her self is the schoolmistresse: from this fountaine all humane and civill Lawes are derived: if we had not rather say that they are derived from that true spring of equity, which is in the Law of God, which Law he hath given for a plaine and familiar manifestation of his will, concerning just, holy, and reasonable things, touching the service, honour, and glory, which is due unto himselfe, and the mutuall duty, friendship, and good will, which men owe one to another: whereunto he exhorteth and enticeth every one by faire and gracious promises, and forbiddeth the contrary by great and terrible threatnings (so gentle and mercifull is he towards us, and desirous of our good.) This is that Law which was published before the face of more than six hundred thousand persons, with the mighty and resounding noise of Trumpet, with earthquake, fire, and smoake, and with thunders and lightnings, to make men more attentive to heare, and more prepared to receive it with all humility, feare, and reverence; and also to put them in minde, that if they were disobedient and rebellious, he wanted no power and ability to punish them; for he hath lightning, thunder, and fire, prepared instruments to execute his just vengeance, which no creature under heaven is able to avoid, when

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when by the obstinate transgression of wicked men he is provoked to anger and indignation against them. This is that holy law which hath been set forth by the Prophets; by the rule whereof, all their warnings, exhortings, and reprovings have been squared. To this Law, the onely begotten Son of God, our Saviour and Redeemer Iesus Christ, conformed his most holy doctrine, bringing men to the true use and observation thereof, from which they had declined, and whereof he is the end, the scope, and perfect accomplishment: so that so farre it is that a Christian man may be ignorant of it, and have it in contempt, that none can be counted and reputed a true Christian, if hee frame not his life by the rule thereof; if not fully, yet at least as farre forth as hee is able: otherwise, what a shame and reproach is it for men to call themselves by the name of Gods children, Christians, and Catholiques, and yet to doe every thing clean contrary to the will of God, to make no reckoning of his Law, to lead a dissolute and disordered life, and to be as evill, if not worse than the vilest miscreants and Infidels in the world? God willeth and requireth that he alone should bee worshipped and prayed unto; and yet the greater part of the world are Idolaters, and full of superstition, worship Images, stockes, and stones, and pray to creatures, in stead of the Creator. God forbiddeth us to swear by his name in vaine: and yet what is more rife than that? so that a man can heare nothing else but oaths and blasphemies. Many for the least trifle in the world sticke not to swear and forswear themselves. God forbiddeth theft, murder, adultery, and false witness bearing, and yet nothing so common as backbitings, slanders, forgeries, false reports, whoredomes, couzenings, robberies, extortions, and all manner of envies & enmities. God hath commanded, that we love our neighbours as our selves; but we, in stead of love, hate, despise, and seeke to procure the hurt and damage of one another, not regarding any thing but our owne peculiar profit and advantage. Is not this a manifest and profest disobedience, and intolerable rebellion against our Maker? What childe is there that is not bound to honour and reverence his father? What servant, that is not bound to obey his master, and to doe all that he shall will him? What subject, that is not tied in subjection to his Prince and Sovereigne? Yet there is not one which will not confesse, yea and swear too with his mouth, That God is his Lord and Father. Which if it be true, what is then the cause that in stead of serving and pleasing him, they doe nothing else but displease and offend his Majesty? Is not this the way to provoke his wrath, and stirre up his indignation against them? Is it any marvell if he be incensed with anger, if hee be armed with revenge, and send abroad his cruell scourges upon the earth, to strike and whip it withall? Is it any wonder, if hee pile up the wicked ones on heaps, and shoot out his revengefull arrowes against them, and make them drunken with their owne blood, and make his sword of justice as sharp as a rasor, to punish those Rebels that have rebelled against him? For *vengeance is mine* (saith he) *and belongeth only unto me*. Whosoever therefore he be that followeth the desires and concupiscence of his owne flesh, and this wicked world, and shall lead a life contrary to the instruction and ordinance of the law of God, yea although he never heard thereof, yet is hee guilty thereof, and worthy to be accursed; for so much as his owne conscience ought to serve for a law unto himselfe, by the which he is condemned in those evill actions which hee committeth:

even

even as *Paul* saith, *All that have sinned without the Law, shall likewise perish without the Law.*

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Rom. 2. 12.

CHAP. VI.

How the greatest Monarchs in the World ought to be subject to the Law of God, and consequently the Lawes of Man and Nature.



Very man confesseth this to be true, That by how much the more benefits and dignity he hath received from another, by so much he is the more bounden and beholden to him: now it is so, that Kings and Princes are those upon whom God hath bestowed more plentifully his gifts and graces, than upon any other, whom hee hath made as it were his Lieutenants in the world: for hee hath extolled and placed them above others, and bedecked them with honour, giving them power and authority to rule and raigne, by putting people in subjection to them; and therefore so much the more are they bound to re-acknowledge him againe, to the end to doe him all honour and homage which is required at their hands. Therefore *David* exhorteth them, *to serve the Lord even with reverence.* This then their high and superintendent estate is no priviledge to exempt them from the subjection and obedience which they owe unto God, whom they ought to reverence above all things. *Yee Princes and high Lords* (saith the Prophet) *give you unto the Lord eternall glory and strength: give unto him glory due unto his name, and cast your selves before him to do him reverence.* If they owe so much honour unto God as to their Sovereigne, then surely it must follow, that they ought to obey his voice, and feare to offend him; and so much the rather, because hee is a great deale more strong and terrible than they, able to cause his horrible thunderbolts to tumble upon their heads, they being not able once to withstand his puissance, but constrained very often to tremble thereat. In all that prescription and ordinance ordained and set down by God concerning the office of Kings, there is no mention made of any liberty he giveth them to live after their owne lusts, and to doe every thing that seemeth good in their own eyes: but hee enjoyneth them expressly, to have alwaies with them the booke of his Law, delighteth to reade and meditate therein, and thereby to learne to feare and reverence his name, by observing all the precepts that are contained in that booke. As for civill and naturall Lawes, inso-much as they are founded upon equity and right (for otherwise they were no Lawes) therein they are agreeable to, and as it were dependents on the Law of God; as is well declared by *Cicero* in the first and second booke of his Lawes; for even they also condemne theeves, adulterers, murtherers, parricides, and such like. If then Princes be subject to the Law of God, (as I am about to shew) there is no doubt but that they are likewise subject to those civill Lawes, by reason of the equity and justice which therein is commended unto us. And if (as *Plato* saith) the Lawes ought to be above the Prince, not the Prince above the Lawes, it is then most manifest, that

Psal. 2. 11.

Psal. 29. 1.

Deut. 17. 15.

Dial. 4. de
Legib.

IO

2 Sam. 5.

Herod. lib 3.

Plutarch.

that the Prince is tyed unto the Lawes, even in such sort, that without the same, the government which hee swayeth can never be lawfull and commendable. And if it be true, that the Magistrate is or ought to be a speaking Law (as it is said) and ought to maintaine the authority and credit thereof, by the due and upright administration of Iustice (for if hee did not this, he were a dumbe Law, and without life) how is it possible that he should make it of authority and force with others, if hee despiseth and transgresseth it himselfe? *David* did never assume so much to himselfe, as to desire to have liberty to doe what hee listed in his Kingdome, but willingly submitted himselfe to that which his office and duty required; making, even then when he was installed and established King over the whole Land, a Covenant of peace with the Princes and Deputies of the people: and we know, that in every covenant and bargain both parties are bound to each other, by a mutuall bond to performe the conditions which they are agreed upon. The like is used at the coronation of Christian Kings, whereas the people is bound and sworne to doe their alleagance to their Kings; so the Kings are also solemnly sworne to maintaine and defend true Religion, the estate of Iustice, the peace and tranquillity of their subjects, and the right and priviledges (which are nothing but the Lawes) of the Realme: whereas *David* was by the Prophet *Nathan* reprov'd for the adultery and murder which he had committed, he neither used any excuse, nor alledged any priviledge whereby he was exempted from the rigour of the law to justifie his fact, but freely confessed without any cloake, that he had sinned. Whereby it appeareth of how small strength and authority their opinion and words be, which thinke or affirme that a Prince may dispense with the lawes at his pleasure: by this opinion was the mother in law of *Antonius Caracalla* seduced; who having by her lascivious and filthy allurements enticed her sonne in law to lust, and love her, and to desire her for his wife, perswaded him that he might bring his purpose to passe, and that it was lawfull enough for him, if hee would, though for other it was unlawfull, seeing that hee was Emperour, and that it belongeth not to him to receive, but to give lawes: by which perswasion, that brave marriage was concluded and made up, contrary to the law of nature and nations, and to all honesty and vertue. So it was reported how *Cambyses* tooke his owne sister to wife, whom notwithstanding a little after hee put to death: which thing being not usuall then among the Persians, not daring to enterprize it (although hee was a most wicked man) without the advice of the Magistrates and Counsellors of his Realme, he called them together, and demanded whether it was lawfull for him to make such a marriage or no? to whom they answered freely, That there was no prescript law which did allow of it: yet (that they might sooth him up, fearing to incurre his displeasure) they said further, that though there was no law to command it, yet such a mighty King as hee, might doe what he pleased. In like manner the trencher Philosopher *Anaxarchus*, after that he had told *Alexander the Great* with a loud voice, that hee ought not to feare the penalty of any law, nor the reproach nor blame of any man, because it belonged onely to his office to create lawes for all other to live by, and to prescribe the limits of lawfull and lawlesse things; and that it became him, being a conquerour, to rule like a lord and a master, and not to obey any vaine conceit of law whatsoever; and that what thing soever the King

King did, the same was sacred, just and lawful, without exception. And by this means made his proceedings farre more dissolute and outrageous in many things than ever they were before. *Dion* in the Epitome of *Xiphiline* reporteth, how the Emperours were wont to usurpe this priviledge, to be exempted from all law, that they might not be tyed to any necessity of doing or leaving undone any thing, and how in no case they would endure to be subject to any written ordinances: the which thing is manifest even in the behaviour of the chiefeſt of them, as well in regard of their life and manners, as of the government that they used in their Common-wealths. For first of all, *Augustus Caesar* having kept in his owne hand the office of the *Triumvir* ten yeares (as *Suetonius* testifieth) hee also usurped the *Tribunes* office and authority, and that till his dying day: and likewise tooke upon him the *Censorship*; namely, the office of correcting and governing manners and lawes, if need required: whose successors (a man may truly say for the most part) trampled under their feet all sincere and sacred lawes, by their notorious intemperance, dissoluteneſſe, and cruelties. And yet for all this there wanted not a parasiticall Lawyer, who to please the Emperor his lord and master the better, and to underprop, and as it were seele over with a faire shew that tyrannicall government used by other Emperours; foisted in this as a law amongst the rest, *Princeps legibus solutus est*, That the Prince was exempted from all law. As for that which they alleadge out of *Aristotles* Politiques, it maketh nothing to set a colour upon this counterfeit: (for saith *Aristotle*) If there be any man that excelleth so in vertue above all others, that none is able to compare with him, that man is to be accounted as a God amongst men, to whom no law may be prescribed, because he is a law unto himselfe: all which I grant to be true, if that which was presupposed could take place: for where no transgression is found, there no law is necessary; according as *Saint Paul* said, *The law was not given for the just, but for the unjust and offenders*: but where is it possible to find such a Prince so excellent and so vertuous, that standeth not in need of some law to be ruled by?

Of the like force and strength is that which is written in the first booke of Institutions, tit. 2. the words are these: *The Princes pleasure serveth for a law, because the whole body of the people hath translated all their authority, power, and jurisdiction unto him*. This is spoken of the Romane Emperours, but upon the ground of so slender and silly reason, that upon so weake a foundation it can never stand: for if it be demanded, whether this action of the people, of giving over their right and prerogative to their Prince, be willing or constrained, what answer will they make? If it be by constraint and feare (as it is indeed) who will not judge this usurping of their liberty utterly unjust and tyrannicall, when one man shall arrogate that to himselfe which pertaineth to many, yea to the whole body of the people? And admit that this reason was effectuell, yet the glosse upon the place saith very notably, That the Princes pleasure may be held for a law, so farre forth as that which pleaseth him be just and honest: giving us to know thus much thereby, That every will and pleasure of a Prince may not indifferently be allowed for a law, if it be an unjust and dishonest action, and contrary to the rule of good manners. Moreover, it appeareth by the Customes of many antient people and Realmes, That Princes had never this license given them, to doe what they listed: for let them be never so

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Dan. 6. 8.

so mighty, yea as mighty as *Darius*, under whose raigne the Persian Monarchy was abolished; yet hee must be content (according to the law of the Medes and Persians) not to be able to infringe that law which was by the advice of his Peers and Privy Councell enacted, and by his owne consent and authority established: no, though for *Daniels* deliverance sake, whom he loved, he greatly desired and tooke paines either to disannull, or at least to give a favourable interpretation of it.

Diod. lib. 2. c. 2.

Such in old time was the custome of the Kings of *Aegypt*, not to follow their owne affections in any actions they went about, but to be directed by the advice of their lawes: for they had not so much authority as to judge betwixt man and man, or to levy subsidies and such like by their owne powers; neither to punish any man through choler, or any overweening conceit, but were alwayes tyed to observe justice and equity in all causes: neither did it grieve them so to doe, being perswaded that whilest they obeyed their lawes, nothing could betide them but good.

Thucyd. lib. 1.

The Lacedemonian Kings were in such bondage to the lawes of their countrey, that the Ephori, which were set up to none other end but to be a bridle to hold them backe from doing what they listed, had absolute authority to correct them when they had committed any fault; which subjection nothing displeased King *Theopompus*, as it is apparent by the answer he made his wife, that reproved him once in anger, saying, By his cowardise he would leave a lesse kingdome to his children, than he had received of his Ancestors. Nay (saith he) a greater, forso much as more durable and permanent. *Plutarch* praising the uprightnesse of King *Alcarnenes*, who, for feare to breake the law, refused divers presents that were sent him, bursteth into this speech: O heart worthy of a King, that hath preferred the authority of the law before his owne profit! Where are those fellowes now that cry, Kings pleasures ought to be observed for Lawes, and that a Prince may make a law, but is not subject to it himselfe? And this is that which *Plutarch* saith as concerning that matter, who lived under *Trajan* the Emperour.

Lib. 3. Annal.

Cornelius Tacitus discovering the beginning and originall of the Romane Civill Law, saith, That *Servius* the third King of Rome after *Romulus* and *Numa*, was the only man that most established those lawes, whereunto Kings themselves ought to yeld and be obedient. And admit that the Emperours swayed with great power and authority almost all the world; yet for all their fiercenesse and haughtinesse of minde, *Pliny* durst tell *Trajan*, That an Emperour ought to use to carry himselfe with such good government in his Empire, as if he were sure to give up an account of all his actions: Thou must not (saith hee) desire more liberty to follow thine owne lust, than any one of us doe: a Prince is not set over the law, but the law placed in authority above the Prince. This was the admonition of that heathen man. Likewise *Antonius* and *Severus*, two mighty Emperours, although by reason of an opinion of their owne greatnesse and haughtinesse, wherewith they flattered themselves, bragged that they were not subject to any law; yet they added this clause withall, That notwithstanding they would live according to the direction of the law. This (saith *Theodosius* and *Valentinian*, two no lesse mighty Emperours) is a voice becomming the Royall Majesty and greatnesse of a King, To confesse himselfe to live under a law; and in truth it is a thing of greater importance than

In Panegy.

Lib. 4. tit. 17.

than the imperiall dignity it selfe, to put sovereignty under the authority of law. Amongst many other good lessons and exhortations which *Lewis* that good King gave unto his sonne on his death-bed, this was oneworthy the remembring, how he commanded him to love and feare God with all his strength, and to take heed of doing any thing that should be contrary to his law, whatsoever should befall him; and to provide that the good lawes and statutes of his kingdome might be observed, and the priviledges of his subjects maintained: to forbid Iudges to favour him more than any others, when any cause of his owne came in tryall. Thereby giving us thus much to understand, That every good King ought to submit himselfe in obedience under the hand of God, and under the rule of justice and equity. Wherefore there is neither King nor Keisar that can or ought to exempt himselfe from the observance of sacred and upright lawes; which if they resist or disanull, doubtlesse they are culpable of a most hainous crime, and especially of Rebellion against the King of Kings.

CHAP. VII.

Of the punishment that seised upon Pharaoh King of Egypt, for resisting God, and transgressing the first commandement of the Law.

WE have sufficiently declared in the premisses, that the mightiest potentates of this world are bound to range themselves under the obedience of Gods law: it remaineth now that we produce examples of those punishments that have fallen upon the heads of the transgressours of the same, according to the manner of their transgression, of what sort soever: which that we may the better describe, it behooveth us to follow the order of the Commandements, as the examples wee bring may be fitly referred to any of them. And first we are to understand, that when God said, *Thou shalt have none other Gods before me*, hee condemneth under these words the vanity of men that have forged to themselves a multitude of gods: hee forbiddeth all false Religion, and declareth, That hee would be acknowledged to be the sole and true God; and that we should serve, worship, love, feare, and obey him in and above all things; and whosoever it be that doth otherwise, either by hindring his worship, or afflicting those that worship him, the same man provoketh his heavy wrath to bee throwne upon him, to his utter ruine and destruction. This is the indignation that lighted upon *Pharaoh* King of Egypt, as wee read in the booke of God: who being one of the most puissant Kings of the earth in his age, God chose him for an object to shew his wonderfull power, by the means of horrible plagues and scourges which

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hee cast upon him, and by destroying him with all his armies at the length, as his rebellion well deserved: For he like a cruell Tyrant continuing to oppresse the children of Israel, without giving them any release or breathing time from their misery, or liberty to serve God, although by *Moses* in the name and authority of God (who made himselfe well enough knowne unto him, without the help of any written law) hee was many times instantly urged and requested thereunto: so many judgements and punishments assailed him one in the necke of another, in such sort, that at length he was overtaken and ensnared therewith. First of all, the very waters of *Ægypt* being converted into bloud, proclaimed warre against him: then the frogges which covered the face of the earth, climbed up even to his chamber and bed, and filling every corner of his land, sounded him an alarme: next a muster of lice and gnats, and such other troublesome and stinking creatures, summoned him to combat: an handfull of embers scattered in the aire by *Moses*, were unto him as the strokes of a stone or a shaft, which did wonderfully disfigure their bodies with boyles and most noysome scabbes: afterward the grasshoppers were put in battell array against him, together with the hailestones, horrible thunders and lightnings, wasting and spoyling, and running up and downe grievously through his whole land. After all these bitter blowes, the Tyrant being cut short, and being so besieged on every side with hideous and palpable darknesse, that he could not tell which wayes to turne himselfe, yet would hee not be brought to any reason, but continued obstinate and hardened against God, though all the elements, with heaven and earth, had taken armour together, and conspired his destruction. Therefore while hee remained in this wretched state, Gods Angell punished him in the person of his eldest sonne, which died suddenly in one night, together with all the first borne of *Ægypt*; wherewithall both hee and all his people being greatly moved and grieved, at length gave the Israelites not onely leave, but also hastened them to depart: but anon, as he saw them going, like a man bestraught he ranne after them againe, and pursued them with a mighty army, untill God in the meane while opening a passage for his children overthwart the deep Red sea, attended him in the mid way, where hee surprised and ensnared him, overthrew and violently overturned the wheelles of his chariots, and put his whole army to a hurly burly; and that he might utterly destroy him, caused the sea from each side to returne to his channell, which drowned and devoured him and all his army. And this is one of the noblest and fearfulest judgements of God that can be mentioned, and therefore is very often recounted in many places of the Scripture, as a thing most memorable above others. Neither ought wee to marvell, if so notable a History as this is not set downe among the writings of prophane authors: for that besides their Histories doe not ordinarily stretch so farre, as to record such antient acts, there is also no doubt but the successors of that Tyrant, and all the *Ægyptians*, sought all means possible to cancell and blot out the memory of their so great and horrible ruine. And if by chance any Historiographer make mention of the departure of the Israelites out of *Ægypt*, it is done in such sort, that the truth is not onely disguised, but wholly perverted by them, and in place thereof nothing but lies and falsehood foisted in.

Like

Like as *Pharaoh* by his unjust and outrageous persecuting of the children of God, made himselfe so guilty of Gods wrath, that he deserved to be utterly destroyed, with the greatest part of his people: so also after their miraculous deliverance, whosoever laboured either to hurt, hinder, or resist them, did no lesse incurre Gods displeasure and fierce wrath against them, wherewith they were consumed: wherof the overthrow and discomfiture of *Amalech* is a plaine example; who, admit all the great wonders which God had done for the Israelites in *Ægypt* and in the red sea (wherof the brute being blowne into all corners of the earth, hee could not be ignorant;) yet was he so malicious and foolish hardy, as to take up armour against them, and to meet them to bid them battell; but he and his wicked complices were by *Ieshuah* and his poore people (though unwarlike and unacquainted with such actions, lately crept out of bondage, wherein they had been only exercised to make mortar and bricke, and not to handle weapons) discomfited and overthrowne: for the Lord of Hosts (who is the divider of victories to whom he pleaseth) at the fervent prayers of his servant *Moses*, fought for them, to the confusion of *Amalech* and all his traine; and therefore he commanded *Moses* to put this deed of his in writing, as a thing worthy to be remembered; who also erected an Altar in the same place, for a perpetuall monument of so noble a victory.

Exod. 17.

As *Amalech*, and for the like sinne, were *Arad* a King of the Canaanites, *Sehon* King of Amorites, and *Og* King of Basan, with their people and cities, destroyed and rased downe; so the Madianites enterprising to withstand the foresaid Israelites, by the wicked and pernicious counsell of *Balaam*, were subdued and put to the sword, even five Kings of them together, not one escaping save the young Virgins which had never committed fornication with man.

Num 2.1.

Num. 31.

After that the Children of Israel had continued a season peaceably in the Land of Canaan which the Lord had bestowed upon them, then did *Eglon* King of Moab rise up, and subdued them by warre, and tyrannized over them eightene yeares. And although it was Gods will that they should be thus chastised, because of their corruption, and iniquity, neverthelesse this Moabite (his Rod) hee caused (in regard of his love to his people) to be slaine by *Ahud* an Israelite, as hee was taking his ease in his chamber. In like manner was his wrath stirred up against *Iabin* King of Asor, who had oppressed Israel twenty yeares: whose army, though it was great and well appointed, was notwithstanding by *Baraks* handfull of men, under the conduct and rule of *Deborah* the Prophetesse, wondrously discomfited; in such sort, that of all the multitude there remained not one that felt not the edge of the sword, except *Sisera* their Captaine; who escaping from the battell by betaking him to his heeles, turned in by chance into the house of a woman called *Jabel*; who hating him, as he slept, with a hammer fastened a naile into his temples; and thus escaping from those whom he feared, he was murdered by her whom he trusted. And so this valiant warriour, as he was overcome in battell by the conduct of a woman, so was he put to death by the hand of a woman.

Judg. 3.

16

Judg. 7.

That which happened to the Madianites in the time of *Gideon*, is admirable and very strange; who being furnished with a mighty army of soldiers, with the Amalekites and other their Allies, to destroy Israel, were so scarred and scattered at the sound of the trumpets, and brightnesse of torches of three hundred men at the most that were with *Gideon*, that through the marvellous astonishment they were in, they turned their blades into their owne bosomes, and murdered one another, till the greatest part of them were destroyed, and the residue being put to flight, and pursued by the men of Ephraim, two of their Kings, *Oreb* and *Zeb*, were taken and slaine.

Judg 16.

A while after it came to passe, that the Princes of the Philistims, who had oppressed the people of God by the space of forty yeares, being assembled together with all their people in the Temple of *Dagon* their god, even then when after their sacrifices, they thought to make themselves most sport and pastime with poore *Sampson*, whose eyes in mockery & contempt they had put out, were altogether massacred by the fall of the house which *Sampson* by his strength pulled upon their heads: which was the greatest overthrow that before times by his means they had received.

1 Sam 31.

In the raigne of *Saul* King of Israel, *Agag* King of Amalech, the posterity of those that laid wait for Israel in the desert, as they came out of *Aegypt*, were by *Saul* (following the commandement of the Lord) set upon; who running upon him and his people, made a great slaughter and butchery of them, not sparing man, woman, nor childe, but the King onely, whom he tooke to mercy, and led captive, which he ought not to have done. This Captaine being thus spared by one that was but little better than himself, could not so escape; for the Prophet *Samuel* became the executioner of Gods vengeance upon him, since *Saul* refused it, and with his own hand slew him, even then when he thought he should live.

1 Sam. 17.

A little while after, *Goliath* a gyant of the Philistims, who as well through the hugeness of his stature, and strength of body, as through the horrible cruelty which appeared in him, seemed in mans eyes invincible, proudly and presumptuously defied the army of the living God, offering and daring any one man of Israel to enter combat with him: This proud fellow was, notwithstanding all his brags, by young and unarmed *David*, save a little sticke and a few stones which he had in his hands, vanquished and trod under foot; for he gave this great beast such a knocke with one of his stones on the forehead, that at the first blow he tumbled him groveling on the earth, and quickly leaping upon him, caught hold of his huge sword, and therewithall cut off his monstrous head: which the Philistims perceiving, turned their backs and fled, and were pursued and slaine by the Israelites.

CHAP. VIII.

17

More Examples like unto the former.

IN the time of *Achab*, *Benhadad* King of Syria accompanied with two and thirty Kings, came very proudly against Israel, as it were in despite of God to bid him battell, but it turned to his owne shame and confusion, being first dishonourably put to flight by 230 servants of the Princes of Israel (a small handfull to encounter so mighty an army:) and secondly, returning to seeke revenge, found the losse of 100000 footmen at one clap, besides 27000 which escaping by flight, were crushed in pieces by the ruine of a wall in the city *Aphec*. And so this brave gallant, that erst bragged, that the gold and silver of Israel, yea their wives and children were his, was now glad to fly for his life amongst the rest, and in his returne to hide himselfe, all dismaied in a little chamber; and from thence (being advised thereto by his servants) to send to intreat *Achab* for his owne life, which a little before thought him sure of the lives of all Israel. Yet for all this, ere long hee enterprised a new practise against the Prophet *EliZeus*, and besieged also the city of *Samaria* so long, that certaine women (constrained by extreme famine) devoured their children: but in the end he was compelled (through fearfull terror which God sent into his army by the noise of infinite Chariots and Horses which sounded in their eares, as if some puissant host of men of warre had been marching towards them) to forsake the siege, and fleewith all his forces, leaving behinde them their tents, horses, carriages, victuals, and munitions, to be a prey for them that pursued them not. And lastly, falling sicke, *Hazael* one of his owne servants, that succeeded him in the kingdome, to the end hee might dispatch him quickly, and without tumult, early in the morning tooke a thick cloth dipt in water, and spreading it over his face, stifled him to death.

1 King. 20.

2. King. 6.
2. King 7.

2. King. 8.

When the *Moabites* and *Ammonites* rose up in arms against *Iehosaphat* King of *Iuda*, as soone as this good King humbled himselfe together with all his people before the face of God by fasting and prayer, forthwith God sent such a giddinesse of spirit amongst his enemies, that they killed one another: and the men of *Iuda* without being troubled with fighting, gathered the spoile which they had scattered, and enriched themselves with their reliques.

2. Chron. 20.

Aman, promoted in honour and credit above all the Princes of the Court of King *Assuerus*, conceived so beastly an hatred against the poore dispersed Iewes (being at that time the only Church of God) that maliciously he conspired, in one day to destroy and put to death the whole nation, to the very women and infants: and in accomplishing this his purpose, he mightily abused the authority of the King, whom he falsely informed, That this nation would not be subject to his ordinances and lawes which his other people were subject unto; and that therefore hee ought not to permit and suffer them any longer. But God that carrieth alwayes a watchfull eye over his Church, and knoweth how to breake and dash all the

Est. 17, & 9.

18

the enterprises of his enemies, brought all this wretches purposes to nought, by preserving miraculously those whom he would have destroyed, and making him doe reverence to *Mordecheus*, whom hee specially sought to bring to infamy, and for whom he had of purpose provided a gibbet to hang him on, but was hanged thereon himselfe, with ten of his sons: beside, all those which had conspired with him against the Iewes, were upon the same day which they had set downe for their massacre, by the kings commandement slaine by the hands of them whom they had appointed to the slaughter.

Dan. 5.

Balthasar King of Babylon, as he was feasting among his Princes, commanded amidst his cups, the golden and silver Vessels which *Nebuchadnezzar* had taken out of the Temple of Ierusalem, to be brought, that both he, and his princes, and his wives and concubines might drinke therein; exalting himselfe thus against the Lord of Heaven, and boasting in his idols of earth; therefore God being stirred up to wrath against him, appointed his destruction even whilest he thus dranke and made merry in the midst of his jollity, and caused a strange and fearefull signe to appeare before his eyes, a bodiless hand writing upon the wall over against the candlesticke; the words of which writing portended the destruction of his kingdome, which presently ensued; for the very same night hee was murdered, and the Scepter seised upon by *Darius* King of the Medes.

1. Macch. 2 & 6.

Epimanes.

Antiochus, by surname *Epiphanes*, or *Excellent* (though by truer report of people, contemptuously entituled the Furious) King of Asia, being venomously enraged against the Iewes, began at the first marvellously to oppresse them, to rob and spoile their Temple, and to slaughter the people. About ten yeares after, deceiving the poore people with faire and smooth words, covers of most vile and wretched treason, whilest they imagined no mischiefe, hee set upon them in such cruell sort, that the losse and desolation which they endured at that time was inestimable; for besides the destruction of Ierusalem their City, the slaughter of infinite multitudes of their people, and the captivity of women and infants; as if all these were not enough, there was yet another misery to make up the full summe, worse than all the rest: which was this; The cursed tyrant seeing his purpose not to take the full effect, commanded every where, That all his subjects (I meane the Iewes) should forsake and abjure the Law of God, and be united into one Religion with the Infidels. By means of which Edict the Religion of God was defaced; the books of his Law rent and burned, and those with whom any such books were found, rigorously put to death: Which fearefull cruelty when the Iewes perceived, it caused many of them to wax faint hearted, and to give themselves over to wallow in the dirty fashions of the uncircumcised Idolaters, and in their madnesse to subscribe to the unjust lawes of the vile monster. Now after he had committed all these outrages, he was repulsed with dishonour from the city of Elymais in Persia, which he went about to spoile and rob, and forced to fly to Babylon; where after tidings of the overthrow of his two armies in Iudea, with griefe and despight he ended his dayes.

1. Macch. 6.

Antiochus the sonne of this wretched father succeeding him as in his kingdome, so in wickednesse, perjury and disloyalty; when, to the end to consult about his owne affaires, he concluded a peace with the Iewes, and
by

by solemne oath as well of himselfe as his princes, confirmed the free exercise of their Religion: behold, suddenly he falsied his plighted and sworne faith, and undid all that ever he had done; but it was not long ere hee also was overtaken by the army of *Demetrius*, and together with *Lysias* his Governour, put to death.

A while after reigned *Alexander* his brother, who whilest he was encompassed with the troubles of *Cilicia*, that revolted from him, the King of *Ægypt* his father in law came traiterously to forestall him of his kingdom, tooke his wife, and gave her to his deadliest enemy, and afterward gave him battell, discomfited his forces, and drove him to fly into *Arabia* for safety; where in stead of helpe, he found an hatchet to chop off his head, which was sent for a Present to gratifie the King of *Ægypt* withall.

Not long after, *Antiochus* his sonne recovered the Scepter of his Father; but alas his raigne endured but a small space; for being yet but a young childe, hee was slaine by *Tryphon* in the way as he led him to warre against the Iewes. And thus perished the cursed race of *Antiochus*, which felt Gods wrath upon it even in the third generation.

Antiochus the sonne of *Demetrius* (of whom mention was made but a little before) after hee had chased *Tryphon* from the kingdom of *Asia*, which he usurped, and broken the league which he had made with the Iewes, gave himselfe wholly to worke them mischief. Therefore coming against *Ierusalem*, he tooke it by force, commanding his souldiers to put all to death that were within the same: so that within three days there was such a massacre of young and old men, women, and children, that the number of the slaine arose to fourescore thousand carkasses. After this, having executed many more villanies against this people, in so much as to make them renounce the law of God, putting them cruelly to death that did not obey his commandement, it came to passe, that this cruell tyrant was first of all put to flight by the inhabitants of *Persepolis* a city of *Persia*, for going about to rob their temple of their treasures: next endamaged by an overthrow of his army in *Iudæa*: which hee no sooner understood, but he tooke counsell in his fury how to be revenged of *Ierusalem*, and belched forth bitter threats against it. But in the meane time the Lord stroke him with a sudden and incurable plague, and surprised him with a horrible torment of his entrails. Howbeit, for all this he ceased not his malicious enterprise, but hastened forward his journey towards the Iewes with such eagernesse, that in the way he fell out of his chariot, and bruised so his body, that it became putrified and so full of corruption, that very vermine scrawled out thereof, and the rotten flesh dropping piecemeale away, no man, no not himselfe being able to endure the stinch thereof. Then was he constrained in the midst of his torments to confesse, that it was meet that he should submit himself unto God, that he which is mortall, ought not to exalt himselfe so high, as to compare with the immortall God: and in this estate this reprobate ended his wicked dayes by a strange and most miserable kind of death.

Of those that persecuted the Sonne of God and his Church.

If they who in the law injured and persecuted the Church of God, were punished according to their deserts, as we have already heard; is it any marvell then if the enemies and persecuters of our Lord and Saviour Christ Iesus, which labour by all means to discountenance and frustrate his Religion, and to oppresse his Church, doe feeble the heavy and fearefull vengeance of God upon them for their very wickednesse and unbelieve? No verily, for he that honoureth *not the Sonne, honoureth not the Father which sent him*, and is guilty therefore before God, of impiety and prophanenesse. From this hainous crime King *Herod* in nowise can be exempted, that caused all the Infants of Bethlehem of two yeares old and under, to be cruelly murthered, in hope thereby to put the true Messias and Saviour of the world to death. For which deed, accompanied with many other strange cruelties, as by killing the ordinary Iudges of the house of *David*, and his owne wife and children, this Caitife was tormented with sundry intolerable griefes, and at last devoured by an horrible and most fearefull death. For (as *Iosephus* reporteth) his body was boyled, and his bowels gnawne in two by a soft and slow fire, fretting inwardly, without any outward appearance of heate: besides the ravenous and insatiable desire of eating, which so possessed him, that without chewing, his meat in whole lumps descended into his body, devouring it so fast as it could be throwne into his mouth, and never ceasing to farse his greedy throat with continuall sustenance: moreover, his feet were so swolne and puffed up with such a flegme, that a man might see through them; his privy parts so rotten and full of vermine, and his breath so stinking, that few or none durst approach neer unto him; yea his owne servants forsooke him. Now lying in this wretched plight, when this wicked man saw no remedy could be found to assuage his griefe, hee went about to kill himselfe, and being not able to performe it, he was constrained to endure all the pangs of a most horrible, lingring, and languishing death, and at last mad and miserable bestraught of sense and reason, to end his dayes.

Mat. 2.

This example
belongeth al.
so (in regard
of cruelty) to
the sixth com-
mandement.

Lib 2. Cap. 11.
17. Booke of
the Iewish an-
tiquity, cap. 8.

Luke 9. 7.

This example
in regard of
divorce, be-
longeth to the
seventh Com-
mandement.
Lib 2. cap. 29.
Ioseph. of the
Iewish Anti-
quity, l. 8. c. 6.
Euseb.

As for *Herod* the Tetrarch, surnamed *Antipas* (who to please *Herodias*, had caused *Iohn Baptist* to be beheaded) when hee had likewise prepared snares for our Saviours feet, and being sent to him by *Pilate*, to quit himself, and gratifie him withall, had jeasted and mocked at him his belly full, behold, his reproaches and mockes (was he never so subtle) turned into his owne bosome: for first, after that his army had been discomfited by the souldiers of King *Aretas*, whose daughter (in regard of *Herodias* his brother *Philips* wife) he had repudiated; a further shame and dishonour befell him, even to be deprived of his Royall dignity; and not only to be brought into a low and base estate, but also being robbed of his goods, to be banished into a farre countrey, and there to make an end of the rest of his life.

As

As touching *Pilate* the governour of Iudea, he did so excell in wickednesse and injustice, that notwithstanding the restraint of his owne conscience, the law of civill equity, and the advertisement of his own wife, yet he condemned Christ Iesus, the just and innocent, to the death of the crosse: albeit hee could not but know the power of his miracles, the renowne whereof was spread into all places. But ere long having been constrained to erect the image of the Emperour *Caligula* in the Temple of Ierusalem to be worshipped, he was sent for to make personall appearance at Rome, to answer to certaine accusations of cruelty which were by the Jewes objected against him: And in this journey being afflicted in conscience with the number and weight of his misdeeds, like a desperate man, to prevent the punishment which he feared, willingly offered violence to his owne life, and killed himselfe.

Euseb.

*Euseb.
Eustrop. lib. 7.*

The first Emperour that tooke in hand to persecute the Christians, was *Nero* the Tyrant; picking a quarrell against them for setting the City on fire; which being himselfe guilty of, hee charged them withall, as desirous to finde out any occasion to doe them hurt: wherefore under pretence of the same crime, discharging his owne guilt upon their backs, hee exposed them to the fury of the people, that tormented them very sore, as if they had been common burners and destroyers of Cities, and the deadliest enemies of mankind. Hereupon the poore Innocents were apprehended, and some of them clad with skinnies of wilde beasts, were torne in pieces by dogges; others crucified, or made bone-fires of on such heapes, that the flame arising from their bodies, served in stead of torches for the night. To conclude, such horrible cruelty was used towards them, that many of their very enemies did pittie their miseries. But at last this wretch, the cau'ser of all, seeing himselfe in danger to be murdered by one appointed for that purpose (a just reward for his horrible and unjust dealing) hastened his death by killing himselfe, as it shall be shewed more at large in the second booke.

*Tertul.^l Niceph.
8 Comman-
dement.
Calumniation
Lib. 2. cap. 44.*

Tacit. Ann. l. 5.

The author of the second persecution against the Christians, was *Domitian*, who was so puffed up and swolne with pride, that he would needs ascribe unto himselfe the name of God. Against this man rose up his household servants, who by his wives consent slue him with daggers in his privy chamber: his body was buried without honour, his memory cursed to posterity, and his ensignes and trophies throwne downe and defaced.

*Suet.
R. for this also
to the 24. ch.
of this booke.
Suet.
Eustrop.*

Trajan, who albeit in all things, and in the government of the Empire also, shewed himselfe a good and sage Prince, yet did hee dash and bruise himselfe against this stone with the rest, and was reckoned the third persecuter of the Church of Christ: for which cause he underwent also the cruell vengeance of God, and felt his heavy hand upon him: for first he fell into a palsie, and when he had lost the use of his senses (perswading himselfe that he was poisoned) got a dropsey also, and so died in great anguish.

Dion.

Hadrian in the ninth yeare of his Empire caused tenne thousand Christians to be crucified in Armenia at one time; and after that ceased not to stirre up a very hot persecution against them in all places. But God persecuted him, and that to his destruction; first with an issue of bloud, where-with he was so weakned and disquieted, that oftentimes he would faine have made away himselfe: next with a consumption of the lungs & lights, which he spate out of his mouth continually; and thirdly with an unsati-
able

*Mandat. 7. l. 2.
c. 12. Spart.*

able droppe: so that seeing himselfe in this horrible torment, he desired poison to hasten his death, or a knife to make quicke riddance; but when all those means were kept backe, he was inforced to endure still, and at last to die in great misery.

*Euseb.
Spart.*

Whilest *Marcus Antonius*, surnamed *Verus*, swayed the empire, there were exceeding cruelties set abroad against the poore Christians every where, but especially at Lions and Vienna in Daulphin (as *Eusebius* in his Ecclesiasticall History recordeth;) wherefore he wanted not his punishment, for he died of an Apoplexy, after he had lien speechlesse three dayes.

Tert. ad Scap.

After that *Severus* had proclaimed himselfe a profest enemy to Gods Church, his affaires began to decline, and he found himselfe pestered with divers extremities, and set upon with many warres; and at length assaulted with such an extreme paine throughout his whole body, that languishing and consuming, he desired oft to poison himself, and at last died in great distresse. *Vitellius Sutorius* one of his Lieutenants in those exploits became blinde: another called *Claudius Herminianus* Governour of Capadocia, who in hatred of his owne wife that was a Christian, had extremely afflicted many of the faithfull, was afterwards himselfe afflicted with the pestilence, persecuted with vermine bred in his owne bowels, and devoured of them alive in most miserable sort. Now lying in this misery, he desired not to be knowne or spoken of by any, lest the Christians that were left un-murdered, should reioice at his destruction, confessing also that those plagues did justly beride him for his cruelties sake.

Oris. l. 7. c. 14.

*Euseb. l. 7. c. 1.
Ecclesiast. Hist.*

Pomponius.

Decius, in hatred of *Philip* his predecessor that had made some profession of Christianity, wrought tooth and naile to destroy the Church of Christ, using all the cruelties and torments which his wit could devise, against all those which before time had offered themselves to be persecuted for that cause. But his devillish practises were cut short by means of the war which he waged against the Scythians, wherein, when he had reigned not full two yeares, his army was discomfited, and he with his son cruelly killed. Others say, that to escape the hands of his enemies, he ran into a whirlepit, and that his body was never found after.

Euseb. l. 7. c. 21.

Neither did the just hand of God plague the Emperour onely, but also as well the heathen Gentiles throughout all Provinces and dominions of the Romane Empire. For immediately after the death of this Tyrant, God sent such a plague and pestilence amongst them, lasting for the space of ten yeares together, that horrible it is to heare, and almost incredible to believe. *Dionysius* writing to *Hierax* a Bishop of Ægypt, declareth the mortality of this plague to have been so great at Alexandria, where hee was Bishop, that there was no house in the whole city free. And although the greatnesse of the plague touched also the Christians somewhat, yet it scourged the heathen Idolaters much more: beside that, the behaviour of the one and the other was most divers: for as the foresaid *Dionysius* doth record, the Christians through brotherly love and piety did not refuse one to visit and comfort another, and to minister to him what need required: notwithstanding it was to them great danger; for divers there were, who in closing up their eies, in washing their bodies, and interring them in the ground, were next themselves which followed them to their graves. Yet all this stayed not them from doing their duty, and shewing mercy one to another.

another. Whereas the Gentiles contrarily being extremely visited by the hand of God, felt the plague, but considered not the striker; neither yet considered they their neighbour, but every man shifting for himselfe, cared not for one another. Such as were infected, some they would cast out of the doores halfe dead, to be devoured of dogs and beasts; some they let die within their houses, without all succor; some they suffered to lie unburied, for that no man durst come neere them: and yet notwithstanding, for all their voyding and shifting, the pestilence followed them whithersoever they went, and miserably consumed them. Insomuch that *Dionysius* reporteth of his owne city Alexandria, That there was not left in the city, of old and young, so many as there was wont to be old men from threescore yeares upwards. This plague, though it spread it selfe over the whole world, yet especially it raged where the Edicts of the Emperour had beene against the Christians, whereby many places became utterly desolate.

Valerian, albeit in the beginning of his Empire he shewed himself somewhat mild and gentle towards the professors of religion, yet afterwards he became their deadly enemy; but when he had terribly persecuted them in his dominions, it was not long ere he was taken prisoner in the Persian wars, being seventy yeares old, and made a slave to his conquerour all the rest of his life: And whose condition was so miserable, that *Sapor* King of Persia used his backe as a blocke or stirrop to mount upon his horse. Yea he dealt so cruelly with the poore old man (as *Eusebius* testifieth) that to make up the full number of his miseries, he caused him to be fleine alive, and poudred with salt.

In the Sermon of the congregation of saints *Euseb. Hist. Eccles. l. 7. c. 30.*

The like severity of Gods terrible judgment is also to be noted in *Claudian* his President, and minister of his persecutions: for God gave him up to be possessed and vexed of the Devill, in such sort, that biting off his owne tongue in many small pieces, he so ended his dayes.

Henric. de Br. ford.

Neither did *Galienus* the sonne of *Valerian*, after the captivity of his father, utterly escape the righteous hand of God: for beside the miserable captivity of his father, whom he could not restore, such strange portents, and such earthquakes did happen, also such tumults, commotions, and rebellions did follow, that *Trebellio* doth reckon up to the number of thirty together, which at sundry places, all at one time, tooke upon them to be Emperours of the Romane Monarchy: by the means whereof hee was not able to succour his father, though he would: notwithstanding the said *Galienus*, being, as is thought, terrified by the example of his father, did remove, or at leastwise moderate the persecution stirred up against the Christians, as it may appeare by his Edict set forth in *Eusebius*.

Euseb. l. 7. c. 13.

Aurelian being upon point to trouble the quiet of the church, which it a while enjoyed under the Emperour *Galien*; even whilst he was devising new practises against it, a thunderbolt fell from heaven at his feet, which so amazed him, that his malicious and bloud-thirsty mind was somewhat rebated and repressed from doing that which he pretended; untill that returning to his old bent, and persevering to pursue his purpose, when Gods thunder could not terrifie him, he stirred up his owne servants, to cut his throat.

Vopis. Eutrop. Niceph.

Dioclesian went another way to worke, for he did not set abroad all his practises at one push, but first assayed by subtle means to make those that were

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Ruffin.

Mandat. 7.
lib. 2. cap. 12.Euseb. Hist. Ec-
cles. 7. c. 8. & 16
Niceph. 1. 7. c. 6.

Niceph. 7. 22.

were in his army to renounce their faith; then by open proclamation commanded, that their churches should be rased and beaten downe, their Bibles burned and torne in pieces: that they that were Magistrates, or bore any publique office in the commonwealth, if they were Christians, should be deposed: and that all bondmen that would forsake their profession, should be enfranchised. When hee had thus left no devise unpractised that might further to abolish and destroy the religion of Christ, and perceiving that, notwithstanding all his malice and cruell rage, it every day (through the wonderfull constancy of Märtysrs) increased and grew even against the haire; with very spight and anger he gave up the Empire. And lastly, when he had been tormented with diverse and strange diseases, and that his house had been set on fire with lightning, and burned with fire from heaven, and he himselfe so scarred with thunder, that he knew not where to hide him, he fell mad and killed himselfe. There was joyned to this man in the government of the Empire, one *Maximilian*, whose cruelty and tyranny against the Christians was so outrageous also, that upon a solemne festivall day, when infinite numbers of them were assembled together at Nicomedia, in a Temple, to serve God, he sent a band of Atheists to inclose them, and burne the Temple and them together, as they indeed did: for there were consumed at that bone-fire (as *Nicephorus* writeth) twenty thousand persons. In like sort dealt he with a whole city in Phrygia, which after he had long besieged, hee caused to be burnt to cinders, with all the inhabitants therein. But the end of this wretch was like his life, even miserable: for lying a while sicke of a grievous disease, the very vermine and such horrible stinke came forth of his body, that for shame and grieve hee hung himselfe.

Maximinus that raigned Emperour in the East, was constrained to interrupt and make cease his persecution which he had begun, by means of a dangerfull and grievous sicknesse, and to confirme a generall peace to all Christians in his dominions, by publique Edicts.

His sicknesse was thus: In the privy members of his body, there grew a sudden putrifaction, and after in the bottome of the same a botchy corrupt bile, with a fistula, consuming and eating up his intrails, out of the which came swarming an innumerable multitude of lice, with such a pestiferous stinke, that no man could abide him; and so much the more, for that all the grossenesse of his body, by abundance of meat before he fell sicke, was turned into fat; which fat now putrified and stinking, was so ugly and horrible, that none that came to him could abide the sight thereof; by reason whereof the Physitians which had him in cure, some of them not able to abide the intolerable stink, were commanded to be slaine; other some, because they could not heale him, being past hope, were also cruelly put to death. At length, being put in remembrance, that his disease was sent of God, hee began to repent of the cruelty which he had shewed the Christians, and forthwith commanded all persecution to cease.

But (alas) this peace was so brittle, that it lasted but six moneths; for even then he sought by all means possible againe to trouble and disquiet their rest, and sent forth a new Edict quite contrary to the former, importing their utter destruction. And thus being nothing amended, but rather made worse by his sicknesse, it assailed him afresh, in such sort, that every day growing in extremity, as he grew in cruelty, it at last brought him to his

his death, his carkasse being all rotten and full of corruption and wormes. Saint *Chrysostome* writeth of him, That the apple of his eye fell out before he died.

25

Against the
Gentiles.

Maxentius and *Licinius*, the one Emperour of Italy, the other of the East, perceiving how the Emperour *Constantine* that raigned in the West, was had in great reputation, for maintaining the cause of the Christians, began also to doe the like: but by and by their malice and hypocrisie discovered it selfe, when they undertook to trouble and afflict those whom before they seemed to favour. For which cause *Constantine* taking arms against them, destroyed them both one after another; for *Maxentius* thinking to save himselfe upon a Bridge on Tyber, was deceived by the breaking of the Bridge, and so drenched and drowned in the water. *Licinius* was taken and put to death. And thus two Tyrants ended their dayes, for persecuting the Church of Christ.

In the tenth yeare of the persecution of *Dioclesian*, *Galerius* his chiefe minister and instrument in that practise, fell into a grievous sicknesse, having a sore risen in the neither part of his belly, which consumed his privy members, from whence swarmed great plenty of wormes engendred by the putrefaction. This disease could not be holpen by any Chirurgery or Physick: wherefore he confessed that it justly happened unto him for his monstrous cruelty towards the Christians, and called in his proclamations which he had published against them. Howbeit notwithstanding he died miserably, and as some write slew himselfe.

Lanques. Chro.

CHAP. X.

More examples of Persecutors.



Saint *Bartholomew* one of the twelve Apostles, after hee had preached Christ Jesus unto the Indians, and delivered them the Gospell written by Saint *Matthew*, and had converted many unto the Faith, albeit the miracles which he wrought were strange and supernatural (for hee restored many diseased persons to their health, and censed King *Polemius* his daughter from an unclean spirit wherewith she was possessed) yet in

Hieron. in Cat.

regard that he destroyed their Idoll *Astaroth*, and bewraied the subtilties of Satan, he was by *Astyages*, *Polemius* younger brother, at the instigation of the Idolatrous Priests, first cruell beaten with clubs, after fleyed, and last of all beheaded. But within thirty dayes after, both the wicked King, and the sacrilegious Priests, were possessed with devills, and brought to a wretched and miserable death.

Aphraats that heavenly Philosopher, going out of his Cloyster towards the Temple, to feed the flocke of Christ with some wholesome food of sound Doctrine; and being perceived by the Emperour *Valens*, and demanded whither he went; he answered, To pray for him and his kingdome. Yea, but said the Emperour, it were more convenient for thee that professed thy selfe a Monke, to remaine at home in contemplation, than to stray

Theod. l. 4. c. 26.

Tripartit. Hist. lib. 8. cap. 4.

Nich. 11. c. 25.

abroad: True answered this holy man, if Christs sheep enjoyed peace; but as it becommeth an honest Matron to sit still within doors; nevertheless if her house were on fire, and the flame invironed her, should she not stirre to helpe to quench it? And should I lye still, and see my Countrey set on fire by the persecution? Whereat the Emperour being netled, threatned him with death. and one of his chamberlaines taunting him for his boldnesse, used him most currishly. But presently as he went to the Baths, to make them ready for the Emperour, the hand of God stroke him with an Apoplexy, that he fell downe dead into the waters.

Theod. l. 3. c. 7.

Under the Empire of *Julian* the Apostate, all they that either conspired or practised the death of *Cyrillus* a Deacon of Heliopolis, scituate neer to *Libanus*, came to a miserable end: for after that *Constantine* was deceased, by whose authority the holy Martyr had broken downe many of their Images and Idolls, the abominable Idolaters did not onely murther him, but also devoured his liver with bread, as if it had been the sweetest morsell of meat in the world. But the all-seeing eye of God saw their villany, and his revengefull rod bruised them in peeces: for their teeth wherewith they chewed that unnaturall food, fell all out of their heads; and their tongues wherewith they tasted it, rotted and consumed to nothing; and lastly, their eyes which beheld it, failed them, and they became blinde. And thus were they all served, not one excepted, bearing justly the markes of Gods wrath for so inhumane and unnaturall a deed.

Euseb. l. 8. c. 7.

At Tyre a City of Phoenicia, under the raigne of *Dioclesian*, many Christians that stoutly professed and maintained the Faith and Religion of Christ Jesus, were after many tortures and destructions, exposed to wilde beasts to be devoured, as Beares, Libards, wilde Boares, and Bulls: the savage beasts, though made fierce and furious by fires and swords, yet (I know not by what secret instinct,) refused once to touch them, or to come neere them, but turned their teeth upon the Infidels that were without, and came to set them on upon the Saints, and tore many of them in pieces in their steads. Howbeit, although they escaped the jawes of wilde beasts, yet they escaped not the swords of them that were more savage than any beasts: and though the bowels of Beares refused to entombe them, yet were they intombed in the flouds, and crowned with the Crowne of sacred martyrdom.

*Vincentius,
l. 10. c. 56.
Petrus de Na-
talibus.*

Proceßus and *Martianus*, Keeper of the Prison wherein the Apostles *Peter* and *Paul* were inclosed at Rome, seeing the miracles which were wrought by their hands, believed in Christ, and together with seven and forty other prisoners were baptized. Which when *Paulinus* the Judge perceived, hee injoynd them to lay aside their conscience, and offer sacrifice to Idols. But they, readier to obey God than man, could neither by threats nor violence bee brought to it; but chose rather to bee beaten with clubs or consumed with fire, or scourged with Scorpions, as they were, than to yeeld to deny their Maker, by doing worship to devilish and monstrous Idols. But that Judge the procurer of their martyrdomes, shortly after became himselfe an object of Gods wrath; when his eye-sight failed him, and an evill spirit so possessed and tormented him, that in the extremity of terrours and griefe, he breathed out ere long his last and miserable breath.

Lib. 3. c. 21.

Nicephorus reporteth, How the Emperour *Trajan* having caused five
holy

holy Virgins to be burned, for standing in the profession of the Truth, commanded certaine Vessels to be made of their ashes mingled with brasse, and dedicated them to the service of a publique Bath; but the Bath that before time instilled a wholesome and healthfull vapour into mens bodies, now became pernicious and fatall unto them: for all that washed themselves therein, felt presently such a giddinesse in their braines, and such a dimnesse of sight, that they fell downe dead forthwith: The cause of which mischiefe being perceived by *Trajan*, he melted againe the Virgin-moulded Vessels, and erected five statues to the honour of them; so choaking as it were one superstition with another, to his owne eternall infamy and disgrace.

Agapitus a young man of fiftene yeares of age, being apprehended by the inhabitants of *Preneste*, and grievously tormented, for refusing to offer sacrifice to their Idols; and when all would not serve to shake the foundation of his Faith (which was builded upon a Rocke) hee was condemned and executed to death: For, being first scourged with whips, then hanged up by the feet; after having hot scalding water poured upon him, at last hee was cast unto wilde beasts. With all which torments being not terrified, nor yet dispatched, finally had his head cut off. But behold, the Iudge called *Antiochus*, that pronounced the sentence, fell downe from his Throne before the face of the world, even whilst the young man was in the midst of his torments; and by his example made knowne to all men, how odious such cruell persecutors are in the sight of Him that judgeth the Earth, and controlleth the mighty Princes and Potentates of the same.

In the Empire of *Julian* the Apostate the Lord sent such horrible earthquakes upon the world, that what for the fall of houses, and raptures of fields, neither city nor countrey was safe to abide in: besides, such an extreame drouth dried up the moisture of the earth, that victuals were very geason and deere. These plagues *Theodoret* avoucheth to have fallen upon the world for the impiety of *Julian*, and the miserable persecution of Christians.

The Emperour *Gallus* had good successe in his affaires whilst he abstained from shedding the bloud of the Christians; but as soone as hee gave himselfe over unto that villany, his prosperity, Kingdome, and life diminished and decreased at once: for within two yeares he and his sonne *Volusianus*, in the warre against *Amylian*, were both slaine, through the defection of his souldiers, who in the point of necessity forsooke him. Beside, the Lord in his time sent upon the Provinces of Rome a generall and contagious pestilence, which lasted whole ten yeares without intermission, to make satisfaction for the much innocent bloud which was spilled amongst them.

Arnolphus the fourescor'th Emperour raged like a Tyrant against all men, but especially against those that professed the Religion and name of Christ Iesus: for which cause the Lord stirred up a woman the wife of *Guido*, to minister unto him the dregs of his wrath in a poysoned cup; by means whereof such a rottennesse possessed all his members, that lice and wormes issuing out continually, hee died most miserably in *Orenge*, a city of *Bavary*, the twelfth yeare of his raigne.

Bajazet the Turke, to what a miserable and ludibrious end came he, for

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*Compofimus,
lib.9.cap.5.*

his outrageous hatred against all Christendome, but especially against Constantinople, which he had brought to so low an ebbe, that they could scarce have resisted him any longer, had not *Tamerlane* the Tartarian revoked him from the siege, and bidden him leave to assaile others, and looke unto his owne? And indeed he welcommed him so kindly, that he soone tooke him prisoner, and binding him with chaines of gold, carried him up and downe in a cage for a spectacle, using his backe for a footstoole to get upon his horse. And thus God plagueth one Tyrant by another, and all for the comfort of his chosen.

*Philip Melan.
Chron.lib.3.*

Gensericus King of the Vandales exercised cruell tyranny against the professors of the truth. So did *Honoricus* the second also; but both of them reaped their just deserts: for *Gensericus* died, being possessed with a Spirit; and *Honoricus* being so rotten and putrified, that one member dropped off after another. Some say that he gnawed off his owne flesh with his teeth.

*Greg. Taron.
lib.2.cap.3.**Paulus Diacon.
lib.3.c.18.de
Gestis Longobard.*

Autharis the twelfth King of Lombardy forbad children to be baptised or instructed in the Christian Faith: seeking by that means to abolish and plucke downe the Kingdome of Christ; but he raigned not long, for ere six yeares were complear, he died with poyson at Pavia: And so he that thought to undermine Christ Iesus, was undermined himselfe most deservedly, in the yeare of our Lord 593.

*Euagrius,
lib.6.34.*

When *Arcadius* the Emperour, through the perswasion of certaine envious fellowes, and his wife *Eudoxia*, had banished *Iohn Chrysostome* Bishop of Constantinople into Bosphorus; the next night there arose such a terrible earthquake, that the Empresse and the whole city was sore affrighted therewith; so that the next morrow messengers after messengers were sent without ceasing, till they had brought him backe againe out of exile, and his accusers were all punished for their wrongfull accusation. Thus it pleased God to testifie the innocency of his servant, by terrifying his enemies.

*Mandet.9.
Calumniation
lib.2.cap.44.*

Smaragdus an Exarch of Italy was transported by a Devill, for tyrannising over Christians in the first yeare of the Empire of *Mauritius*.

*Paul. Diacon.
lib.3. cap.22. de
Gestis Longob.
cent.6. cap.9.
Anton. lib.5. c.15*

Mamucha a Sarafen being equall to *Pharaoh* in persecuting the Church of God, God made him equall to him also in the manner of his destruction: for as hee returned from the spoile of the Monastrie of Cassime and Messana, and the slaughter of many Christians, the Lord caused the sea to swallow up his whole army, even an hundred ships, so that few or none escaped.

Paul. Diacon. lib.3.

Another time, even in the yeare 719, they were miraculously consumed with famine, sword, pestilence, water, and captivity, and all for their infestuous rancour and tyranny towards Christians: for whom the famine spared, the sword devoured; whom both these touched not, the pestilence ate up; and they that escaped all three, yet perished in the waters; and ten ships that escaped the waters, were taken by the Romans and the Syrians: surely an egregious signe of Gods heavy wrath and displeasure.

To conclude, there was never any that set themselves against the Church of God, but God set himselfe against them by some notable judgement: so that some were murdered by their subjects, as *Bispa* King of the Vandales; others by their enemies, as *Vda* Prince of Slavonia; others by their wives, as *Cruco* another Slavonian Prince; others discomfited in warre,

as *Abbas* the King of Hungaria : some destroyed by their owne horses, as *Lucius* the Emperour, who first cast his owne daughter, because she was a Christian, amongst the same horses. And generally few persecutors escaped without some evident and markable destruction.

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*Helm.c.24.
Sclavon. &
cap.34.
Bonifam.*

CHAP. XI.

Of the Iewes that persecuted Christ.



Y how much the offence of the Iewes was more hainous ; not onely in despising and rejecting the Lord of glory, whom God had sent amongst them for their salvation, but also in being so wicked as to put him to death ; by so much the more hath God bestowed his fearfull indignation upon them : as at many other times, so especially by that great calamity and desolation which they abid at their last destruction, begun by *Vespasian*, and perfected by *Titus* ; which was so great and lamentable, as the like was never heard of untill this day : for if the sacking and overthrow of Ierusalem, then when *Jeremy* the Prophet made his booke of Lamentations over it, was reputed more grievous than the subversion of Sodome, which perished suddainly, how much more then is this last destruction without all comparison, by reason of those horrible and strange miseries, which were there both suddainly & in continuance of time committed ? Neither truly is there any History which containeth a description of so many miseries as this doth : as it may appeare by *Iosephus* record of it. For after that they had been afflicted in divers countries, and tossed up and downe by the Deputies a long while, there were slaine at Cæsarea in one day twenty thousand : At Alexandria another time fifty thousand : at Zabulon and Joppe eight thousand and foure hundred, besides the burning of the two Towns : at Damascus ten thousand that had their throats cut. As for Ierusalem, when it had a long time endured the brunt of the warre both within and without, it was pinched with so sore a famine, that the dung of Oxen served some for meat : others fed upon the leather of old shooes and buckles ; and divers women were driven to the extremity to boyle and eat their owne children : Many thinking to save their lives by flying to the Enemy, were taken and slit in pieces, in hope to finde gold and silver in their guts ; in one night two thousand were thus piteously dealt withall ; and at the last the whole City was by force taken, and the holy Temple consumed by fire. And this in generall was the miserable issue of that lamentable warre : during which, fourscore and seventeen thousand Iewes were taken Prisoners, and eleven hundred thousand slaine ; for within the city were inclosed from the beginning to the ending, all those that were assembled together from all quarters of the earth, to keep the Passeeover, as their custome was. As touching the prisouers, some were carried to Rome in triumph ; others were here and there massacred at their conquerors wils ; some lot it was to be torn in pieces and devoured of wild-beasts ; others were constrained to march in troops against their fellowes, and kill one another as if they had been enemies. All which evils came upon them

*Ioseph of the
wars of the
Iews, l. 2.
c. 19. 21, 22, 23
Lib. 6. cap. 16.
Lib. 7. c. 7, 8.
Lib. 6. cap. 16.*

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for the despight and fury which they used towards the Sonne of God and our Saviour; and that was the cause why he, foreseeing this desolation, wept over Jerusalem, and said, *That it should be besieged on every side, and rased to the ground, and that not one stone should be left upon another, because it knew not the time of her visitation.* Likewise said he to the woman that bewailed him as he was led to the Crosse, *That they should not weep for him, but for themselves and their children,* because of the dayes of sorrow which were to come, wherein the barren and those that had no children, and the dugs that never suckled should bee counted happy. So horrible and pitifull was the destruction of this people, that God would not suffer any of his owne children to bee wrapped in their miseries, nor to perish with this perverse and unbelieving Nation: for (as *Eusebius* reporteth) they were a little before the arrivall of these mischiefs, advertised from heaven by the speciall providence of God, to forsake the City, and retire into some far Country where none of these evils might come neer them. The reliques of this wretched people that remained after this mighty tempest of Gods wrath, were dispersed and scattered throughout all nations under heaven, beeing subject to them with whom they sojourned, without King, Prince, Judge, or Magistrate to lead and guide them, or to redresse their wrongs, but were altogether at the discretion and commandement of the Lords of those Countries wherein they made their abode; so that their condition and kind of life is at this day so vile and contemptible (as experience sheweth) that no nation in the world is halfe so miserable, which is a manifest badge of Gods vengeance yet abiding upon them.

This example belongs also to the contempt of the Word. lib. 1. cap. 34.

And yet for all this, these dispersed reliques ceased not to vomit out the foame of their malice against Christ, it being so deep rooted an evill, and so inveterate, that time nor reason could revoke them from it. And no marvel, seeing that God useth to punish the greatest sinnes with other sinnes, as with the greatest punishment: so they having shut their eyes to the light when it shined among them, are now given over to a reprobate and hardened sence; otherwise it were not possible they should remain so obstinate. And albeit (God be thanked) we have many converts of them, yet I dare say for the most part, they remain in malicious blindness, barking against, and despighting both our Saviour himselfe, and all that professe his name, although their punishments have been still according to their deserts: as by these examples following shall appeare.

The Jewes of Inmester, a Towne lying betwixt Calchis* and Antioch, being upon a time celebrating their accustomed playes and feasts, in the midst of their jollity, as their use is, they contumeliously reviled not only Christians, but even Christ himselfe: for they got a Christian childe, and hung him upon a Crosse, and after many mocks and taunts, making themselves merry at him, they whipt him to death. What greater villany could there be than this? Or wherein could these Devils incarnate shew forth their malice more apparently than thus? not content once to have crucified Christ the Saviour of the World, but by imitation to performe it againe; and as it were to make knowne, that if it were undone, they would doe it: So also handled they a boy called *Simeon*, of two years and an halfe old, in the yeare of our Lord 1476. and an another in Fretulium five years after that. But above all, they massacred a poore Carpenters son in Hungary in hatred of Christ, whom they falsly supposed to bee a Carpenters son:

Tab. Pintel. 13

son: for they cut in two all his veines, and suckt out his bloud with quills. And being apprehended and tortured, they confessed that they had done the like at Thirna foure yeares before; and that they could not be without Christian bloud, for therewithall they anointed their Priests. But at all these times they suffered just punishment; for being still taken, they were either hanged, burned, murdered, or put to some other cruell death, at the discretion of the Magistrates. Moreover, they would at divers times buy the Host of some Popish Priest, and thrust it through with their knives, and use it most despightfully. This did one *Eleazarus* in the yeare of our Lord 1492, the 22 of October, but was burnt for his labour: and eight and thirty at another time for the same villanie, by the Marquesse *Jochinus*: for the caitifes would suffer themselves to be baptised for none other end, but more securely to exercise their villanies.

Another Jew is recorded in the yeare of our Lord 147 to have stoln the picture of Christ out of a Church, & to have thrust it through many times with his sword, whereout, when bloud miraculously issued, hee amazed, would have burned it, but being taken in the manner, the Christians stoned him to death. The truth of which story, though I will not stand to avow, yet I doubt not but it might be true, considering that either the Devill might by his cunning so foster and confirme their superstition, or rather that seeing Christ is the subject of their religion as well as of ours, though after a corrupt and sacrilegious forme; and that the Jew did not so much aime at their religion, as at Christ the subject of it, the Lord might shew a miracle, not to establish their errour, but to confound the Jews impiety, especially in those young yeares of the Church.

In our English Chronicles are recorded many histories of the malicious practises of the Jews against Christians, in hatred of Christ Jesus our Saviour, whom they in contempt call our crucified God; and especially this devilish practise was most frequent amongst them here in England, as in Germany, France, and other places where they were suffered to inhabite; namely every year to steale some Christian mans childe from the parents, and on good Friday to crucifie him in despite of Christ and Christian religion. Thus they served a childe at Lincolne named *Hugo*, of nine years of age, in the yeare 1255, in the reigne of *Henry* the third, and another at Norwich about the same time; having first circumcised him and detained him a whole yeare in custody. In which two facts they were apprehended; and at Lincolne thirty two of them put to death, and at Norwich twenty. But this was not all the punishment that they endured: as they proceeded and increased in their malice against Christ and his religion, so he proceeded in vengeance and indignation against them: First therefore at the coronation of *Richard* the first, whereas some of them presumed to enter into the Court-gate contrary to the Kings expresse commandement, a great tumult arising thereupon, a number of them were flaine, and their houses fired in the City of London, by the raging multitude: and from thence the example spred into all other countries of the Land: for they following the example of the Londoners, havocked, spoyled, killed, and fired as many Jewes as they could come by; untill by the Kings Writs unto the Sheriffe of every County the tumult was appeased, and some few of the principall authors and stirrers of this outrage punished. And it is to bee noted, that this yeare the Jewes held for their Jubilee, but it turned to them a yeare of

of confusion. Neither were they thus massacred onely by the Christians, but they became butchers of themselves also: For in the City of Yorke, when as they had obtained the occupying of a certaine Castle for their preservation, and afterward were not willing to restore it to the Christians againe, and being ready to bee vanquished, and offering much money for their lives, when as that would not be accepted, by the counsell of an old Jew among them, every one with a sharpe rasor cut anothers throat, whereby a thousand and five hundred of them were at that present destroyed. At North-Hampton a number of them were burnt, for enterprizing to fire the City with wilde-fire, which they had prepared for that purpose; besides many grievous impositions and taxes which were laid upon them. At last by King *Edward* the first they were utterly banished this Realme of England, in the yeare 1291: For which deed the Commons gave unto the King a Fifteen. And about the same time also they were banished out of France for the like practices; and still the wrath of God ceaseth not to punish them in all places wheresoever they inhabit.

10. Finel. l. 3.
de Miracul.

But that their Impiety may bee yet more discovered, I will here set downe the confession of one of their own Nation, a Jew of Ratisbone converted to the Faith, one very skilfull in the Hebrew tongue. This man being asked many questions about their superstition and ceremonies, answered very fitly: and being demanded, why they thirsted so after Christian mens blood? He said it was a mystery onely knowne to the Rabbines and highest persons; but that this was their custome he knew, when any of them was ready to dye, a Rabbine anointed him with this blood, using these or such like words: *If hee that was promised in the Law and Prophets hath truly appeared, and if this Iesus crucified bee the very Messias, then let the blood of this innocent man that died in his Faith, cleanse thee from thy sins, and helpe thee to eternall life.* Nay *Epiphanius* affirmeth, That the Jews of Tyberias did more confidently affirme it than thus: for they would whisper into a dying mans eare, *Beleeve in Iesus of Nazareth whom our princes crucified, for he shall come to judge thee in the latter day:* All which declareth how impious they are to goe against their owne conscience, and upon how fickle ground all their Religion standeth.

CHAP. XII.

*Of those that in our age have persecuted the Gospell in
the person of the Faithfull.*



As the Religion of Christ hath beene hitherto cruelly crossed and besieged by the mightiest captaines of this world (as hath been partly declared) so it hath not been any better entertained by the Potentates of this age, that ceased not to disturbe the quiet, and pursue to death the lives of Gods children for their professions sake and to bring them utterly to ruine: to addresse all the engines and subtilties of their malicious and wicked counsels, without leaving any one device unthought of that their wit could imagine, or their power

power afford; they joyned craft with force, and vile treason with horrible cruelty, thereby to suppress the truth, and quench that faire and cleere light, which God after long time of blindness and ignorance, had caused of his infinite mercy to shine upon us. Their fires were kindled every where with the bones of Martyrs, whilest for the space of forty yeares or thereabouts they never ceased to burne those that were followers of that way. Now when they saw that all their butcheries and burnings were not able to consume this holy seed, but that the more they went about to choake it, the more it grew up and increased, they tooke another course, and raised up troubles and seditions in all quarters, as if by that means they should attaine the end of their purpose. Hell vomited up all her Furies of warre, the whole earth was in a tumult, young and old with tooth and nayle were employed to root out the Church of Christ, but God stretching forth his arme against all their practises, shewed himselfe not only a conquerour, but also a most sharp revenger of all his adversaries. This is most apparent in that which happened to *Thomas Arundel* an English man, Archbishop of Canterbury, an enemy and persecutor of the Truth of Christ: who having put to death divers holy and upright men, thinking that all he did was gaine, was rooted out at last himselfe, by a most strange and horrible death; for he that sought to stop the mouth of God in his Ministers, and to hinder the passage of the Gospell, had his owne tongue so swolne, that it stopped his owne mouth, that before his death he could neither swallow nor speake, and so through famine died in great despaire.

History of
Martyrs, lib. 1.

Felix Earle of Wartemberg, one of the Captaines of the Emperour *Charles* the fifth, being at supper at Ausburg with many of his companions, where threats were blowne out on every side against the Faithful, swore before them all, That before he died he would ride up to his spurs in the bloud of the Lutherans. But it hapned in the same night, that the hand of God so stroke him, that he was strangled and choaked with his own bloud: and so he rode not, but bathed himselfe, not up to the spurs, but up to the throat, not in the bloud of Lutherans, but in his owne bloud, before he died.

Iliricus

In the raigne of *Francis de Valois* of late memory, the first King of France of that name, those men that shewed themselves frowardest, sharpest, and most cruell in burning and murdering the holy Martyrs, were also frowardest examples of the vengeance of God prepared for all such as they are. For prooffe whereof, the miserable end of *Iohn Roma* a Monke of the Order of the White Friars, may serve; who although in regard of his hood and habit ought not to be placed in the number of men of note, yet by reason of the notable example of Gods vengeance upon him, wee may rightly place him in this ranke. This man therefore, at that time when the Christians of Cabrier and Merindol began to suffer persecution, having obtained a Commission from the Bishop of Provence and the Embassadour of Avignon, to make inquisition after and seise upon the bodies of all them that were called Lutherans; ceased not to afflict them with the cruellest torments he could devise: Amongst many of his tortures this was one, To cause their boots to be filled with boyling grease, and then fastening them overthwartwise over a bench, their legs hanging over a gentle fire, to seeth them to death. The French King advertised of this cruelty, sent out his letters Patents from the Parliament of Provence, charging, That the said

History of
France.

Iohn

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John de Roma should be apprehended, imprisoned, and by proceſſe of law condemned. Which newes when the Caitife heard, he fled backe as faſt as he could trot to Avignon, there purpoſing to recreate and delight himſelfe with the excrements of his oppreſſion and robbery which hee had wrung out of the purſes of poore people: but ſee how contrary to his hope it fell out; for firſt he was robbed of his evill gotten goods by his owne ſervants; and preſently upon the ſame he fell ſicke of ſo horrible and ſtrange a diſeaſe, that no ſalve or medicine could be found to aſſwage his paine; and beſide it was withall ſo loathſome, that a man could not endure his company for the ſtinke and corruption which iſſued from him. For which cauſe the white Fryers (his Cloyſteres) conveyed him out of their Covent into the hoſpitall, where increaſing in ulcers and vermine, and being become now odious, not onely to others, but to himſelfe alſo, hee would often cry, either to be delivered from his noyſomneſſe, or to be flaine, being deſirous, but not able to performe the deed upon himſelfe. And thus in horrible torments and moſt fearfull deſpaire he moſt miſerably died. Now being dead, there was none found that would give Sepulture to his rotten carkaffe, had not a Monke of the ſame Order dragged the carrion into a ditch, which he provided for the purpoſe.

Ibid.

The Lord of Reveſt, who a while ſupplied the place of the chiefe Prefident in the Parliament of Provence, by whose means many of the Faithfull were put to death, after hee was put beſide his office, and returned home unto his owne houſe, was attacked with ſo grievous a ſickneſſe, and ſuch furious and mad fits withall, that his wife and neereſt allyance not daring to come neer him, he like a frantick bedlam, enraged and ſolitarily ended his life.

A Counſellor of the ſame Court called *Bellemont*, was ſo hot and zealous in proceeding againſt the poore priſoners for the Word of Gods ſake, that to the end to packe them ſoone to the fire, he uſually departed not from the Iudgement Hall from morning to evening, but cauſed his meat and drinke to be brought for his meales, returning not home but onely at night to take his reſt. But whileſt he thus ſtrongly and endeavourouſly employed himſelfe about theſe affaires, there began a little ſore to riſe upon his foot, which at the firſt being no bigger, than if a waſpe had ſtung the place, grew quickly ſo red and full of paine, and ſo increaſed the firſt day by ranc-ling over all his foot, and inflaming the ſame, that by the judgement of Phyſitians and Chirurgions, through the contagious fire that ſpread it ſelfe over his whole body, it ſeemed incurable, except by cutting off his foot, the other members of the body might be preſerved: which he in no caſe willing to yeeld unto, for all the medicines that were applyed unto it, found the ſecond day his whole leg infected, and the third his whole thigh, and the fourth day his whole body, inſomuch that he died the ſame day, his dead body being all parched as if it had been roſted by a fire. And thus he that was ſo hot in burning poore Chriſtians, was himſelfe by a ſecret flame of Gods wrath, as by ſlow and ſoft fire, burned & conſumed to death.

History of
Martyrs, lib. 2.

Lewes du Vaine, brother in law to *Menier* the Prefident of the ſaid Parliament of Provence, with the brother and ſonne of *Peter Durand*, chiefe butcher of the city Ajax, the evening before their horrible cruelty was executed at Merindoll, fell at debate amongſt themſelves, and the morrow, as instruments of Gods judgements, ſlew one another.

The

The Judge of the City Aix (one of that wretched crew) drowned himselfe in his returne, as he passed over the river Durance.

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As for the chiefe Judge that was principall in that murtherous action, touching the condemnation of those poore soules of Merindoll and Cabrieres, he likewise suddainly died before he saw the execution of that decree which himselfe had set downe.

ibid.

John Mesnier Lord of Oppede, another chiefe Officer of the aforesaid Parliament, that got the leading of the murthering Army against the poore Christians aforesaid, committing such excesse of cruelty, that the most barbarous heathen in the world would have yearned to doe. For which cause hee was also summoned to appeare personally at the Parliament of Paris, there to answer those extortions, robberies, and oppressions, which were layd to his charge; and being convinced and found guilty theicof, was neverthelesse released and set at liberty; and that which is more, restored to his former estate. Howbeit, though hee escaped the hands of men, yet was hee overtaken by the hand of God, who knew well enough the way how to entrap and abate his proud intents: for even then when hee was in the height of worldly prosperity, and busier than ever, in persecuting Christians, even then was hee pulled downe by a flux of bloud, which provoking his privy parts, engendred such a carnositie and thicknesse of flesh therein, and withall a restraint of urine, that with horrible outcries and raving speeches hee died; feeling a burning fire broyling his entrailles from his navill upwards, and an extreme infection putrifying his lower parts, and beginning to feele in this life, both in body and soule, the rigour of eternall fire, prepared for the devill and his angels.

ibid.

John Martin Trombani of Briqueras in Piemont, vaunting himselfe every foot in the hinderance of the Gospell, cut off a Ministers nose of Angrogne in his bravery; but immediately after was himselfe assailed by a mad Woolfe, that gnawed off his nose as hee had done the Ministers, and caused him like a mad man to end his life: Which strange judgement was notoriously knowne to all the countrey thereabout; and beside, it was never heard that this Woolfe had ever harmed any man before. *Cassard* of Renialme, one of the Magistrates of the City of Anvers, that adjudged to death certaine poore faithfull soules, received in the same place, ere hee removed, a terrible sentence of Gods judgement against himselfe; for he fell desperate immediately, and was faine to be led into his house halfe beside himselfe, where crying that he had condemned the innocent bloud, he forthwith died.

2. Booke of Martyrs,

CHAP.

CHAP. XIII.

Other examples of the same subject.

Bout the same time there happened a very strange judgement upon an ancient Lawyer of Bourges, one *John Cranequin*, a man of ripe wit naturall, and a great practitioner in his profession, but very ignorant in the law of God, and all good literature, and so enviously bent against all those that knew more than himselfe, and that abstained from the filthy pollutions of Popery, that he served instead of a Promotor, to inform *Ory* the Inquisitor for them; but for his labour, the arme of God stroke him with a marvellous strange phrensie, that whatsoever his eyes beheld, seemed in his judgement to be crawling serpents: in such sort, that after he had in vaine experienced all kinde of medicines, yea and used the help of wicked forcery & conjuration, yet at length his senses were quite benumbed, and deprived him, and in that wretched and miserable estate he ended his life.

John Morin, a mighty enemy to the professors of Gods truth, one that laboured continually at Paris in the apprehending and accusing the faithfull, insomuch that he sent daily multitudes that appealed from him to the high Court of the Palace; died himselfe in most grievous and horrible torment. The Chancellour of Prat, he that in the Parliaments of France put up the first bill against the faithfull, and gave out the first commissions to put them to death, dyed swearing and blaspheming the name of God, his stomacke being most strangely gnawne in pieces, and consumed with wormes.

Referre this among Apocryphes, 4. c. 18.

The Chancellour *Oliver* being restored to his former estate, having first (against his conscience) renounced his religion; so also now (the same conscience of his, checking and reclaiming) he spared not to shed much innocent blood, by condemning them to death. But such a fearefull judgement was denounced against him (by the very mouths of the guiltlesse condemned soules) that stroke him into such a feare and terrour, that presently he fell sick, surprised with so extreme a melancholy, that sobbing forth sighes without intermission, and murmurings against God, he so afflicted his halfe-dead body, like a man robbed and dispossessed of reason, that with his vehement fits hee would so shake the bed, as if a young man in the prime of his yeares with all his strength had assayed to doe it. And when a certaine Cardinall came to visit him in this extremity, he could not abide his sight, his pains increasing thereby, but cried out as soone as he perceived him departed, That it was the Cardinall that brought them all to damnation. When he had been thus a long time tormented, at last in extreme anguish and feare he died.

Seiden. l. 9.

Sir Thomas more L. Chancellour of England, a sworne enemy to the Gospell, and a profest persecutor by fire and sword, of all the faithfull, as if thereby he would grow famous and get renowne, caused to be erected a sumptuous Sepulchre, and thereby (to eternize the memory of his prophane

phane cruelty) to be engraven the commendation of his worthy deeds : amongst which the principall was, that hee had persecuted with all his might the Lutherans ; that is, the faithfull : but it fell out contrary to his hope ; for being accused, convicted, and condemned of high treason, his head was taken from him, and his body found no other sepulchre to lie in but the gibbet.

Cardinall *Crescentius*, the Popes Embassadour to the Councel of Trent, in the yeare of our Lord 1552, being very busie in writing to his Master the Pope, and having laboured all one night about his letters; behold as he raised himselfe in his chaire, to stir up his wit and memory, overdulled with watching ; a huge blacke dog with great flaming eyes, and long eares dangling to the ground, appeared unto him : which comming into his chamber, and making right towards him, even under the table where hee sat, vanished out of his sight; whereat he amazed, and a while sencelesse, recovering himselfe, called for a candle, and when he saw the dog could not be found, he fell presently sicke with a strong conceit, which never left him till his death; ever crying, that they would drive away the black dog which seemed to climbe up on his bed : and in that humour he died.

Albertus Pighius, a great enemy of the Truth also (insomuch that *Paulus Iovius* calleth him the Lutherans scourge) being at Boloigne at the coronation of the Emperour, upon a scaffold, to behold the pompe and glory of the solemnization, the scaffold bursting with the weight of the multitude, he tumbled headlong amongst the guard that stood below, upon the points of their Halbards, piercing his body cleane through, the rest of his company escaping without any great hurt : for though the number of them which fell with the scaffold was great, yet very few found themselves hurt therby, save only this honourable *Pighius*, that found his deaths wound, and lost his hearts blood, as hath been shewed.

Poncher, Archbishop of Tours, pursuing the execution of the burning chamber, was himselfe surprised with a fire from God, which beginning at his heele, could never be quenched, till member after member being cut off, he died miserably.

2. Booke of Martyrs.
The burning chamber was a Court in France, which adjudged the Christians to be burned.

An Augustine Frier named *Lambert*, Doctor and Prior in the city of Liege, one of the troupe of cruell inquisitors for Religion, whilest he was preaching one day with an open mouth against the Faithfull, was cut short of a sudden in the midst of his sermon, being bereaved of sense and speech, insomuch that he was faine to be carried out of the pulpit to his cloister in a chaire, and a few daies after was drowned in a ditch.

In the yeare of our Lord 1527, there was one *George Hala* a Saxon, Minister of the Word and Sacraments, and a stout professor of the reformed Religion, who being for that cause sent for to appeare before the Archbishop of Mentz at Aschaffenburg, was handled on this fashion: they took away his owne horse, and set him upon the Archbishops fooles horse, and so sent him back homewards, conducted by one appointed for the purpose : who not suffering him to ride the common and beaten way, but leading him a new course through uncoth paths, brought him into an ambush of theeves placed there by the Bishops appointment, who set upon him and murdered him at once; but it is notoriously knowne, that not one of that wicked rabble came to a good end, but were consumed one after another.

Luther.

In a city of Scotland called Fanum Ianus, the chiefe mart towne of that countrey, foure of the chiefeſt citifens were accused by a Monke before the Cardinall, for interrupting him in a Sermon, and by him condemned to be hanged like heretickes, when no other crime could be layd to their charge, save that they desired the Monke to tie himselfe to his text, and not to rove up and downe as he did, without any certain scope or application of matter. Now as they went to execution, their wives fell downe at the Cardinals feet, beseeching and intreating pardon for their husbands lives: which he was so farre from granting, that he accused them also of heresie; and especially one of them (whose name was *Helene*) for hee caused her young infant to be pulled out of her armes, and her to be put to death with her husband, for speaking certaine words against the Virgin *Mary*, which by no testimonies could be proved against her. Which doome the godly woman taking cheerfully, and desiring to hang by her husbands side, they would not doe him the least favour, but drownded her in a river running by, that it might be truly said, that no jot of mercy or compassion remained in them. But ere long the cruell Cardinall found as little favour at another butchers hands, that slew him in his chamber, when hee dreamed of nothing lesse, and in his Cardinals robes hanged him over the wall to the view of men. And thus God revenged the death of those innocents, whose blouds never ceased crying for vengeance against their murtherer, untill he had justly punished him in the same kind, and after the same fashion which he had dealt with them.

Of this Cardinall, called *David Beton*, *Buchananus* reporteth many strange acts of cruelty, both in the Common-wealth of Scotland, in matters of State, as also in the Church, in questions of Religion: how he suborned a false testament in the dead Kings name, whereby he would have created himself chiefe Governour of the whole kingdome, had not his knavery bin soon detected: and how he set many together by the eares, of the chiefeſt sort, not caring which of them soonest perished, so that they perished; glutting himselfe thus with bloud: But amongst all his cruelties, the least was not extended towards the professors of the Gospell, whom he endeavoured by all means possible, not to suppress onely, but even utterly to extinguish: Many he put to death with fire, divers he forced to revolt with extreame torments; and many he punished with banishment: among whom was *George Buchanan*, the reporter of this history; who being taken and imprisoned, escaped through a window, whilest his keepers slept, out of this Lions jaws. Amongst the rest there was one *George Sephocard*, a most learned and sincere Preacher of the word of God, in whom his savage cruelty was most eminent: This man abiding at one *John Cockburns* house, a man of no smal reckoning & account, about 7 miles from Edenborough, was first sent for by the Cardinall, & after being not delivered, he together with the Vicegerent, beset all the passages that he might not escape; so that *Cockburn* was constrained to deliver him into their hands, upon the assurance of Earle *Boithuel*, who promised to protect him from all injuries: Howbeit notwithstanding the Earles promise, and the countermand of the Vicegerent, refused to meddle with that innocent man, yea and gave command, That no proceedings should be made against him; yet the bloody tyrant condemned him to be put to death, & also caused the condemnation to be executed: and

and that which doth more aggravate his cruelty, he caused a place to be prepared for him and his company, hung with tapestry and filke, very sumptuously, that he might be a joyfull spectatour and eye-witnesse of his torments. But marke how the just vengeance of God shewed it selfe even in that place: for, as it is in the former story, not long after, this vile butcher was murdered in his owne house, by the conspiracy of *Normannus Lessius*, son to the Earle of Rothusia, who early in a morning surprised his porters, and all his servants, in their sleepe, and murdered him in his bed that had murdered so many Christians: and to stop the rage and fury of his friends, hung out his body for a spectacle unto them in the same place where a little before he had with such triumph beheld the tortures of that guiltlesse Martyr: Insomuch that almost all did not only acknowledge the just view of Gods judgement herein, but also remembered the last words of that constant Saint, who being ready to give up the ghost, uttered this speech in effect: *He that sitteth and beholdeth us so proudly in that high place, shall within few dayes as reproachfully lye, as now arrogantly he sitteth.*

A story not much unlike in manner of punishment, happened in the raige of King *Henry* the eighth, to one Sir *Ralph Ellerker*, Knight marshall in the towne of Calice, when as *Adam Damlip*, otherwise called *George Bucker*, a sincere Preacher of the word of God, was condemned to be executed as a traytour in pretence, though indeed for nothing but defending the truth against the dregs of Popery, would not suffer the innocent and godly man to declare either his faith, or the cause he dyed for: but said to the Executioner, Dispatch the knave, have done, not permitting him to speake a word in his owne defence to cleere himselfe from the treason that was objected, not proved against him; but this cruell Tyrant swore he would not away before he saw the trayterous heart out. Now this said Sir *Ralph* in a skirmish or road betweene the French and us at Bulloigne, was amongst others flaine, whose only death sufficed not the enemies, but after that they had stripped him starke naked, they cut off his privy members, and pulled the heart out of his body, & so left him a terrible example to all bloudy and mercilesse men: for no cause was knowne why they should use him so rather than the rest; but that it is written, *Faciens justitias Dominus & judicia omnibus injaria prestat.*

Acts & Monu-
ments. p. 1223.

Thomas Blaver, one of the Privy Councillors of the King of Scots, was a sore persecutor of the faithfull in that land: for which cause, lying on his death-bed, he fell into despaire, and said; he was damned, and a cast-away; and when the Monkes came about him to comfort him, he cryed out upon them, saying; That their Masses and other trash would do him no good, for he never beleevved them; but all that he did was for love of lucre, and not of Religion, not respecting or beleevving there was either a God or a Devill, or a hell, or a Heaven, and therefore he was damned, there was no remedy. And in this miserable case, without any signe of repentance, he dyed.

Theatrum hi-
storicum.

Refer this also
to hypocrisie,
lib. 1. cap. 22.

But let us come to our homebred English stories, and consider the judgements of God upon the persecutors of Christs Gospell in our own countrey. And first to begin with one Doctor *Whittington*, under the raige of King *Henry* the seventh, who by vertue of his office, being Chancellour to the Bishop, had condemned most cruelly to death a certaine godly woman in a town called Chippingladberry for the profession of the truth,

which the Papists then called Heresie. This woman being adjudged to death by the wretched Chancellor, and the time come when she should be brought to the place of her martyrdom, a great concourse of people both out of towne and country was gathered to behold her end: Amongst whom was also the foresaid Doctor there present, to see the execution performed. The godly woman and manly Martyr with great constancy gave over her life to the fire, and refused no paines or torments to keep her conscience cleere and unreprouable against the day of the Lord. Now the Sacrifice being ended: as the people began to returne homeward, they were encountred by a mighty furious Bull, which had escaped from a Butcher that was about to kill him (for at the same time as they were slaying this filly Lamb at the townes end, a Butcher was as busie within the towne in slaying of this Bull.) But belike not so skilfull in his art of killing of beasts, as the Papists be in murdering Christians, the Bull broke loose, as I said, and ranne violently through the throng of the people, without hurting either man or childe, till he came to the place where the Chancellour was, against whom, as pricked forward with some supernaturall instinct, hee ranne full butt, thrusting him at the first blow through the paunch, and after goaring him through and through, and so killed him immediately, trayling his guts with his hornes all the street over, to the great admiration and wonder of all that saw it.

Behold here a plaine demonstration of Gods mighty power and judgement against a wretched persecutor of one of his poore flocke: wherein (albeit the carnall sence of man doth often impute to blinde chance that which properly pertaineth to the only power and providence of God) yet none can be so dull and ignorant, but must needs confesse a plaine miracle of Gods almighty power, and a worke of his own finger.

Acts and Monuments, pag. 1788.

Stephen Gardiner also, was one of the grand butchers in this land, what a miserable end came hee unto. Even the same day that Bishop *Ridley* and Master *Latimer* were burned at Oxford, he hearing newes thereof, rejoyced greatly, and being at dinner ate his meat merrily; but ere he had eaten many bits, the sudden stroke of Gods terrible hand fell upon him, in such sort, that immediately he was taken from the board, and brought to his bed, where he continued 15 dayes in intolerable anguish, by reason he could not expell his urine; so that his body being miserably inflamed within (who had inflamed so many Godly Martyrs) was brought to a wretched end, with his tongue all blacke and swolne, hanging out of his mouth most horribly: a spectacle worthy to be beholden of all such bloudy burning persecutors.

Page 1114.

Bonner Bishop of London, another arch butcher, though he lived long after this man, and dyed also in his bed, yet was it so provided of God, that as he had been a persecutor of the light, and a child of darknesse, so his carcasse was tumbled into the earth in obscure darkenes at midnight, contrary to the order of all other Christians: and as he had been a most cruell murder, so was he buried amongst thieves and murderers; a place by Gods judgement rightly appointed for him.

1099.

Morgan Bishop of *S. Davids* sitting upon the condemnation of the blessed Martyr Bishop *Farrar*, whose roome he unjustly usurped, was not long after

after stricken by Gods hand after such a strange sort, that his meat would not go downe, but rise and picke up againe, sometime at his mouth, sometime blowne out of his nose, most horrible to behold, and so continued unto his death. Where note moreover, that when Master *Leyson* (being then Sheriffe at Bishop *Farrars* burning) had fetcht away the cattell of the said Bishop, from his servants house into his owne custody, divers of them would never eat meat, but lay bellowing and roaring, and so dyed. Adde unto this Bishop *Morgan*, Iustice *Morgan* a Judge that sate upon the death of the Lady *Iane*: this Iustice, not long after the execution of the said Lady, fell mad, and being thus bereft of his wits, dyed, having ever in his mouth, Lady *Iane*, Lady *Iane*.

Bishop *Thornton* Suffragan of Dover, another grand persecutor, comming upon a Saturday from the Chapter-house at Canterbury, and there upon the Sunday following looking upon his men playing at bowles, fell suddenly into a palsey, and dyed shortly after. And being exhorted to remember God in his extremity of sicknesse: So I do (saith he) and my Lord Cardinall too, &c.

After him succeeded another Suffragan, ordained by the foresaid Cardinall, and equall to his Predecessor in cruell persecuting of the Church; who injoying his place but a short time, fell downe a paire of staires in the Cardinals chamber at Greenwich, and broke his necke, and that presently (let it be noted) after he received the Cardinals blessing.

The like sudden death hapned to Doctor *Dunning* the bloody and wretched Chancellour of Norwich, who after he had most rigorously condemned and murdered a number of simple and faithfull servants of God, was suddenly stricken with death even as he was sitting in his chaire.

The like also fell upon *Berry*, Commissary of Norfolke, another bloody persecutor; who foure dayes after Queene *Maries* death having made a great Feast, whereat was present one of his concubines; as he was comming home from the Church, where he had ministred the Sacrament of Baptisme, fell downe suddenly to the ground with a heavy groane, and never stirred after, thus ending his miserable life without any shew of repentance.

So Doctor *Geffrey* Chancellor of Salisbury, another of the same stampe, was suddenly stricken with the mighty hand of God in the midst of his buildings, where he was constrained to yeeld up his life, which had so little pittie of other mens lives before: and it is to be noted, that the day before he was thus stricken, he had appointed to call before him ninety poore Christians, to examine them by inquisition, but the goodnesse of God and his tender providence prevented him.

Doctor *Foxford*, Chancellor to Bishop *Stockesley*, dyed also suddenly. So did Iustice *Leland* the persecutor of one *Ieffery Hurst*.

Alexander the Keeper of Newgate, a cruell enemy to those that lay in that prison for Religion, dyed very miserably, being so swollen, that he was more like a monster than a man, and so rotten within that no man could abide the smell of him. His sonne called *James*, after hee had spent all his fathers substance riotously, fell downe suddenly in Newgate market, and there wretchedly dyed. *John Peter* sonne in law to the said *Alexander*, and no lesse cruell to the poore Christians, rotted away, and so dyed.

Cox an earnest Protestant in King *Edwards* dayes, and in Queene *Maries* time a Papist, and a Promoter, going well and in health to bed (as it seems) was dead before the morning.

All these almost, with many more which I could recite, dyed suddenly, being most cruell and horrible persecutors of the flocke of Christ. Many there were, which though they escaped sudden death, yet did not avoid a most miserable and wretched end. In the number whereof I may place first *Alexander* the Keeper of Newgate, together with his sonne in law *John Peter*, of whom mention was made before: Also Master *Woodroffe* the Sheriffe of London, who used to rejoyce at the death of the poore Saints of Christ, and would not suffer Master *Rogers*, going to his Martyrdome, to speake with his children: this man lay seven or eight yeares bed-ridden, having one halfe of his body all benumbed, and so continued till his dying day. Also one *Burton* the Bayliffe of Crowland in Lincolneshire, who having been a Protestant in outward shew in King *Edwards* dayes, as soone as Queene *Mary* was quietly seated in the kingdom, became very earnest in setting up the Masse againe, and constrained the Curate by threats to leave the English Service, and say Masse. This blinde Bailiffe not long after, as he was riding with one of his neighbours, a Crow flying over his head, let her excrements fall upon his face, the poysoned stinke and savour whereof so annoyed his stomacke, that he never left vomiting untill he came home, and there after certaine dayes, with extreame paine of vomiting, crying and cursing the Crow, desperately he dyed without any token of repentance. Also one *Robert Baldwine*, who being stricken with lightning, at the taking of *William Seaman*, pined away and dyed. *Robert Blomfield* also, Bailiffe to Sir *John Ierningham*, after he had prosecuted one Master *Browne*, pined away both in his goods and body, by a consumption of both.

William Swallow the cruell tormentor of *George Egles*, was shortly after plagued of God, that all the haire of his head, and nailes of his fingers and toes went off; his eyes were well neere closed up, that he could scant see; his wife was also stricken with the falling sicknesse, with the which malady she was never infected before.

Lastly (to omit many others) one *Twisford* is not to be forgotten; who in King *Henries* dayes was a busie doer in setting up stakes for the burning of poore Martyrs: and seeing the stakes consume so fast, provided a big tree, cutting off the top, and set it up in Smithfield, saying, *I will have a stake that shall hold*. But behold Gods hand; before ever that tree was consumed, the state of Religion turned, and he fell into an horrible disease, rotting alive above the ground before he dyed.

Besides these, many there were that hanged themselves. As for example, one *Clarke* an open enemy to the Gospell in King *Edwards* dayes, hanged himselfe in the Tower. So did *Pavier* the Towne-Clarke of London, another bitter enemy to the Gospell. So did the sonne of one *Levar* a husbandman, that mocked and scorned at the holy Martyr Master *Lattimer*, being dead; and that at the same houre, as neere as could be gathered, whilst his father was railing upon the dead Martyr. So did *Henry Smith* a Lawyer, who having been a Protestant, became a Papist. Others drowned themselves; as namely *Richard Long* at Calice, in King *Henry* the eighth dayes. *John Plankney* a Fellow of New Colledge in Oxford, in the yeare of
our

our Lord 1566. And one *Lanington* a Fellow of the same Colledge, in a Well at Padua, or as some thinke, at Rome.

Others were stricken with madnesse: in which ranke place first Justice *Morgan*, of whom wee made mention a little before: Then, a Sherifes servant that railed upon *James Abbes* a godly Martyr, as he was going to be burned; saying, That hee was an Heretique and a mad man; but as soone as the fire was put to the Martyr (such was the fearefull stroke of Gods justice upon him) he was there presently in the sight of all the people stricken with a frenzy, crying out aloud, that *James Abbes* was saved, but he was damned; and so continued till his dying day. So likewise one *William* a Student in the inner Temple, in the midst of his railing against the Gospell of Christ and the Professors thereof, fell starke mad.

Many other examples of the like kind I could here adde, but he that desireth to know and read more thereof, let him have recourse unto the latter end of the Acts and Monuments of the English Church, where he shall find a whole Catalogue of such like examples.

The overthrow of many mighty ones in our Age, serve for a looking-glasse to represent the high exploits of the wonderfull judgements which the King of Kings hath sent upon those that have in any place or countrey whatsoever, resisted and strove against the Truth: whereof some after great victories, which by their singular dexterity and worldly wisdom in the manning of their affaires, have achieved, by a perverse and overthwart end, contrary to their former prosperity, have darkned and obscured the renowne and glory of all their brave deeds, their good report dying with their bodies, and their credit impaired and buried with them in their graves. Others in like manner having addressed all their forces, and laid their battery, and placed all their Pieces and Canons against the wals of Sion, and thinking to blow it up and consume it to ashes, have made many breaches into the sides thereof, yea they have so bent all their strength against it, and afflicted it with such outrageous cruelty, and unmercifull effusion of blood, that it is pitifull and lamentable to remember: howbeit after all their policies and practises, their courage hath been at length abated, and themselves raked one after another out of this world, with manifest markes of the just vengeance of God upon them. For though it may seem for a time that God slepeth and regardeth not the wrongs and oppressions of his servants, yet he never faileth to carry a watchfull eye upon them, and in his fittest time to revenge himselfe upon their enemies.

CHAP. XIV

A Hymne of the persecution of Gods Church, and the deliverance of the same.



Long the verdant fields all richly dy'd.
With Natures paintments, and with Flora's pride:
Whose goodly bounds are lively Chryst all streames
Begirt with bow'rs to keep backe Phoebus beames;

Even

Even when the quenchlesse torch, the Worlds great eye;
 Advanc't his rayes orerthwartly from the skie,
 And by his power of heavenly influence
 Reviv'd the seeds of Springs decay'd essence:
 Then many flockes unite in peace and love,
 Not seeking ought but naturall behove,
 Past quietly uncharg'd with other care,
 Save of their feed within that pasture faire.
 These Flocks a Sheepheard had (of power and skill)
 To fold and feed, and save them from all ill:
 By whose advice they liv'd; whose wholesome voice
 They heard and fear'd with love, and did rejoyce
 Therein with melody of song and praise,
 And dance, to magnifie his Name alwaies.
 He is their Guide, they are his Flocke and Fold,
 Nor will they be by any else controld.
 Well knowing, that whom he takes care to feed,
 He will preserve and save in time of need;
 Thus liv'd this holy Flocke at hearts content,
 Till cruell Beasts all set on ravishment,
 Broke off their peace, and ran upon with rage,
 Themselves, their Young, and all their heritage;
 Slitting their throats, devoured Lambs and all,
 And dissipating them that scap't their thrall.
 Then did the jolly feast to fast transforme,
 (So ask't the fury of that ragefull storme)
 Their joyfull song was turn'd to mournfull cries,
 And all their gladnesse chang'd to welladyes.
 Whereat Heav'n grieving, clad it selfe in blacke;
 But earth in uprore triumph't at their wracke.
 What profits then the sheephooke of their Guide?
 Or that he lies upon a Beacons side,
 With watchfull eye to circumscribe their traine,
 And hath no more regard unto their paine?
 To save them from such dangers imminent
 (Some say) as are so often incident.
 'Tis not for that his arme wants strength to break
 All proud attempts that men of might do make:
 Or that he will abandon unto death
 His Owne, deare bought with exchange of his breath.
 For must we thinke, that though they dye they perish;
 Death ayes in them, and they in death reflowerish:
 And this lifes losse, a better life rennes,
 Which after death eternally ensues.
 Though then their passions never seeme so great,
 Yet never comfort serves to swage their heat:
 Though strength of torments be extreame in durance,
 Yet are they quencht by Hopes and Faiths assurance.
 For thankfull Hope, if God be grounded in it,
 Assures the heart, and pacifies the spirit.

To them that love and reverence his Name,
 Prosperity betides, and want of shame.
 Thus can no Tyrant pull them from the hands
 Of mighty God, that for their safety stands:
 Who ever sees, and ever can defend;
 Them whom he loves, he loves unto the end:
 So that the more their fury overfloweth,
 The more each one his owne destruction soweth.
 And as they strive with God in policy,
 So are they sooner brought to misery.
 Like as the savage Boare dislodg'd from den,
 And hotly chased by pursuit of men,
 Run's furiously on them that come him neere,
 And goares himselfe upon the hunters speare:
 The gentle puissant Lambe, their Champion bold,
 So help's to conquer all that hurt's his fold,
 That quickly they and all their Progeny
 Confounded is, and brought to misery.
 This is of Iudah the couragious Lion,
 The conquering Captaine, and the Rocke of Sion;
 Whose favour is as great to Iacobs Line,
 As is his fearefull frowne to Philistine.

CHAP XV.

*Of Apostata's and Backsliders, that through infirmity
 and feare have fallen away.*



IT is a kinde of Apostasie and Backsliding condemned by the first commandment of the Law, when as hee that hath been once enlightened by the word of God in the knowledge of salvation, and nourished and instructed therein from the cradle, doth afterward cast behind his backe the grace of Gods spirit, or disallow thereof, and exempt himselfe from the service of God, to serve Idols, or make any outward shew to doe it: which kinde of sinne may be committed after two sorts; either through infirmity and feare, or willingly and with deliberation: when not being pressed or constrained thereto by any outward means, a man doth cleerely and of himselfe abandon and forsake the true Religion, to march under the banner of Satan and Antichrist. And this is also of two sorts; either when a man doth simply forsake the profession of the Truth, to follow superstition and Idolatry, without attempting any thing beside the meere deniall of his Faith; or when after his revolt he professeth not onely the contrary Religion, but also endeavoureth himselfe by all means possible to advance it, and to oppresse and lay siege to the doctrine of Gods Truth in those that maintaine the same. By this it appeareth that there are three kinds of Apostasie; one as it were inforced and compelled, the second voluntary,

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luntary, the last both voluntary and malicious: which though they be all very hainous and offensive in the sight of God, yet the second and third sort are most dangerous, and of them also one more hurtfull and pernicious than the other, as we shall perceive by that which followeth. Now as all these kinds are different one from another, so I will referre the examples of each sort to his severall place, that the efficacy thereof may be the better perceived. And first of those which have fallen away through feare and infirmity, and afterward in order of the rest. Although that they who by the conceit and feare of tortures presented before their eyes, or of speedy and cruell death threatned against them, doe decline and slide backe from the profession of the Gospell, may pretend for excuse the weakenesse and feebleness of the flesh, yet doubtlesse they are found guilty before the throne of God, for preferring the love of this transitory and temporary life before the zeale of his glory, and the honour which is due to his onely begotten Sonne, especially at that time when they are called out of purpose by their Martyrdome to witnesse his sacred truth before men, and he desireth most to be glorified by their free and constant perseverance therein: to the which perseverance they are exhorted by many faire promises of eternall life and happinesse: and from the contrary terrified by threats of death and confusion, and upon paine to be discharged from the presence of Christ before God, because they have denied him before men: which is the misery of all miseries, and the greatest that can happen to any man; for what shall become of that man whom the Sonne of God doth not acknowledge? Now to prove that God is indeed highly offended at this faint-hearted cowardlinesse, he himself hath made knowne unto us, by the punishments which divers times he hath sent upon the heads of such offenders. As in the time of the Emperour *Valerian* the eighth persecutor of the Church, under whose persecution albeit that many Champions bestirred themselves most valiantly in that combat of Faith; yet there wanted not some, whose hearts failing them, and who in stead of maintaining and standing for their cause to the death, as they ought to have done, retyred and gave up themselves to the enemy at the first assault. Amongst the number of which doubty souldiers, there was one that went up into the Capitoll at Rome, in that place where *Iupiters* Temple in old time stood, to abjure and recant Christ and his profession: which he had no sooner done, but he was presently stricke dumbe, and so was justly punished in that very member wherewith he had offended.

*Cyprian in his
Sermons, de
Lapsu mul-
torum.*

Cyprian.

A woman likewise having renounced her profession, and feeling in her selfe no remorse of conscience for her fall, went as she was wont to doe in the time of her rest and prosperity, to the Bathes and Hot-houses to refresh her selfe, as if all had had gone well with her; but she was so seised upon and possessed by an evill Spirit, that in stead of pleasure, which she sought for, she fell to lamenting, and tormenting her owne flesh, and chopt in pieces with her dainty teeth her rebellious tongue, wherewith shee had spoken wicked words, and dishonoured God, and tasted meats offered to Idols: and so this poore wretch, whereas she should have wasted her selfe in teares of true repentance, and in the true bath of grace and mercy, because she had more care of cleansing her body from filth, than her soule from sinne, became corrupt and filthy both body and soule, by the meanes of that unclean spirit which God had given power to afflict her: and
armed

armed her owne mouth, which had tasted, chewed, and swallowed that cursed food, furiously to rise against her selfe to destroy her: so that she became her owne murtherer, for she survived not long, by reason that her bowels and intrails were choaked up to the throat with paine.

Another woman well stricken in yeares, that in like manner had revolted from the Truth, thrust her selfe notwithstanding into the assembly of the Faithfull, as they were receiving the holy Sacrament. But that holy food which nourished the soules of them that beleaved, turned to her bane; for she found there in stead of peace, a sword; in stead of nourishment, deadly and mortall poison; in such sort, that immediately after the receipt of that holy Supper, she began to be marvellously troubled and vexed in soule, and felt the hand of God so heavy upon her for her offence committed in denying her Saviour, to shun her persecution, that trembling and stamping she fell downe dead.

There was also in like manner a certaine man, that having renounced his faith, did notwithstanding present himselfe at the celebration of the holy Supper, presuming to come and eat at his Table, whom he had a little before denied; but receiving into his hand part of the Sacrament as well as the rest, and thinking to put it into his mouth, it was turned into ashes: whereupon he stood amased and confounded in himselfe, God manifesting in him, that he that revoked his faith, and recoiled from Christ Iesus, Christ Iesus would recoil from him, and give him over to death, by depriving him of his grace, and spoiling him of the power of his quickning and saving Spirit.

These are the fearefull examples of Gods Judgements, which Saint *Cyprian* reporteth to have light upon Backsliders in his time; adding moreover, that besides these, many were possessed of devils, robbed of their wits, and intraged with fury and madnesse, and all for this offence of Apostasie.

Amongst all the examples of our age, of Gods severe justice upon Apostates, the example of *Francis Spiera* an Italian Lawyer, a man of credit and authority in his countrey, is most pittifull and lamentable: who having embraced the true Religion with marvellous zeale, and made open profession of the same, feared not freely to declare his opinion of every point of Doctrine that came in question, and grew in knowledge every day more and more. But it was not long ere he was complained of to the Popes Embassadour: which when he understood, and saw the danger wherein he was like to fall, after he had long debated and disputed the matter in his owne conscience, the counsell of the flesh and worldly wisdom prevailing, he resolved at last to goe to the Embassadour, to the intent to appease his wrath, and doe whatsoever he should command. Thus comming to Venice, and overruled with immoderate feare, he confessed that he had done amisse, and craved pardon for the same, promising ever after to be an obedient subject to the Popes Lawes: and that which is more, when it was enjoyned him, that at his returne home he should in his owne countrey openly recant his former profession, he refused not, but performed his recantation in due sort. But it chanced very soone after, that this miserable man fell sicke of body and soule, and began to despaire of Gods mercy towards him. His Physitian perceiving his disposition, judged, that the cause of his bodies disease, was a vehement conceit and thought of minde; and therefore gave

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gave advice to minister counsell to his troubled minde very carefully, that the cause being taken away, the effect also might surcease. To this end many learned men frequented him every day, recalling into his minde, and laying open before him many expresse places of Scripture, touching the greatnesse of Gods mercy. Which things he avouched to be true, but said that those promises pertained not to him, because he had renounced Christ Iesus, and forsworne the knowne truth, and that for this cause nothing was prepared for him but hell fire, which already in soule he saw and felt: I would (said he) willingly, if it were possible, love God, but it is altogether impossible. I onely feare him without love. These and such speeches used he with a stedfast countenance; neither did his tongue at any time run at randome, nor his answers favour of indiscretion or want of memory; but advisedly warned all that stood by to take heed by his example, how to listen too much to worldly wisdom, especially when they should be called before men to professe the Religion of Christ. And lying in this extremity, he refused all manner of sustenance, rebuking and being angry with his sonnes that opened his mouth to make him swallow some food to sustaine him; saying, Since he had forsaken his Lord and Master, all his creatures ought to forsake him; I am affraid of every thing, there is not a creature that hath not conspired to worke my destruction: let me die, let me die, that I may goe and feele that unquenchable fire, which already consumeth me, and which I can by no means escape. And thus hee died indeed, pined to death in despaire and horrible torment of conscience.

Centur. 3. c. 12.

Nichomachus a man that stoutly professed Christ Iesus in prosperity, being brought to his tryall at Troas, and put into torments, he denied him; and being delivered by that means, consented to offer sacrifice unto Idols. But as soone as he had finished his sacrifice, he was hoisted up by the spirit of darknesse, whose darling now he was, and dashed against the earth: so that his teeth biting his prophane tongue (wherewith he had denied his Savior) in two, he died incontinently.

Theatrum historiarum.

Tamerus a professor of the true Religion, was seduced by his brother to cleave unto Popery, and to forsake his first love: but for his defection from the truth, the Lord gave him up into a reprobate sense, so that falling into despaire he hung himselfe.

Richard Denton a Blacksmith dwelling at Wels in Cambridge-shire, having been a professor of the Gospell aforetime; when *William Woolsey* Martyr (whom the said *Denton* had first converted from the Truth) sent him certaine money out of prison at Ely, with his commendations, That hee marvelled he tarried so long behinde him, seeing he was the first that delivered him the booke of Scripture into his hand, and told him that it was the truth: his answer was this, I confesse it is true, but alas I cannot burne. But he that could not burne in the cause of Christ, was afterward burned against his will; for in the yeare 1564 his house was set on fire, and whilest he went to save his goods, he lost his life.

Acts and Monuments, pag. 1717.

There was also one *Burton* Baylife of Crowland in Lincolne-shire, who pretending an earnest friendship to the Gospell in King *Edwards* time; after the Kings death began lustily to set up the Popish Masse againe, and would have beaten the poore Curate, if he had not settled himselfe there-to: but see how the Lords judgement overtooke him; as he came riding from Fennebanke one day, a Crow flying over his head, let fall her excrements

Acts and Monuments, pag. 2101.

ments upon his face, so that it ranne from the top of his nose downe to his beard, the poysoned sent and savour whereof so annoyed his stomach, that he never ceased vomiting untill he came home : and after falling deadly sicke, would never receive any meat, but vomited still, and complaining of that stinke, cursing the Crow that had poysoned him: to be short, within few daies he died desperately, without any token of repentance of his former life.

Hither may we adde the examples of one *Henry Smith* a Lawyer of the middle Temple, and *Arnoldus Bomelius* a Student of Lovaine; both which having professed the Truth a while, and after being seduced by evill company, the one of *Gilford*, the other of Master *Tileman, Smith* afterward hanged himselfe in his chamber in the Temple, in the yeare of our Lord 1569. *Bomelius* murdered himselfe with his owne dagger. And thus these two Apostata's felt the heavy scourge of Gods wrath, for revolting from the Truth which they once professed.

Acts and Monuments.

CHAP. XVI.

Of those that have willingly fallen away.

THese kinde of Apostata's which we are now to speake of, are such as without any outward compulsion, threats, or likelihood of danger, forsake freely Gods true Religion, and give themselves over to all Idolatry : Against whom there is a Decree ordained in the thirteenth of *Deutronomy*, by the Law-giver of Heaven: which is this; *If the inhabitants of any city have turned from the Lord, to follow after strange gods, let them be destroyed with the edge of their sword, and their city consumed with fire, that they may be utterly rased out and brought to nothing.* This was the sinne of *Solomon* King of Israel (a brave and mighty kingdome in his time) a man subject to none for power, nor fearing any for authority : yet for all this, so filthily recoyling from the Truth which hee knew and had professed, that in stead of serving the true God, he became a setter up of false Idols, and that of his owne free will and pleasure: he that had been so well brought up and instructed from his childehood in true Religion by his Schoolmaster the Prophet *Nathan*, into whose charge hee was committed ; and so often and earnestly admonished by his father *David*, to observe diligently the law of God, to direct his wayes thereby : and whom God vouchsafed this honour, to appeare twice unto, and to enrich and adorne with such excellent wisdom, that the Queene of Saba hearing his report, came to Ierusalem to be his auditor : even this *Solomon* in his old age, when he should have been most stedfast and constant, suffered himselfe to be seduced by the enticements of his strange wives and concubines, to offer service unto strange gods, and to forsake the God of Heaven, to worship the Idols of the Gentiles. And as his renowne was great and famous before for building that sumptuous and beautifull Temple at Ierusalem ; so was his obloquy and reproach the greater, for erecting Altars and Chappels for the Idols of his wives and concubines, even for every one

of their Idols, to the intent to flatter and please their humors : it was therefore just and equall, that the Lord (his wrath being provoked against him) raised up two strong enemies that wrought him and his people much scath. Yea moreover *Ieroboam*, one of his owne servants (whilest hee yet lived) was by the ordinance of God designed King over ten Tribes : and so God punished him for his Idolatry and Backsliding, leaving him but a small portion of the kingdome to continue to his successors : which, had it not been for his father *Dauids* sake, had been also taken away. It is true, That we read not that he ever hindred the service of the Temple, or compelled or perswaded any man to worship an Idoll ; yet he did enough to make him culpable before God of a grievous sinne, in that he being the head and Soveraigne Magistrate of the people, committed such wickednes and such Apostasie in Israel : beside, it is a marvellous strengthening, that in all his History there is not so much as any token mentioned, or to be gathered of his true repentance after this notable fall. And hee that well weigheth the nature and quality of this sinne, shall perceive that it somewhat resembleth that which is spoken of, *Heb. 6. ver. 4, 5, 6* : for *Solomon* was not so ignorant and destitute of the knowledge of God, but rather had the treasure of wisdom in fulnesse and abundance, and was endowed with the gifts and graces of Gods Spirit, that he was able to instruct others, and to discharge a Doctors place in the Church, as he also did both by word and writing. And although that the Sonne of God was nos as then yet manifested in the flesh ; yet the power and efficacy of his death being everlasting, and from the beginning, whereof the Law with the ceremonies and sacrifices thereof, was as it were a Schoolemaster, could not be hidden from him : Therefore so soone as he addicted himselfe to his Idolatry, he forthwith abandoned the holy ordinances and sacrifices of Gods Law, and quitted himselfe of the promise of salvation therein contained ; disanulling and making of none effect, as concerning himselfe, the grace of the Mediator, ordained from the beginning : so that his downfall was terrible and perillous. Yet there be that thinke that after all this he wrote the booke of *Ecclesiastes*, as a declaration of his repentance ; whose opinion I purpose not to contradict.

It is manifest that *Solomon* did repent first because it is said, that God loved him secondly, because he was a pen man, or some part of the Scripture and thirdly, because he was a Type of Christ.
2 Chron. 12.

Roboam his sonne succeeded him, as well in the likenesse of his sinne, as of his kingdome : for after that the Priests and Levites forsaking the part of *Ieroboam* because of his Idols, and leaving their houses and possessions to strangers, had made repaire to him, for feare of God, and love of his holy service, and that he had disposed and put in order his publique affaires, for the ratifying and confirming of his kingdome ; presently he and all his people forsooke the law of God, and gave themselves over to Idolatry and other grievous finnes : wherefore the Lord also forsooke and gave them over to the hands of *Casac* King of *Ægypt*, that raised up a mighty power of men, even a thousand and two hundred chariots, threescore thousand horsemen, with an infinite multitude of footmen to make warre against him : so that all the strong cities and fortresses of *Iudab*, no nor *Ierusalem* it selfe, was strong enough to repulse him from sacking and taking them, and robbing the Temple of their treasures, and despoyling the Kings palaces of his riches, and carrying backe into *Ægypt* a rich prey of the best and beautifullest things that were therein. And this was the first shake that ever this kingdome received since it was a kingdome, whereby it began to waine

waine and decline. Notwithstanding all this, yet the Lord had compassion and pittie of him and all his people, and would not suffer his dignity to be troden under foot and quite suppressed, but restored him once againe into an honourable estate, because when he was reprov'd by *Semeia* the Prophet, he humbled himselfe before the Lord, and his Princes also: which is a manifest signe, that his sinne was not an universall Apostasie, whereby hee was wholly turned aside from God and all hope of grace; but it was a particular revolt, such as was that of his forefathers, the children of Israel, when they imagined that God would be present with them in the idolatrous golden Calfe, and in that figure to worship him, so grosse and sencelesse were they: although yet *Roboams* sin seemeth to exceed theirs in greatnesse and guiltinesse.

The Iewes that in the time of *Ptolemy Philopater* abode in Ægypt, and willingly renounced the law and service of God, in hope thereby better to provide for their worldly commodities, enjoyed not long their ease and prosperity: for the other Iewes which had couragiously stucke to their profession, and had been miraculously delivered from their enemies, being grieved and chafed at their recoyle, made their supplications to the King (whose heart God inclined to favour their suit) that he would permit them to revenge Gods quarrell upon those Apostates as they had deserved: alledging, that it was hard for them to be true subjects to the King, who for their bellies sake had rebelled against the commandement of God. The King seeing their request reasonable, and their reasons which they alledged likely, not onely commended them, but gave authority to destroy all those that could be found in any place of his dominion, without any further enquiry of the cause, or intelligence of the Kings authority; insomuch that they put to death all those that they knew to have defiled themselves with filthy Idols, doing them before, all the shame they could devise. So that at that time there were dispatched above three hundred persons: which when they had accomplished they rejoyced greatly. Machab. 7.

CHAP XVII.

Of the third and worst sort of Apostates, those that through malice forsake the Truth.

IF so be that they of whom we have spoken in the two former Chapters, are in their revoltings inexcusable (as indeed they are) then much more worthy condemnation are they, who not only in a villanous contempt cast away the grace of Gods Spirit, and his holy worship; but also of a purposed malice set themselves against the same, yea and endeavour with all their power, utterly to race and root it out, and in stead thereof to plant the lies, errors, and illusions of Satan by all means possible. Against this kinde of Monsters sentence is pronounced in the thirteenth of *Deutronomy*; to wit, That justice should be executed upon them with all extremity, and no mercy and compassion shewed upon him, be he Prophet

1 King. 13.

Contempt of
Gods Word,
lib. 1. cap. 34.

1 King. 14.

2 Chron. 3.

2 Chron. 21.

or what else, that goeth about to seduce others from the service of the Almighty, to follow false gods. This is the pitfall wherein *Ieroboam* the first King of Israel slipped by the perverseness of his owne conscience; who as he had by his rebellion against *Rehoboam* and the house of *David*, upreared a new kingdome; so by rebellion against God and his House (in hope by that means to retaine his usurped state and people in subjection) upreared also a new Religion: for distrusting the promises of God which were made him by the Prophet *Abias* as touching the Realme of Israel, which he was already in possession of, and despising the good counsell of God, in respect of his owne inventions, he was so besotted and bleared with them, that just after the patterne of his idolatrous forefathers, who by their Egyptian tricks had provoked the wrath of God against themselves, he set up golden calves, and caused the people to worship them, keeping them so from going to Ierusalem to worship God: nor yet content with this, hee also created high places to set his Idols in; and having restrained the Priests and Levites from the exercise of their charge, hee ordained a new order of Priests to sacrifice and minister unto his gods, and proclaimed a newer feast than that was in Iuda; even the seventh day of the eighth moneth: wherein he not onely exiled the pure service of God, but also perverted and turned upside downe the Ecclesiasticall discipline and policy of Gods Church, which by the Law had been instituted. And that which is yet more, as he was offering incense on the Altar at Bethel, when the Prophet cryed out against the Altar, and exclaimed against that filthy Idolatry, by denouncing the vengeance of God against it, and the maintainers thereof, he was so desperate and sencelesse, as to offer violence to him, and to command that he should be attached; but the power of Gods displeasure was upon him by and by: for that hand which he had stretched out against the Prophet, dried up, so that he could not draw it backe againe; and at the very instant, for a manifest declaration of the wrath of God, the Altar rent in pieces, and the ashes that were within were dispersed abroad. And although at the prayer of that holy man, his hand was restored to his former strength and soundnesse, yet returned not he from his unjust and disloyall dealing, but obstinately continued therein till his dying day. Wherefore also the fierce wrath of God hunted and pursued him continually: for first of all, he was robbed of his sonne *Abia*, dying through sicknesse: then he was set upon by *Abia* King of Iuda, with an army of foure hundred thousand men of warre: and though his power was double in strength and number, arising to eight hundred thousand persons, yet was he and his vaste army quite discomfited: for he lost at that field five hundred thousand of his men, beside certain cities which were yeelded to *Abia* in the pursuit of his victory: his courage was so abated and impoverished ever after this, that he could never recover strength to resist the King of Iudah any more: And so God revenged at once the Apostasie both of the King and people of Israel, and last of all so stricke him after, that he died.

Ioram King of Iuda, although his father *Iosaphat* had instructed him from his childehood with holy and wholsome precepts, and set before his face the example of his owne zeale, in purging the Church of God from all Idolatry and superstition, and maintaining the true and pure service of God; yet did he so foulely runne astray from his fathers steps, that allying himselfe by the marriage of *Athalia*, to the house of *Ahab*, he became not only

only himselfe like unto the Kings of Israel in their filthy idolatry, but also drew his people after him, causing the inhabitants of Ierusalem, and men of Iuda, to runne a whoring after his strange gods : for which cause *Elias* the Prophet most sharply reprov'd him by letters; the contents whereof in summe was this : That because he rebelled against the Lord God of his Fathers ; therefore the people that were in his subjection should rebell against him. Presently the Arabians and Philistims rose up against him, wasted his countrey, robbed him of his treasures, tooke away his wives, and put all his children to the sword, except little *Ochozias* his youngest sonne that was preserved: And after all these miseries, the Lord smote him with so outrageous and uncurable disease in his bowels, that after two yeares torment he died thereof, his guts being fallen out of his belly with anguish.

Ioaas also King of the same country, was one to whom God had bin many wayes beneficiall from his infancy : for he was even then miraculously preserv'd from the bloody hand of *Athalia*, and after brought up in the house of God, under the tuition of that good Priest *Iehoiada* ; yet he was no sooner lifted up into his royall dignity, but by and by he and his people started aside, to the worship of stocks and stones, at that time when hee had taken upon him the repaire of the House of God. But all this came to passe after the decease of that good Priest his Tutor, whose good deeds towards him in saving his life, and giving him the Crowne, he most unthankfully recompenced, by putting to death his sonne *Zacharias* ; whom hee caused (for reprov'ing and threatning his Idolatry in a publique assembly, incited thereto by the Spirit of God) to be stoned, to death in the porch of the Temple. But seeing he did so rebelliously set himselfe against the holy Spirit, as if he would have quite oppressed and extinguished the power thereof, by the death of this holy Prophet, by whom it spake ; God hissed for an army of Syrians, that gave him battell, and conquered his souldiers, who in outward shew seemed much too strong for them. His Princes also that had seduced him, were destroyed, and himselfe vexed with grievous diseases ; till at length his owne servants conspired against him for the death of *Zacharias*, and slew him on his bed ; yea and his memory was so odious, that they could not afford him a burying place among the sepulchres of their Kings.

Amazias the sonne of this wicked father, carried himselfe also at the first uprightly towards God in his service, but it lasted not long : for a while after, he was corrupted and turned aside from that good way which he had begun, to tread in the by-paths of his father *Ioaas* : for after he had conquered the Idumæans, and slaine twenty thousand men of warre, and spoyled divers of their cities; in stead of rendring due thanks to God, who (without the ayde of the Israelites) had given him that victory, he set up the gods of the Edomites, which he had robbed them of, to be his gods, and worshipped and burned incense to them, so void of sence and reason was he. And being rebuked by the Prophet of his adverse dealing, he was so farre from humbling and repenting himself thereof, that quite contrary, he proudly withstood and rejected the Prophets threatnings, menacing him with death if he ceased not. Thus by this means having aggravated his sinne, and growing more and more obstinate, God made him an instrument to hasten his owne destruction ; for being proud, and puffed up with

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the overthrow which he gave the Edomites, he defied the King of Israel, and provoked him to battell also; but full evill to his ease: for he lost the day, and was carried prisoner to Ierusalem, where before his face (for more reproach) foure hundred cubits of the wall was broken downe, the Temple and Palace ranfackt of his Treasures, and his children carried for hostages to Samaria. And not long after, treason was devised against him in Ierusalem, so that he fled to Lachish, and being pursued thither also, was there taken and put to death.

2 Chron. 28.

Likewise King *Ahaz* for making molten Images for *Baalim*, and walking in the idolatrous wayes of the Kings of Israel, and burning his sonnes with fire, after the abomination of the heathen, in the valley of Ben-Hinnon, was forsaken of the Lord, and delivered into the hands of the King of Syria, who carried him prisoner to Damascus; and not onely so, but was also subdued by *Pekah* King of Israel, in that great battell, wherein his owne sonne, with fourescore thousand men at armes, were flaine; yea and two hundred thousand of all sorts, men, women, and children, were taken prisoners: for all these chastisements did he not once reforme his life, but rather grew worse and worse. To make up the number of his finnes, he would needs sacrifice to the gods of Damascus also, thinking to finde succour at their hands: so that he utterly defaced the true service of God at Ierusalem, broke in pieces the holy Vessels, lockt up the Temple dores, and placed in their steads his abominable Idols, for the people to worship, and erected Altars in every corner of the city to doe sacrifice on. But as he rebelled on every side against his God, so God raised up enemies on every side to disturb him: the Edomites and Philistims assaulted him on every side, bear his people, tooke and ranfackt his cities: on the other side, the Assyrians whom he had hired with a great sum for his help, turned to his undoing and utter overthrow and confusion.

2 Chron. 22.

Wat shall we thinke of *Manasses*? who re-edified the high places and Altars, which the zeale of *Ezechias* his father had defaced and throwne downe, and adored and worshipped the planets of Heaven, the Sunne, the Moone, and the Starres, prophaned the porch of Gods Temple with Altars dedicated to strange gods, committing thereon all the abominations of the Gentiles; yea, and caused his sonnes to passe through the valley of Ben-Hinnon, and was an observer of times and seasons, and gave himselfe over to witchcraft, charming, and sorceries, and used the help of familiar spirits and Soothsayers; and that which is more, placed a carved Image in the house of God, flat against the second commandment of the Law: So that he did not only go astray and erre himselfe, in giving over his mind to most wicked and damnable heresies, but also seduced the people by his pernicious example and authority to doe the like mischief. And that which is yet more, and worst of all, he made no account nor reckoning of the admonitions of the Prophets; but the rather and the more hardened his heart, to runne out into all manner of cruelty and wickednesse, that his finnes might have their full measure. For the very stones of the streets of Ierusalem were stained from one corner to another with the guiltlesse and innocent blood of those that either for dissuading him from, or not yeelding unto his abominable and detestable Idolatry, were cruelly murdered: Amongst the number of which flaine innocents, many suppose that the Prophet *Esayas* (although he was of the bloud-royall) was with a

Lib. 1. cap. 26.
Idolatry.

2 King. 12.

strange

strange manner of torment put to death. Wherefore the flame of Gods ire was kindled against him and his people: so that he stirred up the Assyrians against them; whose power and force they being not able to resist, were subdued, and the King himselfe taken and put in fetters, and bound in chaines, carried captive to Babylon: but being there in tribulation, hee humbled his soule, and prayed unto the Lord his God; who for all his wicked, cruell, and abhominable Apostasie was intreated of him, and received him to mercy; yea and brought him againe to Ierusalem into his unhoped for kingdome. Then was he no more unthankfull to the Lord for his wonderfull deliverance, but being touched with true repentance for his former life, abolished the strange gods, broke downe their Altars, and restored againe the true Religion of God, and gave strait commandment to his people to doe the like. Wherein it was the pleasure of the Highest, to leave a notable memoriall unto all posterity, of his great and infinite mercy towards poore and miserable sinners, to the end that no man (be his sinnes never so hainous) should at any time despaire: for, *Where sin aboundeth, there grace aboundeth much more.* Admit that this revolt of *Manasses* was farre greater and more outragious than was *Solomons*, yet his true repentance found the grace to be raised up from that woefull downefall: for, *God hath mercy on whom he will have mercy, and compassion on whom he will have compassion.* O the profound riches of the wisdom and knowledge of God! How unspeakable are his judgements? and his wayes past finding out.

Rom. 5:

Rom. 9.15:

Rom. 11.33.

Among the wicked sonne of this repentant father committed also the like offence in serving strange gods, but recanted not by like repentance; and therefore God gave his owne servants both will to conspire, and power to execute his destruction, after hee had swayed the kingdome but two yeares.

2 Chron. 33:

Idolatry. Lib. 1. cap. 26:

CHAP. XVIII.

Of the third and worst sort of Apostata's.



Y how much the more God hath in these latter daies poured forth more plentifully his graces upon the sonnes of men, by the manifestations of his Sonne Christ Iesus in the flesh, and sent forth a more cleere light by the preaching of his Gospell into the world than was before times; by so much the more culpable before God, and guilty of eternall damnation are they, who being once enlightened and made partakers of those excellent graces, come afterwards either to despise or make light account of them, or goe about to suppress the truth, and quench the spirit which instructed them therein. This is the Sinne against the Holy Ghost, which is mentioned in the sixth and tenth chapter to the Hebrewes, and in the twelfth of *Luke*; and in another place, it is called a *Sinne unto death*, because it is impardonable, by reason that no excuse of ignorance can be pleaded, nor any plaister of true repentance applyed unto it. The Apostata's of the old Testament under the Law were not guilty of this sinne: for although there were many that willingly and maliciously revolted and set

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Heb 10. 26,
27, 28, 29.

set themselves against the Prophets of God, making warre as it were with the Holy Ghost; yet seeing they had no such cleere testimonies of Christ Iesus, and declaration of Gods Spirit as we have, their sinne cannot be properly said directly to be against the Holy Ghost, and so never to be remitted: according to the description of this sinne in those passages of Scripture which were before recited, as it may manifestly appeare by the former example of King *Manasses*. The Apostle himselfe likewise doth averre the truth hereof, when he saith, *If we sinne willingly after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of judgement, and violent fire, which shall devour the adversaries. If any man despised Moses Law, he died without mercy, under two or three witnessses: of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Sonne of God, and counteth the bloud of the new Testament as a prophane thing, whereby he was sanctified, and doth despight to the Spirit of Grace.* Here we may see that this sinne is proper to those onely that lived under the Gospell, and have tasted of the comfort and knowledge of Christ.

Judas Iscariot (that wicked and accursed Varlet) committed the deed, and fees the scourge of this great sinne: for he (being a Disciple, nay an Apostle of Christ Iesus) moved with covetousnesse, after he had devised and concluded of the manner and complot of his treason with the enemy, sold his Lord and Master, the Savior of the World, for thirty pieces of silver, and betrayed him into the hands of theeves and murderers, who sought nothing but his destruction. After this vile traitour had performed this execrable purpose (by reason whereof he is called *the sonne of perdition*) he could finde no rest nor repose in his guilty conscience, but was horribly troubled and tormented with remorse of his wickednesse, judging himselfe worthy of a thousand deaths, for betraying that innocent and guiltlesse bloud. If hee looked up, he saw the vengeance of God ready to fall upon him and insnare him: if hee looked downe, he saw nothing but hell gaping to swallow him up: the light of this world was odious to him, and his own life displeased him, so that being plunged into the bottomlesse pit of despaire, he at last strangled himselfe, and burst in twaine in the midst, and all his bowels gushed out.

There is a notable example of *Lucian*, who having professed Christianity for a season under the Emperour *Trajan*, fell away afterwards, and became so prophane and impious, as to make a mocke at Religion and Divinity, whereupon his surname was called *Atheist*. This wretch, as he barked out (like a foule mouthed dog) bitter taunts against the religion of Christ, seeking to rend and abolish it, so he was himselfe, in Gods vengeance, torne in pieces and devoured of dogs.

Porphyrie also (a whelp of the same litter) after he had received the knowledge of the truth, for despight and anger that he was reprov'd of his faults by the Christians, set himselfe against them, and published books full of horrible blasphemies, to discredit and overthrow the Christian Faith. But when he perceived how fully and sufficiently he was confuted, and that he was reputed an accursed and confounded wretch for his labour, in terrible despaire and anguish of soule he died.

Julian the Emperour, surnamed the *Apostate*, cast himselfe headlong into the same gulfe: for having been brought up and instructed from his childhood

hood in the Christian faith, and afterward a while a profest reader thereof to others in the Church, as soone as he had obtained the Empire, maliciously revolted from his profession, and resisted with all his power, the Faith and Church of Christ, endeavouring by all means possible, either by force to ruinate and destroy it, or by fine sleights and subtilties to undermine it. And because his purpose was to doe what hurt hee could to Christians, therefore he studied by all he could, to please, content, and uphold the contrary party, I meane the Painims: he caused their temples first to be opened, which *Constantine* his predecessor had caused to be shut up: he tooke from the Christian Churches and their Ministers those privileges, liberties, and commodities which the said *Constantine* had bestowed upon them: and not content with this, he confiscated the Church revenues, and imposed great taxes and tributes upon all that professed the name of Christians, and forbad them to have any schooles of learning for their children. And yet more to vex and grieve them, he translated many orders of the Church discipline and policy into Paganisme. After he had thus by all means striven to beat down the Scepter of Christs kingdome, it turned quite contrary to his expectation; for in stead thereof, the scepter of his owne kingdome was broken and brought to nought: at that time when making warre upon the Persians, he was wounded with an arrow, which pierced his armour, and dived so deep into his side, that he died thereof. When he undertooke this voyage, he was furnished with such bravery both of apparell and all things else, as it might seeme it appertained to him and none else to overhelme and oversway the world; still belching out threats against poore Christians, whom he had determined at his returne from Persia utterly to destroy, and leave none alive, as was afterwards reported by one of his Councill. The number of his souldiers was so innumerable, and his strength so impregnable, that he made no other reckoning but to be lord of Persia in a very short space. But loe how the Lord overturneth the attempts of his enemies: This great army (as *S. Chrysostome* reporteth against the Heathen) in which he put so much confidence, seemed ere long to be rather a vaste and weak multitude of women and infants, than an host of Warriours: for by evill and foolish conduct and government, there rose so great a famine amongst them, that their horses which were provided for the battell, served for their bellies, yea and for want of that too, many hundreds died for hunger and thirst. Even when he skirmished, his owne side came to the worse, doing more scath to themselves, than to their enemies; and lastly (leading them so indiscreetly) they could not by any means escape, but were constrained after he was slaine, to intreat the Persians to suffer them to retyre; and so as many as could, escaped and fled away to save their lives. And thus this brave army was thus miserably dismembred and discomfited, to the everlasting shame of that wicked Apostate.

*Socrat.
Theod.
Sozom.*

*Atheisme;
lib. 1. cap. 25.*

*Socrat. l. 3. hist.
Eccles. 6. 20.*

One of the Treasurers of this wicked Emperour (who to please his Master, forsooke also the Religion of Christ) being on a time mocking and deriding the ministry of the holy Word, died miserably on a sudden, vomiting his owne bloud out of his mouth, and (as *Chrysostome* saith) his privy parts being rotten and purrified, and consumed with lice, for all that ever he could doe to remedy the same.

*Theod. l. 3. c. 13.
Sozom. l. 5. c. 8.
Contempt of
the Word,
lib. 1. cap. 34.*

It is recorded of *Trebellius* the first King of the Bulgarians, that being converted with his people to the faith of Christ, to the end to give himselfe
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more quiet to the meditation and exercise of Religion, resigned over his kingdome to his eldest sonne: whom when hee perceived to renounce the Faith, and to follow strange gods, he not only deprived of all his Royall dignity, but also caused his eyes to be put out, for a punishment of his Apostacie, and bestowed the kingdome upon his other sonne; shewing thereby, that he that abandoneth the true light of salvation, is not worthy to enjoy the comfortable light of the world.

*Neda Eccl. hist.
lib. 3. cap. 1.*

During the heptarchy of the Saxons here in England, there reigned in Northumberland two Kings; one called *Ostfrich*, who was King of the Deirians, and the other *Eanfride* King of the Bernirians (for into those two Provinces was that countrey antiently divided.) These two Kings before they came to their Crownes, were by the preaching of *Paulinus* converted to the Faith of Christ, and baptised into the same Faith; but as soone as God advanced them to their Kingly dignities, presently they expelled the King of Glory out of their hearts, and renouncing Christ, betooke themselves againe to their filthy Idols. But they joyed not long in this their Apostacie; for within one yeare they were both slaine by *Cedwalla* King of the Britaines, the one in battell, the other comming to sue for peace: And so they forsaking Christ in their prosperity, were forsaken by him in their adversity, and given over to be a prey into the hands of their enemies. This yeare wherein these two Kings thus revolted and were slaine, hath upon it the marke of vengeance to this day: for by the common consent of all Chronicles, that the memory of these Apostates might be utterly defaced and blotted out, it was reckoned in the account of the next Kings raigne, to wit *Oswold*, a holy and religious man; and so both the name of the Kings, and the time of their raigne, is, in detestation of the Apostacie, utterly left out of our English stories, as if they were unworthy to have a place among men, much more among Kings, that forsooke Christ of their owne accord, without any constraint or compulsion thereunto.

A Divine at Louvaine, one *James Lajonus*, who was well instructed at the first in the knowledge of the Truth, afterwards renouncing the same, endeavoured with all his power to oppugne and oppresse it. This man being on a time mounted into a pulpit, to preach before the Emperour *Charles* the fifth, was at the very instant so amased and astonished, that no man could perceive what he said, and so made himselfe a laughing stocke to all that audience. Seeing himselfe thus disgraced, he returned from Brussels to Louvaine, where he fell into such griefe and sorrow of minde, for the dishonour which he had gotten, that it turned at length into despaire: and in his dayly Lectures, these or like words oftentimes escaped after that goodly Sermon, That he had impugned the truth of God: which when divers of his owne Coat heard, they caused him to be shut up fast in a house, where in desperation he died, telling every man he was damned, and that he could not hope for salvation or remission of his sins, because that of meer malice he had resisted and made war with God.

Cardinall *Poole* an Englishman, had also sometimes professed himselfe to be well seen in the sincerity of the Gospell, yet contrary to his conscience he sent into his countrey the Trophies and Ensignes of Antichrist the Pope, which before had been rased out and abolished the realme; but he died two or three daies after Queene *Mary*, in horrible griefes, terrors, and fearfulness, without any shew of repentance.

Stephen

Stephen Gaediner Bishop of Winchester, and after Chancellor of England, shewed in his young yeares some forwardnesse to withstand the Popish abuses and superstitions; but as soone as he was exalted to honour, he turned over a new leafe, and began freshly and furiously to afflict and to rend the poore & faithfull servants of Christ, putting them to the cruellest deaths he could devise. And yet more to discover his prophanenesse and rebellion, he wrote many books against the pure Religion of God: and being thus swolne with venomous spight against the Sonne of God, beside the extreame coverousnesse, whoredomes, and extortions which raigned in him, behold the Lord layd his hand of wrath upon him, and stroke him with so strange a malady, that before his death such horrible stinke issued from him, that none of his friends and servants, no not himselfe, could endure the savour thereof: his belly was swolne like a taber, his eyes distracted and sunke into his head, his cheeks thin, and the appearance of his whole face very terrible: his breath savoured of a filthy and intolerable stinke, and all his members were rotten with continuall griefes and swoonings; yet this vile wretch in the midst of all these torments ceased not to yell out continuall blasphemies, and infamous speeches, and so despigh-ting and maugring God, died.

Peter Castellon Bishop of Maston, having attained to great riches and renowne, by the means of the Gospell, turned notwithstanding his backe to Christ, and mightily inveyed in his sermons at Orleance against the profession of his Religion; seeking to make it knowne, that he had not onely abjured and denied it, but also that hee was a profest adversary unto it. This man sitting at a time in his chaire, fell into a strange disease, which no Physitian had ever seene, or could search out the cause of; for one halfe of his body was extreme hot, and burned like fire, the other extreame cold, and frozen like Ice; and in this torment with horrible cries and groanings he ended his life.

A gray Frier called *Picard*, who once was not ashamed of the Gospell, afterwards set himselfe to preach against that which he had professed, and being in the pulpit at Orleance, after infinite blasphemies which he had disgorged against the Truth, at last said, That he protested before God and the holy assembly, that he would never preach more after that day, because he was an Apostate: which saying he by and by impudently and constantly denied, to the perill and damnation of his owne soule, thinking by his horrible cursings and forswearings, to abuse the poore ignorant and superstitious people; but he no sooner came into the field, but the puissant hand of God over-reached him, and stroke him speechlesse, so that he was carried thence halfe dead, and within short space died, altogether without any appearance of repentance.

Among other Iudges which shewed themselves hot and rigorous in persecuting and proceeding against the faithfull prisoners of Valence in Daulphine, and other Romanes, at that season when two Ministers of the same city suffered Martyrdome, one *Lanbessin* a Counsellor, and *Ponsenas* the Kings Atturney at the Parliament of Grenoble, both two having been professors in times past, were not the backwardest in that action; but God made them both strange examples of his wrath: for *Lanbessin* falling in love with a young maid, was so extremely passionate therein, that he forewent his owne estate, and all bounds of civill honesty, to follow her up and down whither-

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whithersoever she went : and seeing his love and labour despised and set at nought, he so pined away with very thought, that making no reckoning of himselfe, such a multitude of lice so fed upon him, and tooke so good liking of their pasture, that by no means he could be cleansed of them; for they increased and issued out of every part of his body in such number, as maggots are wont to engender in a dead and rotten carrion. At length a little before his death seeing his owne misery, and feeling Gods heavy vengeance upon him, he began to despaire of all mercy; and to the end to abridge his miserable dayes, he resolved to hungerstarve himselfe to death. Which purpose the lice furthered; for they sticke so thicke in his throat, as if they would have choaked him every moment: neither could he suffer any sustenance to passe downe by reason of them. They that were eye-witnesses of this pittifull spectacle, were wondrously moved with compassion, and constrained him to eat whither he would or not. And that they might make him take cullisses and other stewed broaths, because he refused and strove against them, they bound his armes, and put gagges into his mouth, to keep it open whilest others poured in the food. And in this wise being gagged, he died like a mad beast, with abundance of lice that went downe his throat; insomuch that the very Papists themselves sticke not to say, That as he caused the Ministers of Valence to have gagges thrust into their mouths, and so put to death, so likewise he himself died with a gagge in his mouth.

Persecution,
lib. I. cap. 15.

As touching *Ponsenas*, commonly called *Bourrel* (a very Butcher indeed of poore Christians) after he had sold his owne patrimony, and his wives and friends also, to the end to buy out his office, and had spent that which remained in house-keeping, hoping in short space to take up twise as much as he had scattered, fell downe into a strange and unknowne disease, and shortly grew in despaire of Gods succour and favour towards him, by a strong remembrance of those of Valence, and the other Romanes which he had put to death, which would never depart out of his minde, but still presented themselves before him: so that as one bestraught of reason and sence, he denied his Maker, and called upon his destroyer the Devill, with most horrible and bitter ensuings: which when his Clarke perceived, he layd out before him the mercies of God, out of all places of the Scripture, to comfort and restore his decayed sence. But in stead of returning to God by repentance and prayer, he continued obstinate, and answered his Clarke (whose name was *Stephen*) in this wise, *Stephen, Stephen*, thou art blacke: So I am and it please you (quoth he) but I am neither Turke nor Moore, nor Bohemian, but a Gascoigne of red haire. No no (answered he) not so, but thou art blacke; but it is with sinne. That is true (quoth he) but I hope in the bountifull mercy of God; that for the love of Christ who died for me, my blacke sinnes shall not be imputed to me. Then he redoubling his choler, cried mainly after his Clarke, calling him Lutheran, Huguenot, Villaine. At which noise his friends without rushed in to know what the matter was. But hee commanded, that *Stephen* his Clarke should presently have a paire of bolts clapt on his heeles, and to be burned for an Heretique. In briebe, his choler and rage boyled so furiously in him, that in short space he died a fearefull death, with horrible howling and outcries. His creditors scarce gave him respite to draw his carkasse out of his bed, before they seised upon all his goods, not leaving his poore wife and children

Persecution,
lib. I. cap. 15.

dren so much as a bed of straw to lye in : so grievous was the curse of God upon his house.

Another great Prince having in former time used his authority and power to the advancing of Gods kingdome, afterwards being seduced by the allurements of the world, renounced God, and tooke part with the enemies of his Church, to make warre against it ; in which war he was wounded to death, and is one notable example of Gods just vengeance, to all that shall in like manner fall away.

CHAP. XIX.

Of Heretiques.



As it is a matter necessarily appertaining to the first Commandement, That the purity and sinceritie of the doctrine of Gods Word be maintained, by the rule whereof he would have us both know him, and understand the holy mysteries which are revealed to us therein : so also by the contrary, whatsoever tendeth to the corrupting or falsifying of the same Word, rising from foolish and strange opinions of humane reason, the same transgresseth the limits of this Commandement : of which sort is Heresie, an evill of its owne nature very pernicious and contagious, and no lesse to be feared and shunned than the heat of persecution : and by means whereof the whole nation of Christendome hath been heretofore tossed with many troubles, and the Church of God grievously vexed. But as Truth got ever the upper hand, and prevailed against falshood : so the broakers and upholders of falshood came ever to the worse, and were confounded as well by the strength of Truth, as by the speciall judgements of God sent downe upon the most part of them.

Theudas & *Indas* Galileans were two that seduced the Jews before Christ: Acts 5. 36. 39. Euseb. Eccl. Hist. l. 2. c. 10. Ios. Antiq. lib. 18. c. 1. & lib. 20. cap. 2. for the first of them said he was a Prophet sent from God, and that he could divide the waters of Jordan by his word, as *Iosuah* the servant of the Lord did. The other promised to deliver them from the servitude and the yoke of the Romanes. And both of them by that means drew much people after them : so prone is the common multitude to follow novelties, and to beleeve every new fangle that is but yesterday set on broach. But they came both to a deserved destruction : for *Patus* the Governour of Jury overtooke *Theudas*, and sending his trunk to the grave, carried his head as a monument to Jerusalem. As for *Indas*, he perished also, and all his followers were dispersed, manifesting by their ends, that their works were not of God, but of men, and therefore must needs come to naught.

After Christ, in the Apostles time there was one *Elymas* a Sorcerer, that mightily withstood the doctrine of *Paul* and *Barnabas*, before *Sergius Paulus* the deputy, and sowed a contrary heresie in his minde : but *Paul* full of the Holy Ghost, set his eyes on him, and said, O full of all subtilty and mischief, the childe of the Devill, and enemy of righteousness, wilt thou not cease to pervert the straight wayes of the Lord ? Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blinde for a season. And immediately there fell upon him a mist

a mist and darknesse, and hee went about to seeke some to lead him by the hand. And this recompence gained hee for his erroneous and hereticall practise.

Euseb. l. 4. c. 6.
Phi. M. Chron.

A while after him, under the Empire of *Adrian*, arose there another called *Benchochab*, that professed himselfe to be the *Messias*, and to have descended from Heaven in the likenesse of a Star, for the safety and redemption of the people: by which fallacy he drew after him a world of seditious disciples; but at length he and many of his credulous rout were slaine, and was called by the Iewes *Bencozba* (that is) the son of a lye. And this was the goodly redemption which this Heretique brought upon his owne head and many of his fellowes.

Euseb.

It is reported of *Cerintus* an Heretique, that he denying and going about to darken the doctrine of Christs everlasting kingdome, was overwhelmed by the sudden fall of an hot house which fell upon him and his associates, as soone as *S. Iohn* was departed from it: for *Irenaeus* saith, That he heard *Polycarpus* often report, how *S. Iohn* being about to enter into the bathes at Ephesus, when he perceived *Cerintus* already within, departed very hastily, saying to those that bore him company, that he feared that the house would fall upon their heads, because of *Cerintus* the heretique, that was therein at that instant.

Euseb. Socrat.

Manes, of whom the Maniches took their name and first originall, forged in his foolish braine a fiction of two gods, and two beginners, and rejecting the old Testament, and the true God which is revealed in the same, published a fifth Gospel of his owne forgery, yea and was so besotted with folly (as *Suidas* testifieth of him) that he reported himselfe to be the Holy Ghost: when he had thus with his devillish heresies and blasphemies infected the world, and was pursued by Gods just judgement, at last for other wicked practises he had his skin plucked over his eares alive, and so dyed in misery.

Niceph. 4. c. 13.
Cont. 3. cap. 8.

Montanus that blasphemous Caitife, of whom came the Montanists, or Pepuzian heretiques, of a towne in Phrygia called Pepuza, denied Christ our Saviour to be God, and said he was but a man only like other men, without any participation of divine Essence: he called himselfe the Comforter and holy Spirit which was forepromised to come into the world; and his two wives *Priscilla* and *Maximilla*, he named his prophetesses, and their writings prophecies: howbeit all their cunning could not foretell nor prevent a wretched and desperate end which befell him; for he hung himselfe, after he had deluded the world a long season, and proved by his end, his life to have been vile and damnable, according to the proverb, *Qualis vita, finis ita*, A cursed life, and a cursed death.

Socrat. Theod.
Socrat.

Of all Heretiques that ever troubled and afflicted Gods Church, the *Artians* were the chiefe: the author and ringleader of which crue, as by his vainglorious pride and ambition he sought to extoll himselfe above the clouds, boasting and vaunting in his damnable errour; so by the just vengeance of God he was abased lower than hell, and put in everlasting shame and opprobry: for he had long time as it were entred the list, and combated with Christ, and was condemned for an Heretique by the Nicene Councell, and his bookes burned: and then afterwards making shew before *Constantine* the Emperour, with a solemn oath to recant his old errors, and approve the profession of Faith, which the Councell of Nice had let forth concern-

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ning Christs divinity, whereunto also he subscribed his name: but all that he did was in hypocrisie, to the end to renew and republish the more boldly his false and pernicious doctrine. But when he thought himselfe neere to the attainment of his purpose, and braved it most with his supporters and companions, even then the Lord stroke him with a sudden feare in the open street, and with such horrible pangs in his guts, and vehement desire of disburthening nature, that he was faine to come unto the publique houses appointed for that purpose, taking them which were next at hand for a shift: but he never shifted from them again; for his breath went out of his mouth, and his guts ran out of his fundament, and there lay he dead upon his owne excrements.

As the Emperour *Constantinus* was a great favourer and supporter of this sect, and maintained it against, and in despite of true Christians, and by that means stirred up schisms & dissensions throughout all Christendome: so the Lord to requite him, stirred up *Julian*, whom he himselfe had promoted to honour, to rebell against him: whose practises as he went about to suppress, and was even ready to encounter, a grievous Apoplexy suddenly surcharged him so fore, that he died of it, before he could bring his purpose to passe. *Socr. l. 2. c. 17.*

The Emperour *Valens* was infected also with this poison, wherewith likewise he infected the Gothes, who by his means were become the greater parr Arrians, and not Christians: but neither went he unpunished; for when he marched forth to repress the rage of the furious Gothes, who were spread over all Thracia, and had given them battell, he lost the day, and being shamefully put to flight, was pursued so fiercely, that he was faine to hide himself in a little house, which being set on fire by the Gothes, he was burnt therein. *Ruff. l. 2. c. 13. Iornand.*

As for *Nestorius*, which would maintaine by his foolish and dangerous opinions, that the divinity of Christ was divided from his humanity, making as it were two Christs of one, and two persons of one, and so turned upside downe that whole ground-woke of our salvation, escaped no more the just vengeance of God than all other Heretiques did: for first, he was banished into a far countrey, and there tormented with a strange disease; the very wormes did gnaw in pieces his blasphemous tongue, and at length the earth opened her mouth, and swallowed him up. *Niceph. lib. 14. cap. 36.*

Concerning the Anabaptists, which rose up about five hundred yeares since, it is evidently knowne how divers wayes God scourged and plagued many of them: some of them were destroyed by troupes and by thousands; others miserably executed and put to death in divers places, as well for their monstrous and damnable heresies, as for many mischiefes and outrages which they committed. By all which things God doth exhibit and set before our eyes, how deere and precious in his sight the purenesse of his holy Word, and the unity of his Church is; and how carefull and zealous every one of us ought to be in maintaining and upholding the same: when as he revengeth himselfe so sharply upon all those that go about to pervert and corrupt the sincerity thereof, or which be breeders of new sects and divisions among his people.

Olympus (by office Bishop of Carthage, but by profession a favourer and maintainer of the Arrian heresie) being upon a time in the Bath washing himselfe, he uttered with an impious mouth, blasphemous words against

Paul. Disc. in Anast. Hist. Sabell. l. 5. c. 4. Blasphemy, lib. 1. cap. 36. Atheisme, lib. 1. cap. 25.

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the holy Trinity, but a threefold thunderbolt came from above, and stroke him dead in the same place; teaching him by his paine, and all other by experience, what it is to blaspheme the Lord of Heaven, or with polluted lips to mention his sacred Majesty. This hapned in the yeare of our Lord God five hundred and ten.

Cyrl hath recorded unto us of his owne knowledge, a more wonderfull and admirable wonder of God upon an Heretique than all the rest, and such an one indeed, as the like (I dare say) was never heard of: The history is this; After the decease of Saint *Hierome*, there stood up one *Sabinianus* a perverse and blasphemous fellow, that denied the distinction of persons in the Trinity, and affirmed the Father, the Sonne, and the Holy Ghost, to be but one distinct person: and to give credit to his heresie, he wrot a booke of such blasphemies, tending to the confirmation of the same, and fathered it upon Saint *Hierome*, as being the Author of it. But *Silvanus* the Bishop of Nazaren mightily withstood and reprov'd him, for depraving so worthy a man now dead; and offering his life for the truth, made this bargain with *Sabinianus*, That if Saint *Hierome* the next day did not by some miracle testify the falsenesse of his cause, he would offer his throat to the hangman, and abide death: but if he did, that then he should die. This was agreed upon by each party, and the day following, both of them accompanied with great expectation of the people, resorted unto the Temple of Ierusalem to decide the controversie. Now the day was past, and no miracle appeared, so that *Silvanus* was commanded to yeeld his necke to that punishment which himselfe was Author of: which as he most willingly and confidently did, behold, an Image like to Saint *Hierome* in shew, appeared and stayed the hangmans hand, which was now ready to strike: and vanishing forthwith, another miracle succeeded; *Sabinianus* head fell from his shoulders, no man striking at it, and his carcasse remained upon the ground dead and sencelesse. Whereat the people amased, praising God, clave unto *Silvanus*, and abjured *Sabinianus* heresie. Whence wee may observe the wonderfull wisdom of God, both in punishing his enemies, and trying his children whether they will stand to his Truth or no; and learne thereby, neither rashly to measure & limit the purposes of God, nor yet timorously to despaire of help in a good cause, though we see no means nor likelihood thereof.

Grimoald King of Lombardy was infected with the Arrian heresie, for which cause the Lord punished him with untimely death; for having been let bloud, the eleventh day after as he strove to draw a bow, he opened the veine anew, and so bled to death.

*Ca. 8. hed. lib. 3.
cap. 10. & 11.*

Cabades King of Persia, when he saw his sonne *Phorsuasa* addicted to the Maniches, he assembled as many as he could of that sect into one place, and there setting his souldiers on them, slew them till there was not one left.

*Platino sub.
Siricio. 7.*

Photinus a Gallogræcian, for renewing the heresie of *Hebion*, and affirming Christ to be but an excellent man borne naturally by *Mary*, after the manner of other men, excelling in justice and morall vertues, was by the Emperour *Valentinianus* justly banished.

Nicep. l. 27. c. 31.

The Emperour *Iustinian* favouring the heresie of the Apthardocites, when as he gave out one Edi& where by *Anastafius* the Bishop, and all other that maintained the truth, should be banished; suddenly he was stroken with

Zon. com. 3.

an inward and invisable plague, which tooke away his life, and forestalled his wicked and cruell determination from comming to the desired effect. In all which examples we may see how God doth not onely punish heretickes themselves, but also their favorers and supporters, yea the very places and cities wherein they lived and broached their blasphemies: as by the destruction of Antioch is seene, which being a very sinke of heretickes, was partly consumed with fire from Heaven above, in the seventh yeare of *Iustinus* the Emperour, and partly overthrowne with earthquakes below, wherein *Euphrasius* the Bishop, and many other were destroyed.

Paul. Dia. l. 9.

Moreover, besides those, there were under Pope *Innocent* the third, certaine heretickes called *Albigenses*, or *Albians*, which being possessed with the same spirit of fury that the Maniches were, affirmed that there were two Gods; the one good, and another evill: they denied the Resurrection, despised the Sacraments, and said that the soules of men after their separation, passed either into hogs, oxen, serpents, or men, according to their merits: they would not spare to pollute the Temples appointed for the service of God, with their excrements, and other filthy actions, and to defile the holy Bibles with urine, in despite and contumely. This heresie like an evill weed, so grew and increased, that the branches thereof spread over almost all Europe; a thousand cities were polluted therewith; so that it was high time to cut it short by violence and the sword, as it was; for they were oppressed with so huge a slaughter, that an hundred thousand of them were slaine, partly by war, partly by fire, at one time.

Contempt of
the Word,
l. 1. c. 34.

Gregory of Tours hath recorded the life and death of an hereticall Monk of Bourdeaux, that by the help of Magicke wrought miracles, and tooke upon him the name and title of Christ, saying he could cure diseases, and restore those that were past help by physicke, unto their healths: hee went attired with garments made of goats haire, and an hood, professing an austeritie of life abroad, whereas he plaid the glutton at home; but at length his coufenage was discovered, and he was banished the city, as a man unfit for civill society.

In the yeare of our Lord God 1204, in the Empire of *Otto* the fourth, there was one *Almaricus* also that denied the presence of Christ in the Sacrament, and said, that God spake as well in prophane *Ovid*, as holy *Augustine*: he scoffed at the doctrine of the Resurrection, and esteemed heaven and hell but as an old wives fable. Hee being dead, his disciples were brought forth into a large field neere Paris, and there in the presence of the French King, degraded and burnt: the dead carkasse of *Almaricus* being taken out of the Sepulchre and burnt amongst them, it fell out that whilest they were in burning, there arose so huge a tempest, that heaven and earth seemed to move out of their places; wherein doubtlesse the soules of these wicked men felt by experience, that hell was no fable; but a thing, and such a thing as waited for all such rebels against God, as they were.

Atheisme,
l. 1. c. 25.

Anastasius, Emperour of Constantinople, being corrupted with the heresie of *Eutiches*, published an Edict, wherein all men were commanded to worship God not under three persons as a Trinity, but as a quaternity, containing in it foure persons: and could not by any counsell be brought from that devillish error, but repelled from him divers Bishops with great reproach, which came to perswade him to the contrary: for which cause not long after, a flash of lightning from Heaven suddenly seised

66 upon him, and so hee perished when he had reigned twenty eight yeares. *Iustinus* the second also, who after the death of *Iustinian* obtained the Imperiall Crowne, was a man of exceeding pride and cruelty, contemning poverty, and murdering the Nobility for the most part. In avarice his desire was so insatiate, that he caused iron chests to be prepared, wherein he might locke up that treasure which by unjust exactions he had extorted from the people. Notwithstanding all this, he prospered well enough untill he fell into the heresie of *Pelagius*, soone after which, the Lord bereft him of his wits, and shortly after of his life also, when he had reigned eleven yeares.

Mahomet, by birth an Arabian, and by profession one of the most monstrous heretiques that ever lived, began his heresie in the yeare 625. His off-spring was out of a base stocke; for being fatherlesse, one *Abdemonoples* a man of the house of *Ismael*, bought him for his slave, and loved him greatly for his favour and wit: for which cause he made him ruler over his merchandise and other businesse. Now in the meane while one *Sergius* a Monk (flying for heresie into Arabia) instructed him in the heresie of *Nestorius*: a while after, his Master died without children, and left behinde him much riches, and his wife a widow of fifty yeares of age, whom *Mahomet* married, and when she died, was made heire of all her riches. So that now (what for his wealth and cunning in Magicke) he was had in high honour among the people. Wherefore (by the counsell of *Sergius*) hee called himselfe the great Prophet of God. And shortly after (when his fame was published) he devised a Law and kinde of Religion called *Alcaron*, wherein he borrowed something almost of all the heresies that were before his time: with the Sabellians he denied the Trinity: with the Manichees he said there was but two persons in the Deity: he denied the equality of the Father with the Sonne, with *Eunomius*; and said with *Macedone* that the Holy Ghost was a creature; and approved the community of women with the *Nicholaites*: he borrowed of the Iewes circumcision; and of the Gentiles much superstition; and somewhat he tooke of the Christian verity, besides many devillish fantasies invented of his own braine: those that obeyed his Law, he called *Sarazins*. Now after he had lived in these monstrous abuses forty yeares, the Lord cut him off by the falling sicknesse, which he had dissembled a long time, saying when he was taken therewith, that the Angell *Gabriel* appeared unto him, whose brightnesse he could not behold: but the Lord made that his destruction, which he imagined would be for his honour, and setting forth his Sect.

Stow Chron.

Infinite be the examples of the destruction and judgement of private Heretiques in all ages, and therefore we will content our selves with them that be most famous. In the yeare of our Lord 1561, and the third yeare of the raigne of Queen *Elizabeth*, there was in London one *William Geffery*, that constantly avouched a companion of his called *John Moore* to be Christ our Saviour, and could not be reclaimed from this mad perswasion, untill hee was whipped from Southwarke to Bedlam, where the said *Moore* meeting him, was whipped also, untill they both confessed Christ to be in Heaven, and themselves to be sinnefull and wicked men.

ibid.

But most strange it is, how divers sensible and wise men were deluded and carried beside themselves by the subtilty of Satan, in the yeare 1591, and

and of the raigne of Queene Elizabeth 33, the memory whereof is yet fresh in every mans head and mouth, and therefore I will but briefly touch the same. Edmund Coppinger and Henry Arthington, two gentlemen, being associated with one William Hacket, sometimes a prophane and very leud person, but now converted in outward shew, though not in inward affection, were so seduced by his hypocriticall behaviour, and the devils extraordinary devises, that from one point to another they came at last to thinke, that this Hacket was anointed to be the Iudge of the world; and therefore coming one day to Hackets lodging in London, he told them they had bin anointed of the Holy Ghost: then Coppinger asked him what his pleasure was to be done: Goe your way (saith he) and proclaime in the city, that Christ Iesus is come with his fanne in his hand to judge the earth: and if they will not beleewe it, let them come and kill me, if they can. Then Coppinger answered, it should be done forthwith; and thereupon (like mad men) he and Arthington ranne into the streets, and preclaimed their message aforesaid: and when by reason of the concourse of people they could not proceed any further, they got up into two empty carts in Cheape, crying, *Repent, repent, for Christ Iesus is come to judge the world*: and then pulling a paper out of his bosome, he read out of it many things touching the office and calling of Hacket, how he represented Christ by taking part of his glorified body, &c. Besides, they called themselves his Prophets, one of Iustice, another of Mercy. And thus these simple men were strangely deceived by a miraculous illusion of Satan, who no doubt by strange apparitions had brought them into this vaine conceit. But let us observe the end of it; it was thus: the whole city being in amaze, tooke Hacket, the breeder of this devise, and arraigning him before the Major and other Iustices, found him guilty as well of this seditious practise, as of speaking traiterous words against the Queene: wherefore he was shortly after hanged on a gibbet in Cheapside, counterfeiting to his last his old devises, and at length uttering horrible blasphemies against the Majesty of God. As for his Prophets, Coppinger died the next day in Bridewell, and Arthington was kept in prison, upon hope of repentance.

Hypocrisie in regard of Hacket, l. i. c. 22.

CHAP X X.

Of Hypocrites.



AS God is a Spirit and Truth, so he will be worshipped in truth of spirit and affection, and not in hypocrisie and dissimulation: for which cause he commandeth us by the mouth of Moses, in the sixth and tenth chapters of Deuteronomy, *To love and honour him with all our heart, with all our soule, and all our strength*: which hypocrites are so farre from doing, that they have nothing in them but a vaine shew of coyned religion, and so by that means breake the first commandement; thinking to bleare Gods eyes with their outward shewes and ceremonies, as if he were like men, to see nothing but that which is without, and offereth it selfe to the view; but it is quite contrary:

1 Sam. 16.

Math. 23.

Num. 22.

2 Pet. 2. 16.

Num. 25.

Num. 3.

2 King. 5.

Avarice,
42. 35.

trary : for it is he that descryeth the heart, and searcheth out all the corners thereof, to see what truth and sincerity is therein, and therefore hateth and detesteth all hypocrisie, and abhorreth all such service as is performed only for fashion sake, or in regard of men: as appeareth by the reproofes and checkes which the Prophet *Esay* denounceth against the hypocrites of his time: who made shew of honouring God, but it was but with their lips and vaine and frivolous ceremonies, not in truth of heart and affection: so our Saviour Christ thundred out his curses against the Scribes and Pharisees with the judgements and vengeance of God for their hypocrisie. With this sinne was *Balaam* that wicked Prophet, upon whom God bestowed a certaine gift of prophecy, infected: for when King *Balac* sent for him to curse the Israelites, he made as though he would not enterprise any thing contrary to the will of God, as if he had him in great reverence and estimation: neverthelesse being allured and enticed by the golden presents which were sent him, he despised Gods commandement, and discovered his owne secret impiety, and became an hired slave and enemy to the people of God: but as he was in journey towards him, there happened a strange and prodigious thing; an Angell met him by the way with a naked sword in his hand ready to hew him in pieces: whom when he himselfe being blinded with covetousnesse as with a vaile, could not perceive, his ass saw and was afraid; and that which was more strange, the poore bruit and dumbe beast speaking in a new language like a man, reproved his masters madnesse. Whereat he being sore amased, and notwithstanding all the asses humbling before the Angell, yet pursued his unhappy journey, to his eternall shame and confusion, as one of an obstinate and hardened heart; for he was forced by the Spirit of God to blesse those whom he had purposed to curse; and yet further discovering his hypocrisie and envious disposition, he was the cause why the Israelites provoked the wrath of God against themselves, through the pernicious and deceivable counsell which he gave to the Madianites, for which cause he himselfe was in the end slain.

In this range may we place *Geesse*, *Elizeus* servant, who being as it were the Disciple and profest follower both of his Masters life and doctrine, the true Prophet of God, by whom for the further assurance and confirmation of the grace and blessing of God, he had seen many notable and excellent miracles wrought; yet notwithstanding was not true of heart, but drawne aside by desire of lucre, that caused him secretly (unwitting to his master) to runne after *Naaman* the Syrian in his masters name, for the money and apparell which his master had before refused: and supposing his knavery to be so hidden that it could not come to light, God discovered and pulled off his visard, and punished as well the deed, as the maner of doing hereof, upon him and his posterity, with a perpetuall leprosie.

Saint *Luke* in the first chapter of the *Acts* doth at large describe the hypocrisie of *Ananias* and *Saphira*, who that they might seeme zealous to Godward, and charitable toward the Saints, having sold a certaine possession, under pretence of giving the price thereof among the poore, retained covertly a certaine portion of it to their owne use, being so impudent as to lye unto the Holy Ghost the President of the Church, and founder of all secrets: but being attached by the mouth of *Peter*, a just and fearfull judgement of God fell on them both, even their sudden death at the Apostles feet, one after another.

Nicephorus telleth of one *Philip*, the first Emperour that undertooke the name and profession of Christ ; but by the report of other writers, it proceeded not from any zeale of Religion, or feare of God, but only to the intent to counterfeit a kinde of honesty, and cover his foule vices and cruelties under the cloake of Religion. But God quickly espied and punished his deep hypocrisie ; for before he had raigned full five yeares, both he and his son were slain at Verona by his men of war. Let us learn then this lesson, by these examples to carry our selves in all purenesse, sincerity, and good conscience before God ; that our thoughts, words, and deeds, being estranged from all hypocrisie, and dissimulation, may be agreeable and acceptable in his sight.

Moreover, even as hypocrisie can winde and insinuate her selfe into the pure and sincere service of God, as hath been declared; so doth she play her part with no lesse bravery and ostentation in superstition and idolatry : for the truth whereof (before I proceed further) I will set downe a history not altogether unworthy the reading and remembring. Two hundred yeares are not yet past, since there was in the raigne of *Charles* the seventh, King of France, a certaine preaching Frier of Britaine, called Frier *Thomas*, who by his dissembling customes and brags, under pretence of a certaine reformation of manners, so mightily deceived the whole world, that every where he was reputed for an holy man. This Frier puffed up with a greedy desire of vaine-glory, used to goe from towne to towne, and from countrey to countrey, finding exceeding honourable entertainment in every place; which he tooke very willingly ; and that he might ride at the more ease, he got him a little young Mule, that would goe very softly ; and in this sort appointed, he was accompanied with divers of his owne Order, and many other Disciples that went for the most part on foot by him : the people flocked from all quarters to see him ; yea, and many were so besotted, as to forsake their fathers, mothers, wives, and children, to attend upon this holy man. Alwaies when hee came neere to any city, the Burgeses, and Gentlemen, and Clergy, with one consent came forth to meet him, doing him as much reverence (saith mine Author) as they would have done to one of Christs Apostles if he were alive. Hee was very well content, that honourable personages, as Knights and such others, being on foot, should hold his Mule by the bridle, to be in stead of pages and lacquies to lead him into the townes. His entrance into every city was with great pompe and magnificence, and his lodging provided at the richest and stateliest Burgeses house. Now that he might the better play his part, they prepared him in the best and convenientest places in the city, a scaffold richly hung and garnished, upon the which his custome was first to say Masse, then to begin his Sermon ; wherein hee ripped up the vices of every estate, but reproved especially the Clergies enormities, because of their concubines and whores which they maintained : wherein he did say nothing but that which was good and lawfull ; but in the same he used no discretion, but joyned madnesse and sacriledge with his Monkish nature, in stirring up little children to exclaime upon women for their attyre, promising certaine dayes of pardon to them, as if he had been a god : so that Ladies and Gentlemen were inforced to lay aside for a season their accustomed trinkets. Moreover also, towards the end of his Sermons hee commanded to be brought unto him their Chesse-boords, Cards, Dice, Nine-pins, and such other

*Enguerrand de
Monstr. &
Vol. 2.*

other trash, which he openly threw into the fire, to be burned before them all. And that he might give more strength and credit to this his paltry raffie, he caused the men and women to be divided on each side, with a line drawne betwixt them, as in a Tennis court; and by this means he drew together sometimes twenty thousand persons: so ready and zealous is and ever hath been the world to follow after such hypocriticall deceivers, rather than the true preachers of Gods Word.

But let us heare the issue of this holy hypocrite; it was thus: When he had in the forenamed sort traversed as well France as Flanders; it took him in the head to passe the mountaines, and visit Rome; imagining that it was no hard matter to obtaine the Popeship, seeing that in all places where he went, there was equall honour given unto him: or if he should faile of that hope, yet at least the Pope and his Cardinals would entertaine him honourably; but it happened farre short of his expectation: for Popes are not so prodigall of their honours, to doe any such reverence to a poore silly Monke, but are very niggards and sparing thereof even towards Kings; so farre are they from leaving their Thrones of Majesty to any other: neither must we thinke that the Pope cared greatly for all those trickes and quiddities of Frier *Thomas*, seeing he himselfe is the onely merchant of such trash. When he was arrived at Rome, Pope *Eugenius* seeing that he came not according to custome, to kisse his holinesse feet, sent for him twise, and understanding that he refused to come, and that he feigned himselfe to be evill at ease, sent his Treasurer, but not to impart to him any treasure, but to apprehend and attache him. The Frier now perceiving that enquiry was made for him, and that they were at his chamber dore, leapt out at a window, thinking by that means to escape; but he was quickly taken prisoner by the Treasurers servants, waiting before the dore, and brought before the Consistory of Cardinals: Law proceeded against him, by doom whereof, though no erroneous opinions could be proved against him, he was adjudged to the stake to be burned for an Hereticke: but it was sufficient to make him guilty, because he defamed the Priests in his Sermons, and had spoken so broadly of their Gossips, and had been so bold to usurpe the authority of giving pardons, which the Popes claime for a priviledge of their owne See; and besides, had made no more account of him that is a petty god on earth, but had done all these things without his leave and licence: it was a hard matter to be endured of the Bishops of Rome, that a silly Monke should so intermeddle with their affaires, and should derogate any whit from their supremacy, seeing that they quit themselves so well with Kings and Emperours, and can at every sleight occasion make them stoup: neither is it to be doubted, but that Pope *Eugenius* was very jealous of the honour which Frier *Thomas* attained unto in every place, and fearefull lest his presence might disturbe his present estate. By this means God, who useth all instruments for his owne purpose, and can direct every particular to the performing of his will, did punish and correct the hypocrisie of this Monke, that seemed to be holy and wise, being indeed nothing but foolish, stubborne, and ambitious.

Stow Chron.

Moreover, most notable was the hypocrisie of two counterfeit holy Maids; one of Kent in England, called *Elizabeth Barton*; the other of France, called *Ioane la Pucelle*: the former of which, by the procurement and information of one *Richard Master*, Parson of Aldington, and *Edward Bocking* Doctor

Doctor of Divinity, a Monke of Canterbury, and divers others, counterfeited such manner of trances and distortions in her body, with the uttering of divers counterfeited vertues and holy words, tending to the rebuke of sinne, and reproving such new opinions as there began to spread; that shee woon great credit amongst the people, and drew after her a multitude of favourites; besides, she would prophecy of things to come, as that shee should be helped of her disease by none but the Image of our Lady in Aldington; whither being brought, she appeared to the people to be suddenly relieved from her sicknesse; by meanes of which hypocriticall dissimulation she was brought into marvellous estimation, not only with the common people, but with divers great men also, insomuch that a book was put in print, touching her fained miracles and revelations. Howbeit, not content to delude the people, she began also to meddle with the King himself, *Henry the eight*; saying, That if he proceeded to be divorced from his wife *Queene Katherine*, he should not remaine King one month after, and in the reputation of God not one day: for which and many other tricks practised by her, she with her complices was arraigned of high treason, and after confession of all her knavery, drawn from the Tower to Tyburne, and there hanged; the holy maidens head being set upon London bridge, and the other on certaine gates of the City.

The other named *la Pucella de Dien*, marvellously deluded with her counterfeited hypocrisie, *Charles the seventh*, King of France, and all the whole French Nation; in such sort, that so much credit was attributed unto her, that she was honoured as a Saint, and thought to be sent of God to the aide of the French King. By her meanes Orleance was won from the English, and many other exploits atchieved, which (to be short) I will referre the Reader unto the French Chronicles, where they shall finde her admirable knavery at large discovered. But touching her end, it was on this sort: as she marched on horsebacke to the towne of Champaigne, to remove the siege, wherewith it was girt by the Duke of Burgoine and other of the English Captaines, *Sir Iohn Leupembrough*, a Burgonian Knight, tooke her alive, and conveyed her to the City of Roan, where she faining her selfe with child, when the contrary was knowne, was condemned and burnt. And thus these two holy women, that in a diverse kind mocked the people of England and France by their hypocrisie, by the justice of God came to deserved destructions.

CHAP. XXI.

Of Conjurers, and Enchanters.



F God by his first Commandement hath enjoyned every one of us to love, serve, and to cleave unto him alone in the conjunction and unity of a true faith and hope unremovable, there is no doubt but he forbiddeth on the other side that which is contrary to this foresaid duty, and herein especially that accursed familiarity which divers miserable wretches have with that lying Spirit, the Father of error, by whose delusions and subtilty they busie themselves in the study of forceries and enchantments,

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Lev. 19. 31.

10. 27.

Exod. 22. 18.

Deut. 19. 10. 11.

1 Sam. 15.
Ila. 8. 19. 20.

Act. 19. 19.

enchantments, whereupon it is forbidden the Israelites in the nineteenth of *Leviticus*, to turne after familiar spirits, or to seeke to Soothsayers to be defiled by them: and the more to withdraw them from this damnable crime, in the Chapter following there is a threat set downe against it in manner of a Commandement, *That if either man or woman have a spirit of divination or soothsaying in them, they should dye the death, they should stone them to death, their blood should be upon them*: so in the two and twentieth of *Exodus*, the Law of God saith, *Thou shalt not suffer a Witch to live*: and *Moses* following the same steps, giveth an expresse charge in the eighteenth of *Deuteronomy*, against this sinne, saying, *Let none be found among thee that useth witchcraft, nor that regardeth the Clouds or times, nor a Sorcerer, or a Charmer, or that counselleth with a Spirit, or a teller of Fortunes, or that asketh counsell of the dead, for all that doe such things are abomination unto the Lord*. And therefore this sinne, 1 Sam. ver. 15. is reputed amongst the most hainous and enormous finnes that can be: *When they shall say unto you (saith the Prophet) Enquire at them that have a Spirit of Divination, and at the Soothsayer, which whispers and murmures: answer, Should not a people enquire at their God? from the living to the dead? To the Law, and to the Testimony?* Wherefore it was a commendable thing, and worthy imitation, when they that had received the Faith by *Pauls* preaching, having used curious Arts, as Magicke and such like, being touched with the feare of God, brought their bookes, and burned them before all men, although the price thereof amounted to fifty thousand pieces of silver, which by *Budeus* his supputation ariseth to five thousand French Crownes. The Councels, as that of Carthage, and that other of *Constantinople*, kept the second time in the suburbs, utterly condemned the practices of all Conjurers and Enchanters. The twelve Tables in Rome adjudged to punishments those that bewitched the standing corne. And for the Civill Law, this kind is condemned both by the Law *Julia* and *Cornelia*. In like manner the wisest Emperours (those I mean that attained to the honour of Christianity) ordained divers Edicts and Prohibitions, under very sharp and grievous punishments, against all such villany: as *Constantine* in the ninth book of the *Cod. tit.* 18. enacted, *That whosoever should attempt any action by Art Magicke, against the safety of any person, or should bring in or stir up any man, to make him fall into any mischief or riotous demeanour, should suffer a grievous punishment*: in the fifth Law he forbiddeth every man to aske counsell at Witches, or to use the helpe of Charmers and Sorcerers, under the paine of death. Let them (saith he in the sixth Law) be throwne to wild beasts to be devoured, that by conjuring or the helpe of familiar spirits go about to kill either their enemies, or any other. Moreover in the seventh Law he willeth, that not so much as his owne courtiers and servants, if they were found faulty in this crime, should be spared, but severely punished; yet neverthelesse, many of this age gave themselves over to this filthy sinne, without either feare of God, or respect of Law: some through a foolish and dangerous curiosity, others through the overruling of their owne vile and wicked affections, and a third sort, troubled with the terrours of an evill conscience, desire to know what shall befall and happen unto them in the end.

Thus *Saul* the first King of Israel being troubled in himselfe, and terrified with the army of the Philistims that came against him, would needs foreknow

foreknow his owne fortune, and the issue of this doubtfull warre. Now whereas before whilest he performed the duty of a good King, and obeyed the commandement of God, hee had cleansed his Realme of Witches and Enchanters; yet is he now so mad as to make them serve his owne turn, and to use their counsels in his extremity; adding this wickednesse to the number of his other great sins, that the measure thereof might be full: he went therefore to a Witch to seeke counsell, who caused a Devill to appeare and speake unto him in the shape of *Samuel*, and foretell him of (Gods just judgement upon his wickednesse) his utter and finall ruine and destruction.

An example not much unlike unto this in the event, but most like in practise, wee finde recorded of *Natholicus*, the one and thirtieth King of the Scots: who, after he had unjustly usurped the Crowne and Scepter, and installed himselfe by much bloudshed into the Throne of the Kingdome, by open intrusion, and no apparent shew of right, sought by the same means to confirme and establish the Kingdome unto him: And therefore (as wickednesse is alwaies accompanied with suspition and feare) hee sent one of his trustiest friends to a Witch, to enquire of things to come, both what successe he should have in his Kingdome, and also how long he should live: the Witch answered, That he should not live long, but should shortly be murthered, not by his enemy, but by his familiar friend: when the Messenger urged instantly of whom; she answered, of him: hee detesting her at first, and abhorring the thought of any such villany, yet at length considering that it was not safe to disclose the Witches answer, and on the other side, that it could not be concealed, resolved for his most security, rather to kill the Tyrant, with the favour of many, than to save him alive with the hazard of his owne head. Therefore as soone as he was returned home, being in secret alone with the King, to declare unto him the Witches answer, he slew him suddenly, and gave him his just desert, both for his horrible cruelty, and wicked sorcery. Let all them that make no conscience of running to Witches, either for their lost goods, or for recovery of their owne or friends health, remember this example either for their instruction to amend, or for their terrour, if they continue that devillish practise.

*Busban. verum.
Scot. lib. 4.*

Plutarch in the life of *Romulus* reporteth of one *Cleomedes*, a man in proportion of body, and cruell practises, huge and gyant-like: who for that he was the cause of the death of many little children, and was pursued by the parents of those dead infants, who sought to be revenged on him for that cruell part, he hid himselfe in a coffer, closing the lid fast to him: but when the Coffin was broken up, the Conjuror was not therein, neither alive nor dead, but was transported by the malicious spirit the Devill, to a place of greater torment.

Plut. Rom.

Antient Histories make mention of one *Piso*, a man of credit and authority among the Romanes, whom the Emperour *Tiberius* gave unto his sonne *Germanicus* for an help and counsellor in the manning of his affaires in Asia; so well was he perswaded both of his sufficiency, courage, and loyalty towards him. It chanced a while after, that he was suspected to have bewitched to death the said *Germanicus*: the signes and marks of which suspition were, certaine dead mens bones digged out of the earth with divers charmes and curses, and *Germanicus* name engraven in tables of

Taciti.

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lead, and such like trash which Witches use to murder men withall, were found with him. Whereupon *Tiberius* himselfe accused him of that crime; but would not have the ordinary Iudges to sit upon it, but by speciall privilege committed the enquiry thereof unto the Senate. *Piso*, when every man thought he was preparing himself for his defence against the morrow (like a wise man to prevent all mischiefs) was found dead the day before, having his throat cut, and, as most likelihood was, finding himselfe guilty of the fact, and too weake to overweigh the other side, forestalled the infamy of a most shamefull death, by killing himselfe; although there be that say, that the Emperour sent one of purpose to dispatch him in this manner.

Lib. 3. cap. 4.
Of the Nor-
therne people.

Refer this also
to 1. 6. 24.

Olaus Magnus telleth of one *Metbetin*, a noble Magitian in old time, that by his delusions did so deceive and blinde the poore ignorant people, that they accounted him not onely for some mighty man, but rather for some demy god; and in token of the honour and reverence they bare him, they offered up sacrifices unto him, which he refused not; but at last his knaveries and couzenages being laid open, they killed him whom before they so much esteemed: and because his dead carkasse with filthy stinke infected the approachers, they digged it up, and broached it upon the end of a stake, to be devoured of wild beasts.

Chap. 18. of the
foresaid book.

Another called *Hollere* (as the same Author witnesseth) plaid the like tricks in abusing the peoples minds as strongly as the other did, insomuch that he was reputed also for a god: for he joyned with his craft, strength and power to make himselfe of greater authority in the world. When he listed to passe over the sea, he used no other ship but a bone figured with certaine charmes, whereby he was transported, as if both sayles and wind had helped and driven him forwards; yet his enchanted bone was not of power to save him from being murdered of his enemies.

Olaus Magnus.

The same Author writeth, That in Denmarke there was one *Otto* a great Rover and Pyrat by sea, who used likewise to passe the seas without the help of ship or any other vessell, and sunke and drowned all his enemies with the waves, which by his cunning he stirred up: but at last his cunning practise was over-reached by one more expert in his art than himselfe, and as he had served others, so was he himselfe served, even swallowed up of the waves.

There was a Conjurer at Saltzburg, that vaunted that he could gather together all the serpents within half a mile round about into a ditch, and feed them and bring them up there: and being about the experiment, behold, the old and grand serpent came in the while, which whilest he thought by the force of his charmes to make to enter into the ditch among the rest, he set upon and inclosed him round about like a girdle so strongly, that hee drew him perforce into the ditch with him, where he miserably died. Mark here the wages of such wicked miscreants, that as they make it their occupation to abuse simple folke, they are themselves abused and couzened of the Devill, who is a finer jugler than them all.

It was a very lamentable spectacle that chanced to the Governour of Mascon a Magitian, whom the Devill snatched up in dinner while, and hoisted aloft, carrying him three times about the towne of Mascon in the presence of many beholders, to whom he cried on this manner, Help, help, my friends; so that the whole towne stood amased thereat, yea and the remembrance

Hugo de Cluni.

membrance of this strange accident sticketh at this day fast in the minds of all the inhabitants of this country; and they say, that this wretch having given himselfe to the Devill, provided store of holy bread (as they call it) which he alwaies carried about with him, thinking thereby to keep himself from his claws; but it served him to small stead, as his end declared.

About the yeare 1437, *Charles* the seventh being King of France, *Sir Gyles* of Britaine, Lord of Rais, and high Constable of France, was accused (by the report of *Enguerran de Monstrelet*) for having murdered many infants and women with childe, to the number of eight score or more, with whose blood he either writ or caused to be written books full of conjurations, hoping by that abominable means to attaine to high matters: but it hapned cleane crosse and contrary to his expectation and practise; for being convinced of those horrible crimes (it being Gods will, that such grosse and palpable sinnes should not go unpunished) he was adjudged to be hanged and burned to death, which was also accordingly executed at Nantes, by the authority of the Duke of Britaine.

John Francis Picus of Mirand saith, That he conferred divers times with many, who being inticed with a vaine hope of knowing things to come, were afterward so grievously tormented by the Devill (with whom they had made some bargain) that they thought themselves thrise happy if they escaped with their lives. He saith moreover, That there was in his time a certaine Conjuror that promised a too curious and no great wise Prince, to present unto him upon a stage the siege of Troy, and *Achilles*, and *Hector* fighting together as they did when they were alive; but he could not performe his promise for another sport and spectacle more hideous and ugly to his person; for he was taken away alive by a Devill, in such sort, that he was never afterward heard of.

In our owne memory the Earle of Aspremont and his brother Lord of Orne, were made famous, and in every mans mouth, for their strange and prodigious feats, wherein they were so unreasonably dissolute and vaine-glorious, that sometime they made it their sport and pastime to breake downe all the windowes about the Castle Aspremont, where they kept (which lyeth in Lorraine two miles from Saint *Michael*) and threw them piecemeale into a deep Well to heare them cry plumpe: but this vaine excessse presaged a ruine and destruction to come, as well upon their house, which at this present lyeth desolate and ruinous in many respects, as upon themselves, that finished their daies in misery one after another, as we shall now understand of the one the Lord of Orne: as for the Earle, how hee died, shall more at large be declared elsewhere. Now it chanced, that as the Lord of Orne was of most wicked and cruell conditions, so hee had an evill favoured looke, answerable to his inclination and name, to bee a Conjuror: the report that went of his cruelty was this, That upon a time he put the Baker (one of his servants, whose wife he used secretly to entertaine) into a tun, which he caused to be rowled from the top of a hill, into the bottome, sometimes as high as a Pike, as the place gave occasion; but by the great mercy of God, notwithstanding all this, this poore man saved his life. Furthermore, it was a common report, that when any Gentlemen or Lords came to see him, they were entertained (as they thought) very honourably, being served with all sort of most dainty faire and exquisite dishes, as if he had not spared to make them the best cheer that might bee:

but at their departure, they that thought themselves well refreshed, found their stomacke empty and almost pined for want of food, having neither eaten nor drunk any thing save in imagination only; and it is to be thought, that their horses found no better fare than their masters. It hapned one day that a certain Lord being departed from his house, one of his men having left something behind, returned to the Castle, and entring suddenly into the hall where they dined but a little before, hee espied a Munky beating the master of the house that had feasted them of late, very sore. And there be others that say, that he hath been seen through the chink of a dore lying on a table upon his belly all at length, and a Munky scourging him very strangely; to whom he should say, Let me alone, let me alone, wilt thou alwayes torment me thus? And thus he continued a long time: but at length after he had made away all his substance, hee was brought to such extremity, that being destitute of maintenance, and forsaken of all men, he was faine (for want of a better refuge) to betake himselfe to the Hospitall of Paris, which was his last Mansion house, wherein hee died. See here to how pitifull and miserable an end this man fell; that having beene esteemed amongst the Mighties of this world, for making no more account of God, and for following the illusions of Satan (the common enemy of mankind) became so poore and wretched as to dye in an Hospitall among Cripples and Beggars.

It is not long since there was in Lorraine a certaine man called *Coulen*, that was over much given to this cursed Art, amongst whose tricks this was one to be wondred at; that he would suffer harquebuses or pistols to be shot at him, and catch their bullets in his hand without receiving any hurt: but upon a certain time one of his servants being angry with him, hot him such a knock with a pistoll (notwithstanding all his great cunning) that he killed him therewith.

Moreover, it is worthy to be observed, That within these two hundred yeares hitherto, more Monks and Priests have been found given over to these abominations and devillishnesses, than of all other degrees of people whatsoever, as it is declared in the second volumn of *Enguerran de Monstrelet* more at large: where he maketh mention of a Monke that used to practise his sorceries in the top of a tower of an Abbey, lying neere to Longin upon Marne, where the Devils presented themselves to bee at his commandement: and this was in the raigne of *Charles* the sixth. In the same booke it is recorded, That in the raigne of *Charles* the seventh, one Master *William Ediline* Doctor in Divinity, and Prior of Saint Germaine in Lay, having been an Augustine Frier, gave himselfe to the Devill for his pleasure, even to have his will of a certain woman: he was upon a time in a place where a Synagogue of people were gathered together; where to the end that he might quickly be (as he himselfe confessed) he took a broom and rode upon it. He confessed also that he had done homage to that enemy of God, the Devill; who appeared unto him in the shape of a sheep, and made him kisse his hinder parts, as he reported. For which causes hee was placed upon a scaffold, and openly made to weare a paper containing his owne faults, and afterwards plotted to live prisoner all the rest of his life laden with yrons, in the Bishop of *Euveux* his house, which was accordingly executed. This hapned in the year 1453.

In the raigne of the same King, 1457, there was a certain Curate of a village

A sweet kisse
doubtlesse.

village neere to Soissons, who to revenge himselfe of a Farmer that retained from him the tenths which were appointed to the Knights of the Rhodes, went to a Witch, of whom he received in gift a fat road in an earthen pot, which she had a long while fed and brought up, which she commanded him to baptise; as he also did, and called it by the name of *John*: albeit I tremble to recite so monstrous and vile a fact; yet that every man might see how deadly besotted those sort of people are that give themselves over to Satan, and with what power of error he overwhelmeth them, and beside, how full of malice this unclean spirit is, that as it were in despite of God, would prophane the holy Sacrament of Baptisme. This good holy Curate, after he had consecrated the holy host, gave it also to the roade to eat, and afterward restored it to the Witch again, who killing the roade, and cutting it in pieces, with other such like forceries, caused a young wench to carry it secretly into the Farmers house, and to put it under the table as they were at dinner; whereupon immediately the Farmer and his children that were at the table fell suddenly sicke, and three dayes after died: the Witch her selfe being detected, was burned, but the Curate suffered onely a little imprisonment in the Bishop of Paris house, and that not long for what with friendship and money he was soone delivered. *Froissard*, who was Treasurer and Canon of Chymay, reporteth of another Curate in the countrey of Beare (under *Charles* the seventh) that had a familiar spirit which hee called *Orthon*: whose helpe hee used to the disturbance of the Lord of Corosse, by causing a terrible noise to be heard every night by him and his servants in his castle, because the said Lord withheld his tythes from him, and converted them to his owne use.

Conempt of
Sacraments,
lib. I. cap. 34.

In the yiare 1530, at Nuremburg a certaine Priest studied Art Magick, and being very covetous of gold and silver, the Devill (whom hee served) shewed him through a Chrystall certaine treasures hidden in the city: he by and by (greedy of this rich prey) went to that part of the city where hee supposed it to have lien buried: and being arrived at the place, with a companion whom he brought to this pretty pastime, fell a searching and digging up a hollow pit, untill he perceived a coffer that lay in the bottome of the hole, with a great blacke dog lying by it: whither he was no sooner entered, but the earth fell downe and filled up the hole, and smothered and crushed him to death. So this poore Priest was entrapped and rewarded by his master no otherwise than he deserved; but otherwise than he expected or looked for.

Howbeit they are not onely simple Priests and Friers that deale with these cursed Arts, but even Popes themselves. *Silvester* the second (as *Platina* and others report) was first a conjuring Frier, and gave himselfe to the Devill upon condition he might be Pope, as he was indeed; and having obtained his purpose, as it seemed he began earnestly to desire to know the day wherein he should die: which also his Schoolmaster the Devill revealed unto him, but under such doubtfull termes, that he dreamed in his foolish conceit, of immortality, and that he should never die. It chanced on a time as he was singing Masse at Rome in a Temple called Ierusalem (which was the place assigned him to die in) and not Ierusalem in Palestina (as he made himselfe falsely to beleeve, he heard a great noise of Devils that came to fetch him away (note that this was done in Masse while) whereat

Nauchr. vinc.
C. 64

A note worth
the noting.

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he being terrified and tormented, and seeing himselfe not able any way to escape, hee desired his people to rend his body in pieces after his death, and lay it upon a charriot, and let horses draw it whither they would; which was accordingly performed: for as soone as he was dead, the pieces of his carkasse were carried out of the Church of Laterane by the wicked spirit, who as he ruled him in life, so he was the chiefe in his death and funerals.

Berno Ballem.

By like means came *Benedict* the ninth to the Popedome, for he was a detestable Magitian; and in the ten yeares wherein he was Pope having committed infinite villanies and mischiefs, was at last by his familiar friend the Devill strangled to death in a forrest, whither he went to apply himselfe the more quieter to his conjurings.

Bal.

Gregory the sixth, scholler to *Silvester*, as great a conjurer as his master, wrought much misery in his time, but was at last banished Rome, and ended his life in misery in Germany.

John the two and twentieth, being of no better disposition than these we have spoken of, but following judiciall astrology, fed himselfe with a vain hope of long life, whereof he vaunted himselfe among his familiars, one day above the rest at Viterbum, in a chamber which he had lately builded, saying, that he should live a great while, he was assured of it: presently the floore brake suddenly in pieces, and he was found seven daies after crushed to pieces under the ruines thereof. All this notwithstanding, yet other Popes ceased not to suffer themselves to be infected with this execrable poison: as *Hildebrand*, who was called *Gregory* the seventh, and *Alexander* the sixth, of which kinde we shall see a whole legend in the next booke. Doe but marke these holy Fathers how abominable they were, to be in such sort given over to Satan.

Iovius in eligi-
is virorum il-
lustrum.

Cornelius Agrippa, a great Student in this cursed Art, and a man famous both by his owne works and others report, for his Necromancy, went alwaies accompanied with an evill spirit in the similitude of a blacke dogge: but when his time of death drew neer, and he was urged to repentance, hee tooke off the enchanted collar from the dogs neck, and sent him away with these termes; *Get thee hence thou cursed beast, which hast utterly destroyed mee*: Neither was the dog ever after seen: some say he lept into Araris, and never came out againe. *Agrippa* himselfe died at Lyons in a base and beggarly Inne.

Theat. bist.

Zoroastres King of Bactria is notified to have bin the inventer of Astrology and Magicke. But the Devill (whose ministry he used) when he was too importunate with him, burned him to death.

Fulgos. l. 9. c. 1.

Charles the seventh of France, put *Egedius de Raxa* Marshall of his Kingdome, to a cruell and filthy death, because he practised this Art, and in the same had murdered an hundred and twenty teeming women and yong infants: he caused him to be hanged upon a forke by a hot fire, and roasted to death.

Bladud the sonne of *Lud* King of Britaine, now called England, in the yeare of the World 3100, (hee that builded the city of Bath, as our late Histories witnesse, and also made therein the Bathes) addicted himselfe so much to the Devillish art of Necromancy, that hee wrought wonders thereby, insomuch that he made himselfe wings, and attempted to flee like *Dedalus*: but the Devill (as ever like a false knave) for-
fooke

ooke him in his journey, so that hee fell downe and brake his necke.

In the yeare of our Lord 1578, one *Simon Penbrooke* dwelling in Saint Georges parish in London, being a figure setter, and vehemently suspected to be a Conjuror, by the commandement of the Iudge appeared in the parish Church of Saint *Saviour* at Court holden there: where whilest he was busie in entertaining a Proctor, and leaned his head upon a pew a good space, the Proctor began to lift up his head to see what he ayled, and found him departing out of this life, and straightwayes he fell downe ratling in the throat, without speaking any one word. This strange judgement happened before many witnesses, who searching him, found about him five devillish books of conjuration and most abominable practises, with a picture in tin of a man having three dice in his hand, with this writing, *Chance dice fortunately*; and much other trash: so that every one confessed it to be a just judgement against Sorcery, and a great example to cause others to feare the just judgement of God. Now let every one learne by these examples to feare God, and to stand firme and stedfast to his holy Word, without turning from it on any side, so shall he be safe from such like miserable ends as these wicked varlets come unto.

CHAP X XII.

Of those that through pride and vaine-glory strove to usurpe the honour due unto God.



Forgetfull and unthankfull minde for the benefits which God bestoweth upon us, is a branch of this first Commandement, as well as those which went before: And this is when we ascribe not unto God the glory of his benefits, to give him thanks for them, but through a foolish pride extoll our selves higher than we ought, presuming above measure and reason in our owne power, desire to place our selves in a higher degree than is meet. With this fond and foolish affection (I know not how) our first fathers Gen. i. were tickled and tainted from the beginning, to think to impaire the glory of God: and they also were puffed up with the blast of ambition, that I know not with what fond, foolish, rash, and proud conceit went about after the flood to build a city and tower of exceeding height, by that means to win fame and reputation amongst men: In stead whereof they ought rather Gen. ii. to have praysed God by remembering his gracious goodnesse in their miraculous deliverance in their fathers persons, from that generall deluge and shipwracke of the world: but forasmuch as with a proud and high stomacke they lifted up themselves against God, to whom all glory onely appertaineth, therefore God also set himselfe against them and against their over bold practises, interrupting all their determined presumptuous purposes, by such a confusion and alteration of tongues which he sent among them, that one could not understand another: so that with shame they were constrained to leave their begun worke. And besides, in stead of that strong and sure habitation which they dreamed on, to maintain and defend them.

themselves by, against all enemies, and the fortresse and castle wherby they went about to keep other in subjection to them, they were forced to forsake the place by the just judgement of God, who scattered and dispersed them hither and thither, that he might bring them to that estate and condition which they most of all feared, and strove to shun. And thus God resisteth the proud, and favoureth the humble: loe here the punishment wherewith God punished their sin, remaining still upon them this day, for a chastisement of their proud spirits.

With the staine of this sinne, most commonly, the mightiest Potentates of this world are defiled, who although both by word and writing avouch and confesse their power to be by the grace of God, yet for the most part they are very unthankfull for the same, and so proud and high minded, that they shew themselves most obstinate and ungratefull of all men: for oftentimes they rob him of the honour and glory which is peculiar unto himselfe, and attribute it to themselves, in setting forth their brave and sumptuous shewes and triumphs: this is the sinne whereof *Nabuchadnezzar* King of Babel was reprov'd; for God having bestowed upon him a kingdome with such pompe and renowne, that he made whole nations to tremble before his face, and putting many people in subjection under him, he (in stead of giving thanks for these great benefits) exalted himselfe, suffering his heart to swell, and his understanding to waxe hard with pride, not regarding the Lord who extolled him so high: and yet notwithstanding he was constrained to confesse and acknowledge him for the true God, to have an everlasting Kingdome, and an infinite power, as well by the forewarning of dreames which *Daniel* interpreted, as by the miraculous deliverance of three young men out of the burning furnace; therefore as he walked one day in his royall palace at Babylon, and vaunted of his greatnesse, and magnificence, saying to himselfe, *Is not this great Babel, which I have built for the house of the Kingdome, by the might of my power, and for the honour of my Majesty?* Now whilst the word was yet in his mouth, a voyce was heard from heaven, saying, *O King, to thee it is spoken, Thy Kingdome shall depart from thee:* and according to the tenour of the voyce hee was immediately deposed from his royall seat, spoiled of all his glory, driven from the society of men, deprived of sense, and made a companion for the brut beasts, and wilde asses, eating grasse like oxen, even so long, untill his haire was growne stiffe like Eagles feathers, and his nailes like the claws of birds. In which estate he continued the space of seven yeares; even he that a little before was so proud and arrogant, and he that had conquered so many kingdomes and nations, that triumphed over Ierusalem, with the Kings thereof. This is a most excellent looking glasse for Kings to behold the sicklenesse and instability of all their power and pomp, when it pleaseth God to humble and bring them under: there is neither Scepter, Crowne, stay, or strength of man, that is able to biader and turne aside the hand of the Almighty, the King of Kings, from abasing and weakning the most high and strong of this world, let them be never so brave and jolly, and bringing them into a low, contemptible, and brutish estate.

Besides this which we have already touched, there is another kinde of pride and presumption most damnable and detestable of all; and it is when a man doth so much forget himselfe, as to seise and take upon him that honour which onely appertaineth to God, ascribing to himselfe a certaine deity.

deitie. One would hardly thinke that there were any such in the world, so proud as to commit this sinne, did not experience by certaine examples teach us the contrary: As first of all the King of Tyre whose heart was so exalted with the multitude of riches, and the renowne and greatnesse of his house, that he doubted not to esteeme himselfe a god, and to desire majestic and power correspondent thereunto. For which presumption God by the Prophet *Ezechiel* reprov'd him, and threatned his destruction, which afterward came upon him, when by the power of a strange and terrible nation, his goodly Godhead was overcome and murdered, feeling indeed that he was no god, as hee supposed, but a man subject to death and misery.

Chap. 28. 2, 3, &c.

King *Herod*, surnamed *Agrippa*, which put *James* the brother of *John* to death, and imprisoned *Peter*, with purpose to make him taste of the same cup, was puffed up with no lesse sacrilegious pride; for being upon a time seated in his throne of judgement, and arrayed in his royall robes, shewing forth his greatnesse and magnificence in the presence of the Embassadors of Tyre and Sidon, that desired to continue in peace with him, as he spake unto them, the people shouted and cryed, That it was the voice of God, and not of man: which titles of honour he disclaimed not, and therefore the Angell of the Lord smote him suddenly, because he gave not the glory to God: so that he was eaten with wormes, and gave up the ghost. *Iosephus* reporteth the same story more at large on this manner: Upon the second day of the solemnization of the playes which *Herod* caused to be celebrated for the Emperours health, there being a great number of Gentlemen and Lords present, that came from all quarters to his feast, he came betime in the morning to the Theatre, clad in a garment all woven with silver of a marvellous workmanship; upon which, as the Sun-rising cast his beames, there glittered out such an excellent brightnesse, that thereby his pernicious flatterers tooke occasion to call him with a loud voice by the name of God: for the which sacrilegious speech, he not reproving nor forbidding them, was presently taken with most grievous and horrible dolours and gripes in his bowells, so that looking upon the people he uttered these words: Behold here your goodly god, whom you but now so highly honored, ready to dye with extreame paine. And so he dyed indeed most miserably, even when he was in the top of his honour and jollitie, and as it were in the midst of his earthly Paradise, being beaten downe and swallowed up with confusion and ignominy, not stricken with the edge of sword or spear (for that had been farre more honourable) but gnawne in pieces with Lice and Vermine.

Acts 12.

Jewish Antiquities, l. 19. 6. 7.

Simon Magus, otherwise called *Simon* the Samaritaine, borne in a village called Gitton, after he was cursed of *Peter* the Apostle, for offering to buy the gifts of the Spirit of God with money, went to Rome, and there putting in practise his magicall arts, and working miracles by the Devill, was reputed a god, and had an image erected in his honour, with this inscription, *To Simon the holy god*: Besides, all the Samaritanes, and divers also of other nations accounted him no lesse, as appeared by the reverence and honour which they did unto him: insomuch, as they called his companion, or rather his whore *Helena* (for that was her profession in Tyre a city of Phenicia) the first mover that distilled out of *Simons* bosome. Now he, to foster this foolish and ridiculous opinion of theirs, and to eternize his name, boasted

Euseb. l. 2. c. 12. Phil. in Chron. Cent. 1. l. 3. c. 11

boasted that he would at a certaine time fly up into heaven, which, as he attempted to doe by the helpe of the Devill, *Peter* the Apostle commanded the unclean spirit to cast him down again, so that he fell upon the earth and was bruised to death, and proved himselfe thereby to be no more than a mortall, wicked, and detestable wretch.

Prof. lib. 3.

Moreover elsewhere we read of *Alexander* the Great, whose courage and magnanimitie was so exceeding great, that he enterprised to goe out of Greece and set upon all Asia, onely with an army of two and thirtie thousand footmen, five hundred horse, and an hundred and fourescore ships: and in this appointment passing the seas, he conquered in short space the greatest part of the world: for which cause he was represented to the Prophet *Daniel* in a vision, by the figure of a Leopard with wings on his backe, to notifie the great diligence and speedy expedition which he used in compassing so many sudden and great victories; with pride he was so soone infected, that he would brooke no equall nor companion in his Empire; but as heaven had but one Sun, so he thought the earth ought to have but one Monarch, which was himselfe: which mind of his he made known by his answer to King *Darius*, demanding peace, and offering him the one halfe of his Kingdom to be quiet, when he refused to accord thereunto; saying, He scorned to be partner in the halfe, and hoped to be full possessor of the whole. After his first victory had of *Darius*, and his entrance into *Aegypt* (which he tooke without blowes, as also he did *Rhodes* and *Cilicia*) he practised and suborned the Priests that ministred at the Oracle of *Hammou*, to make him be pronounced and entituled by the Oracle, The sonne of *Iupiter* (which kind of jugling and deceit was common at that time.) Having obtained this honour, forthwith he caused himselfe to be worshipped as a god, according to the custome of the Kings of Persia: neither wanted he flatterers about him that egged him forward, and soothed him up in this proud humor, albeit that many of the better sort endeavoured tooth and nayle to turne him from it. It hapned as he warred in India, he received so sore a wound, that with paine thereof he was constrained to say, Though he was the renowned sonne of *Iupiter*, yet he ceased not to feele the infirmities of a weake and diseased body: finally, being returned to *Babylon*, where many Embassadors of divers farre countries, as of *Carthage*, and other cities in *Africa*, *Spaine*, *France*, *Sicily*, *Sardinia*, and certaine cities of *Italy*, were arrived to congratulate his good successe, for the great renowne which by his worthy deeds he had gotten; as he lay there taking his rest many dayes, and bathing himselfe in all kind of pleasure, one day after a great feast, that lasted a whole day and a night, in a banquet after supper, being ready to returne home, he was poysoned; when before hee had drunke his whole draught, he gave a deepe sigh suddenly, as if hee had been thrust through with a dart, and was carried away in a swoone, vexed with such horrible torment, that had he not been restrained, he would have killed himselfe. And on this manner, he that could not content himselfe with the condition of a man, but would needs climbe above the clouds, to goe in equipage with God, drunke up his owne death, leaving as suddenly all his worldly pompe, as hee had suddenly gotten it: which vanished like smoake, none of his children being any whit the better for it.

Isa. lib. 31.

*Isa. lib. 12.
Cant. lib. 8.*

There was in *Syracusa* a citie of *Sicilia* (which is now called *Saragossa*) a
Physitian

Physitian called *Menecrates*, whose folly and presumption was so great, that he accounted himselfe a god, and desired to be so reputed by others; inso-much that he required no other wages and recompence of the patients which he tooke in hand (as *Ælianus* witnesseth) but that they should onely acknowledge him to be *Iupiter*, and call him so, and avow themselves to his service. Vpon a time *Denis* the tyrant, desirous to make some pastime with him, made a feast, and invited him amongst others to be his guest; but because he was a god, to doe him honour answerable to his name, he placed him at a table all alone, and set before him no dishes, but only a censer with frankincense, which was a proper and convenient service for the gods. This honourable duty pleased the Physitian very well at the first, so that he snuffed up the perfume most willingly: but when this poore god saw the other guests eating and drinking indeed, and himselfe not being able to be fed with smoake, ready to starve with hunger, arose up and went away all enraged in himselfe, and derided of others; having more need to purge his owne braines of their superfluous humor, than others from their sicknesses.

Caligula the first, Emperer, being become an ordinary despiser and open mocker of all Religion, it came presently in his braine to beleeve (so drunken was he with a draught of his owne foolish conceit) that there was no other God but himselfe; therefore he caused men to worship him, and to kisse his hands or his feet in token of reverence (which honour afterwards the Popes tooke upon them) yea and was so besotted, that he went about by certaine engines of art to counterfeit thunder and lightnings: albeit in all this pride and arrogancy, or rather folly, there was none so timerous and fearefull as he, or that could sooner upon lighter occasion be dismaied. One day as he was by mount *Ætna* in Sicily, hearing by chance the violent cracking of the flames which all that season ascended out of the top of the hill, it stricke so sudden and horrible a feare into him, that he never ceased flying all night till he came to *Phar* in *Messina*. Every little thunderclap put him in feare of death, for he would leap up and downe like a mad man when he heard it thunder; finding himselfe not able by his godhead to defend himselfe from the power thereof: but if there chanced greater cracks than ordinary, then would not his hot bed hold him, but needs must he run into the cold floore underneath the bed, to hide himselfe. Thus was hee compelled against his will to feare him whom willingly he would not deigne to acknowledge. And thus it falleth out with all wicked miserable Atheists, whose hearts imagine there is no God; and therefore have so little assurance in themselves, that there need no thunder and lightening to amase them; for the shaking of every leafe is sufficient to make them tremble: To conclude, this Atheist, void of all Religion and feare of God, and full of all prophanenesse, was according to his due desert, murdered by one of his servants: of the which will follow more at large in the next booke.

Domitian likewise was so blinded with pride, that hee would be called a god, and worshipped: of whom also wee will speake in the second booke. *Gros. l. 7. c. 7.*

To these we may adde them also, that to the end to make themselves feared and revered as gods, have counterfeited the lightnings and thunders of heaven, as we read of one *Alladius* a Latine King that raigned before *Romulus*: who being a most wicked Tyrant, and a contemner of God, invented *Dion. Hal. l. 1.
Antiq. Roman.*

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invented a trick whereby to present to the eare and eye, the ratling and swift shine of both thunder and lightning; that by that means astonishing his subjects, he might be esteemed of them for a god: but it chanced that his house being set on fire by true lightning, and overthrowne with the violent strength of tempestuous rain, together with the overflowing of a pond that stood neer, he perished by fire and water, burnt and drowned, and all at once.

Diod. lib. 4.

Did not the King of Elide the like, and to the same end also, by the devise of a chariot drawne about with foure horses, wherein were certain yron-works, which with wrinching about gave an horrible sound resembling thunder, and torches and squibs which hee caused to be throwne about like lightnings, in such sort, that hee oftentimes burnt the beholders: and in this manner he went up and downe braving it, especially over an yron bridge which he had of purpose built to passe and repasse over at his pleasure; untill Gods long suffering could not endure any longer such outrageous and presumptuous madnesse, but sent a thunderbolt from heaven upon his head, that all the world might see by his destruction, the exceeding folly and vaine pride which bewitched him in his life time: which history the Poet in the person of *Sibylla*, setteth downe to this effect:

Anac. 6.

*I saw Salmon in cruell torments lie,
For counterfeiting thunder of the skie,
And loves cleere lightning: whilst with torches bright,
Drawne with foure steeds, and brandished his light,
He rode triumphantly through Elis streets,
And made all Grecia wonder at his feats.
Thinking to win the honour of a god,
(Mad as he was) by scattering fire abroad.
With brazen engines, and with courses faigning,
A noyse like that which in the clouds is raigning,
And no where else: but God from thickest skie,
No torch, but such a thunderbolt let flie
At him, that headlong whirld him from his Cell,
And tumbled dawne into the deepest Hell.*

Agath. lib. 5.
Bel. Gothu.

Thus this arrogant King was punished according to the quality of his offence, even in the same kinde wherein he offended: which thing though it be found written in a Poet, yet ought not be rejected for an old wives tale, seeing it is not incredible, that a King might make such pastimes and yron-crashing noises, nor that he might be justly punished for the same: and the rather, because *Caligula* did the like, as we have heard before. And wee read also, that one *Arthemefius*, in the time of the Emperour *Iustinian*, counterfeited by certain engines and devises, in his owne house in Constantinople, such earthquakes, lightenings, and thunders, that would astonish a wise braine to heare or behold them on a sudden.

But above all others that by darkning the glory of God, to increase their own power, have proudly exalted themselves against him, the Popes are the ring-leaders, whose unbridled boldnes hath bin so much the more impudent and pernicious; for that in terming themselves the servants of the servants of

of God, in word, in deed, take unto them the authoritie and power of God himselfe: as of pardoning and absolving sinnes; creating lawes and ordinances at their pleasure, in binding or unbinding mens consciences; which things appertain to God onely. Nay, they have been so brazen-faced, as to command angels and devils, as *Clement* the fifth did in one of his bulls: so impudent as to be carried like Idols upon their vassals shoulders, and weare three Crownes upon their heads; so proud and arrogant, as to constrain Kings and Emperours to kisse their feet, to make them their vassalls, to usurp lordship and dominion over them, and all their lands and possessions, and to dispossesse whom they like not, of Kingdomes, and install in their roome whom they please; and all this by the thunder of excommunication, whereby they make themselves feared and stood in awe of. By which dealing of theirs, they verifie in themselves that which the Scripture speaketh of Antichrist, which is the man of sinne, the sonne of perdition, an adversary, and one that exalteth himselfe against all which is called God, or which is worshipped, till he be set as a God in the Temple of God, shewing himselfe that he is God. Wherefore also the heavy vengeance of God is manifest upon them, by the great and horrible punishments they have been tormented with: for some of them have had their eies pulled out; others have dyed in prisons; a third sort have bin smothered to death; a fourth hath been killed with the sword; a fifth hath died with hunger; a sixth hath been stoned; a seventh poysoned; and yet there hath not wanted an eighth sort, whom the Devill hath stifled.

2 Thess. 2. 38

This it is to over-reach the clouds, and not content with earthly power, to usurp a supremacy and preheminance over Kings: such was the pride of Pope *Boniface* the eighth, when he sent an embassage to *Philip* the Faire King of France, to command him to take upon him an expedition against the Sarazens beyond the sea, upon paine of forfeiting of his Kingdome into his hands; and when having his sword by his side he shamed not to say, that he alone, and none else, was Emperour and Lord of all the world: in demonstration whereof, he bestowed the Empire upon Duke *Albert*, together with the Crowne of France; and not content herewith, his insolency was so importunate, that he charged *Philip* the Faire to acknowledge himselfe to be his subject in all causes, as well spirituall as temporall, and to levie a subsidy for his holinesse out of his clergy, disabling his authoritie in bestowing Church-livings, which prerogative he challenged to his See: the conclusion of this bull was in these words: *Aliud credentes fatuos reputamus*; as much to say, as, *whosoever is of another mind than this, we esteeme him a foole*. Whereupon the King answered in this wise, *Philippus Rex, gratia Francorum Rex, Bonifacio se gerenti pro summo pontifice salutem modicam sine nullam. Sciat tua maxima fatuitas, in temporalibus nos alium non subesse, Ecclesiarum & Prebendarum vacantium collationem ad nos jure regio pertinere: secus autem credentes fatuos reputamus deviantes*. In English thus: *Philip by the grace of God King of France, to Boniface bearing himselfe for Pope, little or no health. Be it knowne to thy exceeding great foolishnesse, that we in temporall affaires are subject to none, that the bestowing of Benefices belongs to us by our royall right: and if there be any that think otherwise, we hold them for errant fooles*. A memorable answer, well befitting a true royall and French heart. Immediately he assembled together a nationall Councell of all the Barons and Prelates within his dominion, at Paris, wherein *Boniface* being pronounced

Sabel. Histad.
9. lib. 7.
John le Maire
de Besges.
Nich. Gyles, of
the Chronicles
of France,

Sabel. Henad.
9. lib. 7.

nounced an Hereticke, a Symonist, and a Man-slayer; it was agreed upon by a joint consent, that the King should doe no more obeisance, but reject as nothing worth, whatsoever he should impose. Wherefore the King to tame his proud and malicious nature, dispatched secretly two hundred men at armes under the conduct of one Captaine *Noguard*, towards Avian in Naples (whither his Holinesse was fled for feare of divers whose houses and castles he had caused to be rased downe) thereto surprise him on a sudden: which stratagem they speedily performed, and carried him prisoner to Rome, where he died most miserably. *Peter Mese* a Spanish Gentleman of Seville, saith in many of his Lectures, that he died in prison intraged with famine. *Nicholas Gilles* in his first volume of French Chronicles reporteth, that he died in the castle Saint Angelo, through a flux of his belly, which cast him into a frenzy, that he gnawed off his owne hands, and that at the houre of his death there were heard horrible thunders and tempests, and lightnings round about: this is he in whose honour this fine Epitaph was made: *Intravit ut Vulpes, regnavit ut Leo, mortuus est ut Canis, He entred like a Fox, raigned like a Lyon, and dyed like a Dog.* And this was he that on the first day of Lent giving ashes to the Bishop of Genes, in stead of using the ordinary forme of speech, which is, *Memento homo quod cinis es, & in cinerem converteris, Remember man that thou art ashes, and into ashes thou shalt return,* said in despight and mockery, *Memento homo quia Gibellinus es, & cum Gibellinis in cinerem converteris: Remember that thou art a Gibelline, & together with the Gibellines thou shalt be turned into ashes:* and in stead of laying the ashes upon his forehead, threw them into his eyes, and forthwith deprived him of his Bishopricke, and would have done worse, if it had been in his power: marke what little account this holy father himselfe made of these ceremonies; and therefore it is no marvell if others mocke at them, seeing the Popes themselves make them but matters of pastime.

Tertullian
Apolog.

If it be so therefore, that no man ought to arrogate to himselfe any title of deitie, then consequently it is no lesse unlawfull to give that divine honour to any other mortall creature; and therefore the people of *Cæsarea* faulted greatly, when blasphemously they called King *Herod* a god, as hath been declared before. Likewise it was high and proud presumption in the Senat of Rome, not to receive any god to their Common-wealth, without their owne fore-approbation and consent. As if that God could not maintaine his dignitie, nor stand without the good liking and assent of men; or as if that man could defie whom he listed, which is a most ridiculous and absurd thing. And thus the Romans in time of *Tiberius* consecrating to themselves a whole legion, even thousands of false gods, would not admit of the true God, and his Sonne Christ, but rejected him above all others.

Among all the vanities of the Athenians, this was one worthy noting, how they ordained, that *Demetrius*, *Alexanders* successor (for re-establishing their popular and antient libertie) with his father *Antigonus*, should be called Kings, and honoured with the title of Saving-gods, and to have a Priest that should offer sacrifice unto them: and moreover caused their pictures to be drawne in the same banner where the pictures of *Iupiter* and *Minerva* (the protectors of their citie) were drawne in brodered worke: but this goodly banner as it was carried about in procession, was rent in pieces

pieces by a tempestuous storme that arose suddenly. God thereby manifesting how odious and displeasing both this new and old superstition was in his sight : besides that, doe but consider the laudable vertues that so commended this new god *Demetrius*, to make them honour him in such sort ; they were violence and cruelties, intemperance, with all inordinate lasciviousnesse, villanies, and whoredomes : so that it was no marvell if they had made him a god, being unworthy altogether of humane society. This new found god having gotten a great victory by sea, as he triumphed and braved it with ships after the same, was so shattered with a sudden tempest, that the greatest part of his navy went to wrecke, and afterwards was vanquished by *Seluchus* in a battell, wherein his father *Antigonus* was slaine : and when he thought to returne to Athens, they shut their gates upon him, whom a little before they had canonized for a god : for which cause he raised war against them, and so wearied them with onsets on each side, and so inclosed them both by sea and land, that being brought to extreame famine and necessity, they were compelled to entertain him again, and to behold the horrible outrages of their owne made god, to their griefe and confusion. But not long after, *Seluchus* once againe damped his courage, insomuch that having lived three yeares in a countrey of Syria, like a banished outlaw ; for feare to be delivered into his hands, and weary of his owne life, he stuffed himselfe so with food, that he burst in pieces. Therefore let every man learne by these examples, not to translate the honour and majesty of God to any creature, but to leave it to him alone, who is jealous thereof, and will not (as the Prophet saith) give his glory unto another.

CHAP. XXIII.

Of Epicures, and Atheists.

Touching voluptuous Epicures and cursed Atheists, that deny the providence of God, beleeve not the immortality of the soule, think there is no such thing as life to come, and consequently impugn all divinity, living in this world like bruit beasts and like dogs and swine, wallowing in all sensuality ; they doe also strike themselves against this commandement, by going about to wipe out and deface the knowledge of God ; and if it were possible, to extinguish his very Essence ; wherein they shew themselves more than mad and brutish, whereas notwithstanding all the evident testimonies of the vertue, bounty, wisdom, and eternall power of God, which they dayly see with their eyes, and feelee in themselves, doe neverthelesse strive to quench his light of nature, which enlighteneth and perswadeth them and all Nations of this, There is a God, by whom we live, move, and have our being ; who although in his Essence is invisible, yet maketh he himselfe knowne, and as it were scene by his works and creatures, and mighty government of the world, that he that would seeke after him, may (as one might say) handle and feelee him. Therefore they that

Acts 17. 22.

that would perswade themselves that this glorious heaven and massy earth wanted a guider and a governour, have their understanding blinded from sight of things manifest, and their hearts perverted from all shew of reason: for is there any substance in this world that hath no cause of his subsisting? Is there a day without a Sun? Are there fruit and no trees? Plants and no seeds? Can it raine without a cioud? Be a tempest without winde? Can a ship sayle without a Pylot? Or a house be built without a Carpenter or builder? If then every part of this world hath his particular cause of being and dependance, is it likely that the whole is without cause to be to it a furnishing and government? Say, you hogs and dogs, doe you not beleve that which you see? or if your eyes be bored out that you cannot see, must you thinke there is no Sunne nor light, because your eyes are in darknesse and blindnesse? Can you behold all the secrets of nature? Is there nothing but a voice, a singing of birds, or an harmonious consort of muscally instruments in the world? And yet who perceiveth these small things? Can you behold the winde? Can you see the sweet smell of fragrant flowers along the fields? Can you see the secrets of your owne bodies, your entrailes, your heart and your braine? And yet you cease not to beleve that there are such things, except you be heartlesse and brainlesse indeed: Why then doe you measure God by your own sight, and doe not beleve there is a God, because he is invisable, since that he manifesteth himselfe more apparently both to understanding and sence, than either voice, smell or winde? Doe not your owne oathes, blasphemies, and horrible cursings beare witness against you, when you swear by, despite and maugre him whom you deny to be? Doth not every thunderclap constrain you to tremble at the blast of his voyce? If any calamity approach neere unto or light upon you, or if death be threatned or set before your eyes, doe not you then feeble, in spight of all your reason, that the severe judgement of God doth waken up your dull and sleepey conscience to come to his tryall? There was never yet any nation or people so barbarous, which by the perswasion and instinct of nature hath not alwayes beleved a certaine deity, and to thinke otherwise is not only a detestable thing, but also most absurd, and so contrary to humane reason, that the very Paynims have very little tolerated such horrible blasphemy. The Athenians are witnesses hereof, who banished *Protagoras* their city and countrey, because in the beginning of one of his books he called in question the deity, and caused his books to be burned openly. Neither shewed they any lesse severity towards *Diagoras*, surnamed the Atheist: when being (as some say) injuriously and falsly accused of this crime, and for feare of punishment, fled away, they proclaimed, that whosoever did kill him should have a talent of silver in recompence, which in value is as much as six hundred crowns, after the rate of five and thirty shillings French to the crowne. How much more then is the state of Christendome at this day to be lamented, which we see in many places infected with such a contagious pestilence, that divers men invenomed with this deadly poison, are so mischievous and wretched, as to make roome for Atheisme, by forbidding and hindering by all means possible, the course of the Gospell: wherein they make known what they are, and what zeale they beare to the religion and service of God, and with what affection they are led towards the good and safety of the commonwealth, and what hereafter is to be hoped of him: for where there

Cic. of the nature of the gods, *lib.* I.

Diodor. 13.

is no knowledge nor feare of God, there also is no bridle nor bond to re-
 straine and hold men backe from doing evill: whereupon they grow to that
 passe to be most insolent and prophane. This is the Divinity and goodly
 instruction that commeth beyond the mountaines, from that scientificall
 Vniversity and Colledge of the right reverend Masters, and from the ex-
 cellent holinesse of some of their Popes: whose manner of life is so dis-
 solute, lascivious, dishonest, and Sardanapal like, that thereby their
 Atheisme is evidently and notoriously knowne and talked of by every
 one..

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*Vide li. 1. c. 20.
 Lucian. Por-
 phyrus, Iulian,
 &c.
 Bale.*

Hereof Pope *Leo* the tenth, a Florentine by birth, may serve for an ex-
 ample: who as he was a very effeminate person, given to all manner of de-
 lights and pleasure, having no other care but of himselfe, and his owne
 filthy carkasses ease; so had he no more taste at all, nor feeling of God
 and his holy Word, than a dog: he made the promises and threats contain-
 ed in holy Scripture, and all else that we beleieve, matter to laugh at, and
 things frivolous and of no weight; mocking at the simplicity, the faith,
 and beleefe of Christians: for one day when Cardinall *Bembus* (who also
 shewed himselfe to be none of the best Christians in the world, by his Ve-
 netian history, where as oft as he speaketh of God he useth the plurall
 number, after the manner of heathen writers) alleadged a place out of the
 Gospell, his damnable impudency was so great as to reply, That this fable
 of Christ had brought to him and such as he, no little profit. Oh stinking
 and cursed throat to belch out such monstrous blasphemy! doe not these
 speeches bewray a villanous and abhominable Atheist, if ever any were?
 Is not this to declare himselfe openly to be Antichrist? For he is Anti-
 christ which denieth Iesus to be Christ, and which denieth *the Father and*
the Sonne, according as Saint *John* saith. Albeit in the meane while this cur-
 sed caitife, that had as much religion as a dog, made shew to be the prote-
 ctor and defender of the Catholicke Faith, making warre with all his po-
 wer against Christ Iesus in the person of his servant *Luther*. Now after he
 had by his pardons and indulgences drawne out a world of money, and
 heaped up great treasures by the maintenance of courtizans and whores,
 and had enriched his bastards, one day being at meat, he received newes of
 the overthrow of the French in Lombardy, whereat hee rejoyced out of
 measure, and for that good tidings doubled his good cheare; suddenly he
 was constrained to turne his copy from joy into sadnesse, from pleasure into
 griefe and gnashing of teeth, by a most bitter and unlooked for death,
 which deprived him at once of all his pleasures, to make him drink the cup
 of Gods fierce wrath, and to throw him downe headlong into everlasting
 paines and torments which were provided for him. Pope *Leo* (saith Saint
Martin of Belay in his second booke of memorable things) hearing of the
 great losse which the Frenchmen sustained at Milan, tooke so great joy
 thereat, that a catarrhe and an ague ensuing, killed him within three dayes
 after; a happy man indeed to die with joy.

1 John 2. 22.

Pope *Iulius* the third was one of the same stampe, nothing inferiour to
 the former in all manner of dissolute and infamous living, and vile and cur-
 sed talke, making knowne by his impiety, that he had none other god but
 his belly, and that he was none of Christs fold, but one of Epicures crew;
 he was such a glutton, and so passionate in his lusts, and so prophane a de-
 spiser of God and his Word, that once at supper being intraged, and blas-

*Vide lib. 1. cap.
 21. Heresie.*

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pheming because they had not served in a cold Peacocke which he commanded to be kept whole at dinner, though there were other hot on the table; a Cardinall that was present, desired him not to be so moved for so small a trifle: What (quoth he) if it pleased God to be so angry for eating of an apple, as to thrust *Adam* and *Eve* out of paradise, should not I which am his Vicar be angry for a Peacocke, which is far more worth than any apple? See how this wicked wretch prophaned the holy Scripture, and like an Epicure and Atheist mocked God: but he died of the gout, after he had been long plagued with it, together with other diseases, leaving none other good name behind him, save the report of a most wicked and abominable man.

Tom. 2. lib. 36.

Philip Strozze, whom *Paulus Iovius* reporteth to have bin commonly bruited to be an Atheist, was an Exile of Florence, and afterwards prisoner there in the time of *Cosimus Medius*, the Prince of that Commonwealth, (against whom this *Philip* had enterprized to make warre) and being in prison, he killed himselfe with the sword of a Spaniard his keeper, which by oversight he had left behinde, setting the point against his throat, and falling downe upon it: so may all Atheists perish and come to naught.

Francis Rabelais having sucked up also this poison, used like a prophane villain, to make all Religion a matter to laugh and mocke at; but God deprived him of his senses, that as he had led a brutish life, so he might die a brutish death; for he died mocking all those that talked of God, or made mention of mercy in his eares.

How miserable was the end of *Periers* the author of that detestable book intituled *Symbolum mundi*, wherein he openly mocked at God and his Religion, even finally he fell into despaire, and notwithstanding all that guarded him, killed himselfe.

Iodelle also a French tragicall Poet, being an Epicure and Atheist, made a very tragicall and most pittifull end; for he died in great misery and distresse, even pined to death, after he had rioted out all his substance, and consumed his patrimony. *Lignerolles* the Courtier, to make himselfe seeme a man of service, made open profession of Atheisme; but his end and destruction came from thence whence he looked for credit and advancement.

To bring the matter to an end, I will here set downe a notable and strange thing that chanced in the raigne of *Lewis* the ninth (as *Enguerran de Monstrelet* in his second volume of Histories recordeth it) upon the fifteenth day of Iune in the yeare of our Lord God 1464, there happened a strange thing in the Palace at Paris: So it was, that there was a matter in law to be tried betwixt the Bishop of Angiers, and a rich citicen, whom the Bishop charged to have spoken before many witnesses, that he beleaved not that there was either God or Devill, Heaven or Hell. Now whilst the Bishops Lawyer laid to his charge these things, the place began to tremble very much wherein they were, and a stone fell downe from the roof amongst them all, without hurting any; yet every man was sore afraid, and departed out of the house untill the morrow; then the matter was begun againe to be pleaded, which was no sooner in hand, but the chamber began afresh to shake, and one of the summers came forth of his mortisehole, falling downwards two foot, and there staid: so that all that were within the hall looking

Quere concerning the truth of this for he died a Curate of a little village near Paris, he wrote (indeed) against the lewdness of the Monks of his time.

king to have been flaine outright, ran out so violently, that some left behinde them their caps, others their hoods, others their slippers: summarily, glad was he that could get out first; neither durst they plead any more causes in that place untill it were mended. Thus much reporteth *Enguerran*, without mention of any decision of that matter. Now forasmuch as nothing happeneth by chance, it is most likely that God by that accident would give us to understand, both how monstrous and detestable all such speeches are, as also how men ought to feare and abhorre them, seeing that the dumbe and sencelesse creatures, and wood, beams, planks, and stones, and the earth it self (by nature stedfast and fixed) are so far from enduring them, that they are moved withall.

There was a certaine blasphemous wretch, that on a time being with his companions in a common Inne, carowing and making merry, asked them, if they thought a man was possessed with a soule or no? Whereunto when some replied, That the soules of men were immortall, and that some of them after release from the body lived in heaven, others in Hell (for so the Writings of the Prophets and Apostles instructed them) hee answered and swore, that he thought it nothing so; but rather that there was no soule in man to survive the body, but that heaven and hell were meere fables, and inventions of Priests to get gaine by; and for himselfe, he was ready to sell his soule to any that would buy it: then one of his companions tooke up a cup of wine and said, Sell me thy soule for this cup of wine: Which he receiving, bad him take his soule; and dranke up the wine. Now Satan himselfe was there in a mans shape (as commonly he is never far from such meetings) and bought it againe of the other at the same price, and by and by bad him give him his soule; the whole company affirming it was meet he should have it, since he had bought it, not perceiving the Devill: but presently he laying hold of this souleseller, carried him into the aire before them all, toward his own habitation, to the great astonishment and amasement of the beholders; and from that day to this he was never heard of, but tryed to his pain that men had soules, and that hell was no fable; according to his godlesse and prophane opinion.

Pherecides (by birth a Syrian, a tragicall Poet and a Philosopher by profession) boasted impudently against his schollers of his prosperity, learning and wisedome; saying, that although he offered no sacrifices unto the gods, yet he led a more quiet and prosperous life, than those that were addicted to Religion, and therefore he passed not for any such vanity. But ere long his impiety was justly revenged; for the Lord struck him with such a strange disease, that out of his body issued such a slimy and filthy sweat, and engendred such a number of lice and wormes, that his bowels being consumed by them, he died most miserably.

At Hambourgh not long since there lived an impious wretch, that despised the preaching of the Gospell, and the Ministers thereof, accounting it as a vaine thing not worthy the beleeving of any man: neither did he thus himself only; but also seduced many others, bringing them all to Atheisme and ungodlinesse. Wherefore the Lord justly recompenced him for his impiety: for he that before had no sence nor feeling of God in his conscience, being touched with the finger of the Almighty, grew to the contrary, even to too much feeling and knowledge of God; that he fell into extreme despaire; affirming now his sinnes to be past forgivenesse, because

*Discipulus de
temp. serm. 132.*

*Alianus de
Var. hist. l. 4.*

Theatr. histor.

he

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he had withdrawne others from the truth, as well as himselfe, whereas before he thought himselfe guilty of no sinne; and that God was so just, that he would not forgive him, whereas before he thought there was no God (so mighty is the operation of the Lord when he pleaseth to touch the conscience of man) finally, continuing in this desperate case, he threw himselfe from the rooſe of a house into a well, and not finding water enough to drowne him, he thrust his head into the bottome thereof, till he had made an end of his life.

Theatr. histor.

In the yeare of our Lord 1502 there lived one *Hermannus Biswicke*, a grand Atheist, and a notable instrument of Satan, who affirmed, that the world never had beginning, as foolish *Moses* dreamed: and that there was neither Angels, nor devils, nor hell, nor future life, but that the soules of men perished with their bodies: besides, that Christ Iesus was nothing else but a seducer of the people; and that the faith of Christians, and whatsoever else is contained in holy writs, was meere vanity. These articles full of impiety and blasphemy, he constantly avouched to the death; and for the same cause was together with his books burnt in Holland.

Theatr. histor.

A certaine rich man at *Holberstadium* abounding with all manner of earthly commodities, gave himselfe so much to his pleasure, that he became besotted therewith, in such sort, that he made no reckoning of Religion, nor any good thing, but dared to say, that if he might lead such a life continually upon earth, he would not envy heaven, nor desire any exchange. Notwithstanding ere long (contrary to his expectation) the Lord cut him off by death, and so his desired pleasure came to an end: but after his death there appeared such diabolical apparitions in his house, that no man daring to inhabite it, it became desolate: for every day there appeared the Image of this Epicure sitting at a board, with a number of his ghests, drinking, carousing, and making good cheare; and his table furnished with delicacies, and attended on by many that ministred necessities unto them, beside with minstrels, trumpeters, and such like. In summe, whatsoever he delighted in, in his life time, was there to be seene every day. The Lord permitting Satan to bleare mens eyes with such strange shewes, to the end that others might be terrified from such Epicurisme and impiety.

Marlowe

Not inferior to any of the former in Atheisme and impiety, and equall to all in manner of punishment, was one of our owne nation, of fresh and late memory, called *Marlin*, by profession a scholler, brought up from his youth in the Vniversity of Cambridge, but by practise a Play-maker, and a Poet of scurrility, who by giving too large a swing to his owne wit, and suffering his lust to have the full reines, fell (not without just desert) to that great outrage and extremity, that he denied God, and his sonne Christ, and not onely in word blasphemed the Trinity, but also (as it is credibly reported) wrote books against it, affirming our Saviour to be but a deceiver, and *Moses* to be but a seducer of the people, and the holy Bible to be but vaine and idle stories, and all Religion but a device of policy. But see what a hooke the Lord put in the nostrils of this barking dogge: so it fell out, that as he purposed to stab one whom he ought a grudge unto, with his dagger, the other party perceiving, so avoyded the stroke, that withall catching hold of his wrest, he stabbed his owne dagger into his own head; in such sort, that notwithstanding all the means of surgery that could be wrought, he shortly after died thereof: the manner of his death being so terrible

terrible (for he even cursed and blasphemed to his last gaspe, and together with his breath an oath flew out of his mouth) that it was not onely a manifest signe of Gods judgement, but also an horrible and fearefull terrour to all that beheld him. But herein did the justice of God most notably appeare, in that he compelled his own hand which had written those blasphemies, to be the instrument to punish him, and that in his braine, which had devised the same.

Another also of our owne nation is not to be overpassed, who for an Atheist and an Epicure might compare with any of the former, and for the judgement of God upon him doth give place to none. It was a gentleman of Barkshire, whose name I forbear to expresse, a man of great possessions. This man was an open contemner of God and all Religion, a profest Atheist, and a scorner of the Word of God and Sacraments; insomuch, as I have heard reported of very credible persons, being a witnesse at the baptizing of a childe, he would needs have it called *Beelzebub*. Besides this, he was given over to all sensuality of the flesh, keeping in his house continually notorious strumpets, and that openly without shame: his mouth was so accustomed to swearing, that he could scarce speake without an oath. This miserable man, or rather beast, having continued long in this damnable course of life, at last Gods heavy vengeance found him out: for upon a certain day riding abroad a hunting with another companion, as they were discoursing of many vaine matters, it pleased Almighty God of a sudden to strike him with sudden death: for falling suddenly to the crupper of his horse backward, he was taken downe starke dead, with his tongue hanging out of his mouth after a fearefull manner, and became a terrible example to all wicked Atheists, of Gods justice.

Hither I might adde the examples of others, who having been in high places of favour in former times, are fallen like *Lucifer* from their heaven, that is, their worldly felicity, and live like him in chaines of imprisonments. These had wont (being in their bravery) to mocke at all Religion, and to make themselves merry with scoffing at the holy Scripture, but the Lord hath brought them downe, and plucked the feathers of their pride, to teach them to know there is a God, and that Religion is no matter of policy, but Gods owne ordinance, to bring men to blessednesse; and let them be assured, if they repent not, the Lord will yet further execute his vengeance upon them, and make them more manifest spectacles of his justice.

Many more moderne and home-bred examples I could adde; of some that were hanged, some that died desperate, some that were deprived of their senses, having been notorious Atheists and Epicures in their lives; but I hope these already named are sufficient to prove, that the Lord of heaven observeth the wayes of men, and rewardeth every man according to his works, especially such as strive to deny his Essence, or his sonne Christ. I would to God (and I pray it from my heart) that all Atheists in this Realme, and in the world beside, would by the remembrance and consideration of these examples either forsake their horrible impiety, or that they might in like manner come to destruction; and so that abominable sin which so flourisheth amongst men of greatest name, might either be quite extinguished and rooted out, or at least smothered and kept under, that it durst not shew it head any more in the worlds eye.

Touching the transgressors of the second Commandement, by Idolatry.

Iohn 4.

Chap. 40. 18.

Exod. 32.

Numb. 27.

WE have hitherto seene how and in what sort they, that either by malice, or impiety, or Apostasie, or heresie, or otherwise have transgressed the first Commandement have been punished: Let us now consider the judgments that have befallen Idolaters, the breakers of the second Commandement. But before we proceed, wee must know, that as it is required of us by the first Commandement, to hold God for our true and onely God, to repose all our whole trust and confidence in him, and call upon him, serve and worship him alone; so in the second to this the contrary to this is forbidden; which is, to doe any manner of service, honour, and reverence by devorion to Idols, forasmuch he is a Spirit (that is to say, of a spirituall nature and Essence, which is infinite and incomprehensible) so loveth he a spirituall worship and service, which is answerable to his nature, and not by Images and pictures, and such other outward and corruptible means, which he hath in no wise commanded: wherefore *Isaiah* the Prophet reproving the folly and vanity of Idolaters, saith, *To whom will you liken God, or what similitude will you set up unto him*: Therefore if it be not Gods will, that under pretence and colour of his owne name, any Image or picture should be adored (being a thing not only inconvenient, but also absurd and unseemly) much lesse can hee abide to have them worshipped under the name and title of any creature whatsoever. And for this cause gave he the second Commandement, *Thou shalt not make to thy selfe any graven Image, &c.* which prohibition the Israelites brake in the desert, when they set up a golden calfe, and bowed themselves before it after the manner of the Paynims, giving it the honour which was onely due to God: whereby they incurred the indignation of Almighty God, who is strong and jealous of suffering any such slander to be done unto his name: wherefore he caused three thousand of them to be stroken and wounded to death by the hand of the Levites, at the commandement of *Moses*, to make his anger against Idolatry more manifest, by causing them to be executioners of his revenge, who were ordained for the ministry of his Church, and the service of the Altar and Tabernacle. Howbeit for all this, the same people not long after, fell back into the same sin, and bowed themselves before strange gods, and through the allurements of the daughters of *Moab*, joyned themselves to *Belphegor*: for which cause the Lord being incensed, stroke them with so grievous a plague, that there died of them in one day about twenty and foure thousand persons.

And albeit that after all this, being brought by him into the land of promise, he had forbidden and threatned them, for cleaving to the Idols of the nations, whose land they possessed, yet were they so prone to Idolatry, that notwithstanding all this, they fell to serve *Baal* and *Astaroth*: wherefore the fire of Gods wrath was inflamed against them, and he gave them over

to be a spoile and prey unto their enemies on every side, so that for many yeares, sometimes the Moabites oppressed them, otherwhiles the Madianites, and ever after the death of any of their Judges and Rulers which God raised up for their deliverance, some grievous punishment befell them: for then (being without Law or government) every man did that which seemed good in his own eyes, and so turned aside from the right way.

Now albeit these examples may seeme to have some affinity with Apostasie, yet because the ignorance and rudenesse of the people was rather the cause of their falling away from God, than any wilfull affection that reigned in them, therefore we place them in this ranke, as well as they have been alwaies brought up and nuzled in Idolatry.

One of this crew was *Oseasias* King of Juda, sonne of *Ioram*, who having before him an evill precedent of his wicked father, and a worse instruction and bringing up of his mother *Athalia*, who together with the house of *Ahab* pricked him forward to evill, joyned himselfe to them and to their Idols, and for that cause was wrapped in the same punishment and destruction with *Ioram* the King of Israel, whom *Iehu* slew together with the Princes of Juda, and many of his neere kinsmen. Chron. 22.

And to be short, Idolatry hath been the decay and ruine of the kingdom of Juda, as at all other times, so especially under *Ioachas* sonne of *Iosias*, that reigned not above three moneths in Jerusalem, before he was taken and led captive into Ægypt by the King thereof, and there dyed: from which time the whole land became tributary to the King of Ægypt. 2 Kings 23.

And not long after, it was utterly destroyed by the forces of *Nabuchadnezzar* King of Babell, that came against Jerusalem and tooke it, and carried King *Ioachim* with his mother, his Princes, his servants, and the treasurers of the Temple, and his owne house, into Babylon; and finally tooke *Zedechias* that fled away, and before his eyes caused his sonnes to be slaine: which as soone as he had beheld, commanded them also to be pulled out, and so binding him in chaines of Iron, carried him prisoner to Babylon; putting all the Princes of Juda to the sword, consuming with fire the Temple, with the Kings Palace, and all the goodly buildings of Jerusalem. And thus the whole Kingdome (though by an especiall prerogative, consecrated and ordained of God himselfe) ceased to be a Kingdome, and came to such an end, that it was never re-established by God: it is no marvell then if the like hapned to the Kingdome of Israell, which was after a sort begun and confirmed by the filthy idolatry of *Ieroboams* calves, which as his successors maintained or favoured more or lesse, so were they exposed to more or lesse plagues and incumbrances. Kings 24. 25.

Nadab, *Ieroboams* sonne, being nuzled and nurtured up in Idoll worship, after the example of his father, received a condigne punishment for his iniquity: for *Baasa* the sonne of *Ahijah* put both him and all the off-spring of *Ieroboams* house to the sword, and reigned in his stead: who also being no whit better than those whom he had slaine, was punished in the person of *Ela* his sonne, whom *Zambri* also his servant slew. And this againe usurping the Crowne, enjoyed it but seven dayes, at the end whereof (seeing himselfe in danger in the city of Tirza, taken by *Amri*, whom the people had chosen for their King) went into the palace of the Kings house, and burned himselfe. 1 Kings 15. 27.

As for *Ahab*, he multiplied Idolatry in Israel, and committed more wickednesse

kednesse than all his predecessors, wherefore the wrath of God was stretched out against him and his; for he himselfe was wounded to death in battell by the Syrians, his son *Ioram* slaine by *Iehu*, and threescore and ten of his children put to death in Samaria by their governours and chiefe of the city, sending their heads in baskets to *Iehu*.

Above all, a most notable and manifest example of Gods judgement was seene in the death of *Iezabel* his wife, that had been his spurre and provoker to all mischeife, when by her Ennuchs and most trusty servants, at the commandement of *Iehu*, she was throwne downe out of a window, and trampled under the horse feet, and last of all devoured of dogs. Moreover the greatest number of the Kings of Israel that succeeded him, were murdered one after another: so that the Kingdome fell to such a low decline, that it became first tributary to the King of Assyria, and afterward invaded and subverted by him, and the inhabitants transported into his land, whence they never returned, but remained scattered here and there like vagabonds, and all for their abominable Idolatry. Which ought to be a lesson to all people, Princes, and Kings, that seeing that God spared not these two Realmes of Juda and Israell, but destroyed and rooted them out from the earth, much lesse will he spare any other Kingdome and Monarchy which continue by their Images and Idoll-worship, to stirre up his indignation against them.

CHAP. XXV.

Of many evils that have come upon Christendome for Idolatry.

IF we consider and search out the cause of the ruine of the East Empire, and of so many famous and flourishing Churches as were before time in the greatest part of Europe, and namely in Greece, we shall find that Idolatry hath been the cause of all: for even as it got footing and increase in their dominions, so equally did the power of Saracens and Turkish tyranny take root and foundation among them, and prospered so well, that the rest of the world trembled at the report thereof; God having raised and fortified them, as before time he had done the Assyrians and Babylonians, as whips and scourges to chasten the people and Nations of the world that wickedly had abused his holy Gospell, and bearing the name of Christians, had become Idolaters: for no other name than this can be given them, that in devotion do any manner of homage to Images and Pictures, whatsoever may superficially be alleadged to the contrary: For be it the Image either of Prophet, Apostle, or Christ Jesus himselfe, yet it is necessary that the Law of God stand whole and sound, which saith, *Thou shalt make thy selfe no graven Image, nor any likeness of things either in heaven above, or in earth beneath, thou shalt not bow downe to them, nor worship them, &c.* Wherefore he performed the part of a good Bishop, that finding a vaile spread in the entrance of a Church doore, wherein the Image of Christ or of some other Saint was pictured, rent it in pieces, with these words,

words, *That it was against the authority of the sacred Scriptures, to have any Image of Christ set up in the Church.* After the same manner, *Serenus* Bishop of Marscilla, beat downe and banished all Images out of his Churches, as occasions of Idolatry : and to shun them the more, it was ordained in the Elibertine Councell, that no Image nor picture should be set up in any Church : for which cause also the Emperour *Leo* the third, by an open Edict commanded his subjects to cast out of their Temples all pictures and statues of Saints, Angels, and whatsoever else, to the intent that all occasions of Idolatry might be taken away: yea and he burned some, and punished divers otherwise, that in this regard were not pliant, but disobedient to his commandement. After which time, when Images were recalled into Greece and into Constantinople (the chiefe city and seat of the East Empire) it came to passe by a great and dreadfull (yet just) judgement of God, that this famous and renowned city, in the worlds eye impregnable, after long siege, and great and furious assaults) was at length taken by the Turks, who having won the breach, and entred with fury, drove the poore Emperour *Palaeologus* (even till then fighting for the cities defence) to that extremity, that in retyring among the prease of his own souldiers, he was thronged and trampled to death ; and his slain body being found, was beheaded, and his head contemptuously caried about the city upon a launce. Now after the massacre of many thousand men, to make up a compleat, & absolute cruelty, they drew the Empreffe with her daughters and many other ladies and gentlewomen to a banquet, where after many vile and horrible wrongs and disgraces, they killed and tore them in pieces in most monstrous manner. In all which, the execution of Gods most just wrath for Idolatry did most lively appeare: which sinne, accompanied with many other execrable and vile vices, must needs draw after it a grievous and terrible punishment, to serve for example to others that were to come : neither was it a thing by chance, or hap-hazzard, that the Christians were made a mocking stock to them in that wofull day, when in their bloody triumphs they caused a Crucifix to be carried through the streets in contempt, and throwing durt upon it, cried in their Language, *This is the gallant god of Christians.* And thus did God license and permit these savage Turks to commit every day grievous outrages, and to make great waists and desolations in all Christendome, till that they grew so mighty, that it is to be feared lest the saying of *Lactantius* touching the returne of the Empire into Asia, be not verified and accomplished very shortly, if there be no amendment practised : for we see by wofull experience, that almost all the forces which Christian Princes have mustered from all quarters, in pretence to resist their fury and rage, have not only been bootlesse and unprofitable, but also that which is worse, given them further occasion by their bloody victories, and wonderful slaughter of so many millions of men, to make them more obstinate in their detestable Mahometisme & Turkish Religion than they were before: for they make their boasts thereof, and reare up trophies of their cruelties, taking no more pittie of the vanquished, than the Butcher doth of a Sheep allotted to the slaughter. Whereof we have a piteifull example in the overthrow of the French army, which *John* the sonne of *Philip* Duke of Burgondy led against the Turke *Bajazet*, and by the treachery and cowardise of the Hungarians, who in the time of battell turned their backs and fled, was overcome : in that this wicked and cruell Tygre expressly charged,

Paul. Diacon.
lib. 6. cap. 14.

Lactant. lib. 2.
Institut. ca. 15.

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That all the prisoners (in number many) should be murdered one after another, which was readily executed before his eyes; so that saving the chiefe Captaines and certaine few Lords of the company, that were spared in respect of great ransomes, there escaped not one alive.

cent. 4. cap. 3.

cent. 3. cap. 14.

Theodor. lib. 3.
cap. 9. & 10.Nicephorus
lib. 12. c. 27.

Isay. 19. 1.

Besides these generall calamities, the Lord hath particularly shewne forth his indignation against private persons and places for Idolatry: as in *Spoletium* at one time there perished by an earthquake three hundred and fifty, whilest they were offering sacrifice unto Idols. At Rome under the Empire of *Alexander Severus*, after that the left hand of the Image of *Iupiter* was miraculously melted, the Priests going about to pacifie the anger of their gods with Lectisterns and sacrifices, foure of them together with the Altar and Idoll were stricken in pieces with a thunderbolt, and suddenly such a terrible darknesse overspread all the city, that most of the inhabitants ran out into the fields all amased. Moreover, did not the Lord send lightning from heaven to inflame that notorious Temple of Idolatry, of *Apollo*, or rather the Devill of *Delphos*, in the time of *Iulian* the wicked Apostate, whilest he was exercising tortures upon one *Theodorus* a Christian, and did it not consume the Image of *Apollo* to ashes? The famous and rich Temple of *Iupiter* at *Apamea*, how strangely did it come to ruine and destruction? For when the President and Tribunes (who had in charge to destroy it) thought it a thing almost impossible, by reason of the strength of the wals, and matter of it; *Marcellus* the Bishop undertook the labour, and found out a man that promised to shake and root up the foundation of it by fire; but when he had put it in practise, a blacke Devill appeared and hindred the naturall operation of the fire: which when *Marcellus* perceived, he by earnest and zealous prayer drove away the Devill, and so the fire rekindled and consumed it to nothing. In all which examples we may see the wonderfull indignation of God against Idoll-worshippers, when by such strange and extraordinary means he bringeth them to destruction. And this doubtlesse is no new course, for even since the beginning of the world (if we consult Histories) we shall finde, that well nigh all the kingdomes, places, persons, and countries that have been any wise infected with this sinne, have still come to some ruine or other, and to some great overthrow, and their Idolatry suppressed by some notable and strange accident. Whereof Saint *Hierome* may be a witnesse, who affirmeth, That when Iesus being a childe was carried into *Ægypt* for feare of *Herod*, all the Idols of *Ægypt* fell downe, and all their miracles became mute, which the Prophet *Isaias* foreseeing, saith, *Behold, the Lord rideth upon a swift cloud, and shall come into Ægypt, and the Idols of Ægypt shall melt in the midst of her.* Besides, the generall silence of the Devill in his Oracles throughout the world presently upon Christs Incarnation, is a thing known and confessed of all men. Notwithstanding all which, the holy Pope will still maintain his Idolatry, albeit the Lord hath made manifest tokens of his indignation against it. As appeareth by that which happened in the yeare 1451, being the Popes Iubile, when such a concourse of people was made from all quarters of the world to honour that superstitious day: for the people being upon *Adrians* bridge, were so thrust together, that two hundred men and three horses lost their lives, being trampled upon and stifled to death: many fell into the water over the bridge, and so perished; of whom an hundred and thirty were buried at Saint *Celsus*. And these are the fruits of their

their Indulgences, which are too much bought and sought for, and of their Iubilies, proceeding from the Bishop of Rome his impious and sacrilegious zeale. Now to eschew these and such like misfortunes; the true and onely meanes is, an unfained diversion from all Idolatry and Superstition, and whatsoever else contrarieth the pure service of God, and a conversation unto him, to serve him in spirit and truth, as the Scripture exhorteth.

CHAP. XXVI.

Of those that at any time corrupted and mingled Gods Religion with humane inventions, or went about to change or disquiet the discipline of the Church.



Now seeing that God hath set downe a certaine forme of doctrine and instruction, according to which hee would have us to serve him, and established a kinde of discipline to be observed and maintained of every man inviolably, it becometh therefore every Christian to conforme himselfe unto this order; and not to be guided by every fickle imagination of his own braine, or every rash presumption that ariseth in himselfe, but onely by the direct rule of Gods Word, which onely we ought to follow. By meanes of neglecting which duty, many vaine and pernicious ceremonies and strange superstitions have beene brought in and swayed mightily: by reason whereof great Controversies and Disputations are taken up at this day. Albeit indeed it be a thing manifest, that being not grounded and proped upon the Anchor of the Scriptures, they ought to be abolished, what brave outward shew in appearance soever they beare.

And that they set abroad things are not blamelesse and excusable before God, it appeareth by the punishment of *Nadab* and *Abihu*, who being ordained Priests of God, to sacrifice and offer onely those things which were commanded in the Law, yet were so evill advised as to offer strange incense and perfume upon the Altar, received at the very instant of the fact condigne punishment for their presumption: for suddenly this their strange fire invaded them so fiercely, and so piercingly, that they were soon burned and consumed therewith: and so they were not spared, albeit they were *Aarons* sonnes, even his first borne, and *Moses* Nephewes; that by them all other might feare and take warning how to enterprise any thing in Gods service contrary to his expresse Ordinance.

Levit 20.
Numb. 34.

This moderation also ought to be observed in the Church Discipline; to wit, that every man containe himselfe within the Precincts of his vocation, and that none intrude themselves into any charge without being called of God thereunto: whereof *Corah* greatly faulted, when being not content with the dignity of a Levites office which God had bestowed upon him, he ambitiously aspired to the Priests office, and besides this stirred up and drew to his faction *Dathan* and *Abiram*, and many others, to the

Numb. 16.

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number of two hundred and fifty persons, against *Moses* and *Aaron*: but he drew withall the vengeance of God downe upon himselfe and all that tooke his part in most horrible and fearefull manner: for some of them, towit, the two hundred and fifty, who, notwithstanding *Moses* reproofe, were so hardy and presumptuous as to present themselves the next morrow after the tumult, openly before the Tabernacle, to offer Incense, as if they had beene true Priests, were for their flame of Ambition and Pride, set on fire and consumed with the flame of Gods wrath: others, towit, *Dathan* and *Abiram*, for their audacious enterprise against God, in the person of his servants, *Moses* and *Aaron*, and their high mindednesse and rebellion, in not comming out of their Tents at the commandment of *Moses*, were throwne downe into the lowest pit, the earth opening her mouth, and swallowing them up alive with their Tents and Families, and all that belonged unto them, to the fearefull amasement of the whole people, that were beholders of this Spectacle.

a Chron. 26.

Oziab King of Iuda, carried himselfe a long while uprightly and modestly in the service of God: but after God had given him many great victories over his enemies the Philistines, the Arabians, the Amorites, and that his renowne and feare was spread not onely to his neighbours, but also to strange nations, by and by his heart was puffed up with pride and selfe-conceit, that he dared to enter the Temple of God, and burne Incense upon the Altar, which belonged onely to the Priests office to doe: and not obeying the strong resistance and countermand of the good Priests that had charge of the Temple, he was stricken with a Leprosie, and hastily carried out and sequestred from the society of men all his life time. And so this proud King that foolishly tooke upon him more than was lawfull and convenient, was forced to recoil, and to be still, being humbled under so grievous a scourge as never forsooke him till his death.

1 Sam. 6:

1 Chron. 13.

When the Arke of the Covenant was in bringing from *Abinadabs* house in *Kyriathjirim*, in a Cart guided by *Uzza* and *Abio*, *Abinadabs* sonnes, it fell out on the way, that it being shaken by the Oxen, (unfit Servitors for such a worke) *Uzza* put forth his hand to hold it; but therein hee went beyond his charge, and therefore was punished forthwith with present death, for his inconsiderate rashnesse: for albeit he was both a Levite, and thought no evill in his heart, yet in no respect was he licenced to touch the Arke, being a thing lawfull for the Priests onely. Let therefore every one be advised by these Examples, to follow the rule in serving God, that is by him designed, in all simplicity, modestie, and obedience, without altering or declining, or undertaking any thing above or beside their calling.

CHAP.

CHAP. XXV II.

Of Perjuries.



He third Commandement (which is, *Thou shalt not take the Name of the Lord thy God in vaine*) is first and especially broken by Perjury, when God is so lightly esteemed, nay, so despised, that without any regard had to his Name, that is to say, to his Greatnesse, Majesty, Power, Divine verue, and fearefull Iustice, (for these bee his names) men by fraud and malice abuse their Oathes, either in denying that which is true, or affirming that which is untrue, or neglecting their promises made and vowed to others: for this is neither to have respect unto his presence, who is every where, nor reverence to his Majestie, who is God of Heaven and Earth, but rather to make him beare witnesse to our lye and falshood; as if he approved it, or had no power to revenge the injury and dishonour done to him. And therefore against such, in threatening words he denounceth judgement, that *He will not hold him guiltlesse that taketh his Name in vaine*. Howbeit very many over-boldly give themselves over to this sinne, making little or no conscience to coulsen one another even by forswearings: whereby they give most cleare evidence against themselves, that they have very little feare of God before their eyes, and are not guided by any other rule save of their owne affections by which they square out and build their oathes, and pull them done againe at their pleasures; for let it be a matter of vantage, and then they will keepe them, but straightway if a contrary perswasion come in their braine, they will cancell them by and by: wherein they deale farre worse and more injuriously with God, than with their knowne enemies; for he that contrary to his sworne faith deceiveth his enemy, declareth that therein he feareth him, but feareth not God; and careth for him, but contemneth God. It was therefore not without good reason that all antiquity ever marked them with the coat of infamy that forswore themselves. And thereupon it is that *Homer* so often taunteth the Trojans by reason of their so usuall Perjuries. The Egyptians had them in detestation as prophane persons, and reputed it so Capitall a crime, that whosoever was convinced thereof was punished by death. The ancient Romanes revered nothing more then faith in publick affaires, for which cause they had in their Citie a Temple dedicated to it: wherein for a more strait bond they used solemnely to promise and sweare to all the conditions of Peace, Truces, and Bargaines, which they made, and to curse those which went about first to breake them: for greater solemnity and confirmation hereof, they were accustomed at those times to offer sacrifices to the image of faith for more reverence sake. Hence it was that *Attilius Regulus*, chiefe Captaine of the Romane Army against the Carthaginians, was so highly commended of all men, because when he was overcome and taken prisoner, and sent to Rome, he onely for his oathes sake which he had sworne, returned againe to the enemy, albeit hee knew what grievous torments were provided for him at his returne.

Diod. l. 2. c. 2.

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Others also that came with him, though they were intreated, and by their Parents, Wives, and Allies, instantly urged not to returne to *Hannibals* Campe, could in no wise be moved thereunto: but because they had sworne to the enemy, if the Romans did not accord to those conditions which were offered, to come againe, they preferred the bond and reverence of their promised faith, though accompanied with perpetuall captivity, before their private commodities, and neereſt linke of affection. But two of these ten (for so many were they) falsified their oath, and whatsoever mist they might cast to darken and disguise their Perjury with, yet were they condemned of all men for cowards, and faint-hearted Traytors: insomuch that the Censors also noted them with infamy for the fact; whereat they tooke such griefe and inward sorrow, that being weary of their lives, they slew themselves. Now what can they pretend that professe themselves Christians and Catholickes, to excuse their Perjuries, seeing that the very Heathen cry out so loud and cleere, That an oath and faith is so sacredly to be kept towards our enemies? This is one of the greatest vertues and commendations which the Psalmist attributeth to the faithfull man, & him that feareth God, and whom God avoucheth for his owne, *Not to falsifie his oath that he sweareth, though it be to his damage.* The Gibeonites although they were so execrable a people, that for their great and horrible wickednesses and abominations they might be well esteemed for Hereticks, yet the Princes of Israel, after they had sworne and given their faith unto them, would in no wise retract or goe against their oath, albeit therein they were deceived by them, for feare of incurring the wrath of God, that suffereth not a Perjurer to goe unpunished. Vpon what ground or example of holy Scripture then may that Doctrine of the Councell of Constance be founded, the purport whereof is, That a man ought not to keepe his faith with Hereticks? I omit to speake how these good Fathers (by Hereticks) meant those men who fearing God, relyed themselves upon his Word, and rejected the foolish and superstitious inventions of men. And under what colour can the Popes usurpe this Authority, to quit and discharge subjects of their oath wherewith they are bound to their Superiors? yet this was the impious audacity of Pope *Zacharia*, Pope *Boniface* the 8, and Pope *Benedict de la Lune*, who freed the Frenchmen from their duty and obedience which they ought unto their Kings. In like manner disgorged *Gregory* the 7 his choler and spight against the Emperour *Henry*, by forbidding his Subjects to be his Subjects, and to yeeld that obedience unto him which Subjects were bound to doe.

Platina.

Enguerran de
Monstrelet.1 Sam. 14.
Marc. 6.

2 Kings 17.

Howbeit if an oath be made either against God, or to the damage and hurt of our neighbour (it being for that cause unlawfull) it behoveth us to know that we ought to revoke it, lest wee fall into the sinne of *Saul* and *Herod*. Now what punishments God hath laid upon Perjuries, these Examples that follow shall make known unto us. *Osee* the last King of Israel, being made (by Gods just judgement for his sinnes) subject and tributary to *Salmanazar* King of *Ashur*, without regard to the bond wherewith he was bound, and to his faith which he had plighted, conspired and entered league with the King of *Aegypt*, against him: but he discovering their seditious and privie conspiracies, assembled his forces, spoyled his countrey, and bad them warre on all sides; laying siege to the chiefe Citie of his

his Kingdome, after three yeeres tooke it, together with the forsworne King, whom he put in close prison, and kept very straightly, leading him and his whole Nation captive into Syria, to end their dayes in misery: of which evill, as of all others that happened in that warre, the disloyalty and Treason of *Osee* was the next and chiefeft cause.

Among the bed- roll of finnes which *Zedechias* the last King of Iuda is noted withall in holy Scripture, Perjury is one of the count: for notwithstanding he received his Kingdome of *Nabuchadnezzar*, and had sworne fealty to him, as to his Sovereigne, yet brake he his oath in rebelling against him; which was the very cause of his destruction: for *Nebuchadnezzar* to be revenged on his disloyalty, sent a puissant Armie against Ierusalem, which took, spoyled, and burnt it, and overtooke the Perjurer in his flight, and first made him a beholder of the slaughter of his owne children, and then had his owne eyes bored out, and was carried in chaines to Babylon, serving for a spectacle to all posteritie, of Gods wondrous judgements upon Perjurers. And thus both the Kingdomes of Israel and Iuda were for breach and falsifying their Oath quite extinguished and rased out.

The great deceiver and most treacherous person, one of them, that ever Greece saw, was *Lisander* the Lacedemonian, a busie-body, full of cunning, subtilty, and craft, and one that performed the most of his acts of Warre, more by fraud and stratagems, than by any other meanes: this was he that said, That when the Lions skinne (meaning Fortitude) would not serve, it was needfull then to sow unto it the Foxes case (meaning subtilty) he made so little reckoning of forswearing himselfe, that he would often say, That children were to be couzened with trifles, as Dice and Cockles, and old men with Oathes: but with deceitfull tricks he was occasion of much evill, and divers murders: but at last this Foxe making warre against the Thebans, for that they had taken part with the Athenians against him, and given them succour and meanes for recovering their liberty, was taken in the trap, and slaine at the foot of their walls.

Metius Suffetius, Generall of the Albanes, procured the Fidenates to enter warre against the Romanes, contrary to his oath which he had sworne unto them, and being called by the Romanes to their succour, and placed in an out Wing to helpe if need were, whilst the rest were fighting, hee drove away the time in ordering his men, and ranging them into squadrons, to see which part should have the best, that he might joyne himselfe unto that side. But *Tullus* the Roman King having obtained the victory, and seeing the cowardise, subtilty, and treason of this Albane, adjudged him to a most strange and vile death, answerable to his fact: for as he had in his body a double heart swimming between two streames, and now ready to goe this way, now that, so was his body dismembred and torne in pieces by foure horses, drawing foure contrary wayes: to serve for an example to all others to be more fearefull and true observers of their oathes than he was.

In old time the Africans and Carthagenians were generally noted for perfidy and falshood above other Nations; the cause of which bruit was principally that old subtile Souldier *Annibal*, an old deceiver, and a notorious Perjurer, who by his crafts and couzenings which he wrought without Religion or feare of God, raised up the evill report. This subtile Foxe having

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having made warre in Italy sixteen yeeres, and all that while troubled and vexed the Romanes fore, after many victories, wastings of Countries, ruines, and sackings of Cities, and cruell bloodshed, was at length overcome by *Scipio* in his owne Countrey; and perceiving that his Country-men imputed the cause of their fall unto him, and sought to make him odious to the Romanes, by laying to his charge the breach of that league which was betwixt them, he fled to *Antiochus* King of Syria, not so much for his owne safeties sake, as to continue his warre against the Romanes, which he knew *Antiochus* to be in hammering, because they came so neere unto his Frontiers: but he found his hope frustrate; for King *Antiochus*, for the small trust he affied in him, and the daily suspicion of his treachery, would not commit any charge of his Armie into his hand, although for valiantnesse and prowesse he was second to none of that Age. It came to passe therefore, that as soone as *Antiochus* was overthrown of the Romanes, he was constrained to flie to *Prusias* King of Bythinia, that tooke him into his protection: but being as treacherous himselfe, hee soone devised a meanes to betray him to *Quintius*, the Generall of the Romane Armie: which when *Annibal* understood, and seeing that all passages for evasion were closed up, and that he could not any way escape, he poysoned himselfe, and so miserably ended his treacherous life. And thus the deceit which he practised towards others, fell at length upon his owne Pate, to his utter destruction.

In fine.

Albeit that Perjurers and forswearers were to the Egyptians very odious and abominable (as wee said before) yet among them there was one *Ptolome*, who to bereave his sister *Arfinoe* of her Kingdome, stained himselfe with this villanous spot, and thereby brought his purpose to passe; for pretending and protesting great affection and love unto her in the way of marriage (for such incestuous marriages were there through a perverse and damnable custome not unlawfull) and avowing the same by solemne oath before her Embassadours, did notwithstanding soon make knowne the drift of his intent, which was to make himselfe King: for being arrived in shew to consummate Marriage, at his first approach hee caused his Nephewes (her sonnes which she had by her former husband *Lyfimachus*, and were come forth from their mother to give him entertainment on the way) to be slaine; yea, and lest they should escape his hands, hee pursued them even to their mothers bosome, and there murdered them, and after (expelling her also from her Kingdome) caught the Crowne, and reigned Tyrant in her roome: all which mischief he committed by reason of the faithlesse oath which hee had taken: and although that in such a case no oath ought to bee of force to confirme so lawfull affiance (though it bee pronounced and taken by the name and in the Temple of their Idols) yet notwithstanding it being done with an evil conscience, and to an evil purpose, he that did it can be no lesse then a Perjurer. But for this and other vices it came to passe, that ere long he was conquered by the Gaules, who taking him in battell, slew him and cut off his head, and having fastened it upon a Lance, carried it in signe of victory and triumph up and downe the host.

A most notable example of the punishment of Perjurie and falshood in *Vladislaus* King of Hungary and his Army destroyed by the Turkes, is set downe in *Bonfinus* his Hungarian History, after this manner. It fell out that

Bonfinus.

that the King of Hungary had so well bestirred himselfe against the Turks that *Amurathes* was glad (upon unequall conditions, and even to his owne hurt, and their good) to conclude a peace with him: wherein it was agreed, that certaine Provinces should be restored to the Hungarian, which otherwise could not have been recovered but by great losse of men. This league being made, and the Articles thereof engrossed in both Languages, with a solemne oath taken on both parties for the confirmation of the same; behold the Cardinall of Florence, Admirall of the Navie which lay upon the Sea Hellespont (now called Saint *Georges Arme*, which divideth Turkie from Greece) sendeth Letters to the King of Hungary to perswade him to disannull and repeale this new concluded peace: This practise likewise did Cardinall *Julian*, the Popes Legate in Hungarie, with might and maine helpe forward: which two good pillars of the Church, inspired with on and the same spirit, wrought together so effectually with the king, that at that instance he falsified his oath, broke the peace, and sent to Constantinople to denounce Warre afresh; and forthwith whilst their Embassadors were retyring their Garrisons out of Misia, to bring them into their hands againe, and had sent forty thousand crownes for the ransome of great men which were prisoners, and had restored the Realme of Rascia and all their Captives, according to the tenour of their late league, not knowing of this new breach: in the meane while (I say) he set forward his Army towards the great Turkes in all expedition. Now the Turkes secure and misdoubting nothing, were set upon unawares by the King, yet putting themselves in defence, there grew a long and sharpe battell, till *Amurathes* perceiving his side to decline, and almost overcome, pulled out of his boosome the Articles of the aforesaid peace, & lifting up his eyes to heaven, uttered these speeches: O Iesus Christ, these are the leagues that thy Christians have made and confirmed by swearing by thy name, and yet have broken them againe: if thou beest a God, as they say thou art, revenge this injurie which is offered both thee and mee, and punish those Truce-breaking Varlets. He had scarce ended these speeches; but the Christians battell and courage began to rebate, *Vladislav* himselfe was slaine by the *Janizaries*, his horse being first hurt; his whole Army was discomfited, and all his people put to the sword, saving a few that fled: amongst whom was the right reverend Embassador of the Pope, who as soone as he had thrust in over the eares, withdrew himselfe (forsooth) farre enough from blowes or danger. Then followed a horrible butchery of people, and a lamentable noyse of poore soules ready to be slaughtered, for they spared none, but halled them miserably in pieces, and executed a just and rigorous judgement of God for that vile treachery and perjury which was committed:

It is so called by the French men, but more commonly, the Straits of Caffie.

CHAP. XXVIII.

More examples of the like subject.

Vt let us adde a few more examples of fresher memory, as touching this ungodly Perjury: And first King *Philip* of Macedony, who never made reckoning of keeping his oathes, but swore and unswore them at his pleasure, and for his commodity: doubtlesse it was one of the chiefeft causes why he and his whole Progeny came quickly to destru-

In Arcadisio.

tion (as testifieth *Pausanias*) for hee himselfe being 46 yeeres old, was slaine by one of his owne servants; after which *Olympias* his wife made away two of his sonnes, *Anidem*, and another which he had by *Cleopatra*, *Attalus* his necce, whom she sod to death in a Cauldron: his daughter *Thesalonicaes* children likewise all perished: and lastly, *Alexander* after all his great victories, in the middest of his pompe, was poysoned at Babylon.

De confessoribus.

Gregorie Tours maketh mention of a wicked Varlet in France among the people called *Auerni*, that forswearing himselfe in an unjust cause, had his tongue so presently tyed, that he could not speake but roare, and so continued, till by his earnest prayers and repentance the Lord restored to himselfe the use of that unruly member.

Liv. lib. 3.

There were in old time certaine people of Italy called *Aequi*, whereof the memory remaineth onely at this day, for they were utterly destroyed by *Q. Cincinnatus*. These having solemnely made a league with the Romanes, and sworne unto it with one consent, afterward chose *Gracchus Cluilius* for their Captaine, and under his conduct spoyled the Fields and Territories of the Romanes, contrary to the former league and oath. Wherupon the Romans sent *Q. Fabius*, *P. Volumnus*, and *A. Posthumus* Embassadors to them, to complaine of their wrongs and demand satisfaction: but their Captaine so little esteemed them, that he bad them deliver their message to an Oake standing thereby, whilst hee attended other businesse. Then one of the three turning himselfe towards the Oake, spake on this manner: *Thou hallowed oake, and whatsoever else belongeth to the gods in this place, heare and beare witnes of this disloyall part, and favor our iust complaints, that with the assistance of the gods wee may bee revenged on this injury.* This done they returned home, and shortly after gathering a power of men, set upon and over came that truce-breaking Nation.

In the yeer of Rome built, 317, the Fidenates revolted from the friendship and league of the Romans, to *Toluminus* the king of the Veyans, and adding cruelty to treason, killed foure of their embassadours that came to know the cause of their defection: which disloyalty the Romans not brooking, undertooke war against them, and notwithstanding all their private and forrein strength, overthrew and flew them. In this battell it is said, that a Tribune of the souldiers seeing *Toluminus* bravely galloping up and down, and encouraging his souldiers, and the Romans trembling at his approach, said, *Is this the breaker of leagues, and violater of the law of nations? If there be any holinesse on earth, my sword shall sacrifice him to the foules*

soules of our slaine embassadours; and therewithall setting spurres to his horse, he unhorst him, and fastening him to the earth with his speare, cut off his perfidious head: whereat his army dismaied, retired, and became a slaughter to the enemies.

Albertus Duke of Franconia having slaine *Conrade* the Earle of Lotharingia, brother to *Lewis* the fourth, then Emperor, and finding the Emperors wrath incensed against him for the same, betooke himselfe to a strong castle at Bamberg; from whence the Emperour neither by force nor policie could remove him for seven yeares space, untill *Atto* the Bishop of Mentz by trecherie delivered him into his hands. This *Atto* under shew of friendship repaired to the castle, and gave his faith unto the earle, that if he would come downe to parle with the Emperor, he should safely return into his hold: the Earle mistrusting no fraud, went out of the castle gates with the Bishop towards the Emperour; but *Atto* (as it were suddenly remembering himselfe, when indeed it was his devised plot) desireth to returne back and dine ere he went, because it was somewhat late: so they do, dine, and returne. Now the Earle was no sooner come to the Emperor, but he caused to be presently put to death, notwithstanding he urged the Bishops promise and oath for his returne: for it was answered, that his oath was quit by returning backe to dine, as he had promised. And thus the Earle was wickedly betrayed, though justly punished. As for *Atto* the subtile traitor, indeed he possessed himselfe by this meanes of the Earles lands; but withall, the justice of God seised upon him, for within a while after he was stricken with a thunderbolt, and as some say, carried into mount *Aetna*, with this noyse, *Sic peccata lues, atque ruendorues*.

Mela. 8. Cbr.
Lib. 4

Cleomenes King of Lacedemonia making warre upon the Argives, surprised them by this subtilty, he tooke truce with them for seven dayes, and the third night whilest they lay secure, and unwarie in their truce, he oppressed them with a great slaughter, saying, (to excuse his trecherie, though no excuse could cleare him from the shame thereof) that the truce which he made was for seven dayes onely, without any mention of nights: howbeit for all this, it prospered not so well with him as he wished: for the Argive women, their husbands slaine, tooke armes like Amasons, *Telesilla* being their capitaine, and compassing the citie walls, repelled *Cleomenes*, halfe amased with the strangenesse of the sight. After which he was banished into *Aegypt*, and there miserably and desperatly slew himselfe.

camp. fulgosi
Lib. 7. c. 3.

The Pope of Rome with all his heard of Bishops, opposed himselfe against the Emperor *Henry* the fourth; for he banished him by excommunication from the society of the Catholike Church, discharged his subjects from the oath of fealty, and sent a crowne of gold to *Rodolph* king of Suevia, to canonize him Emperor: the crowne had this inscription, *Petra dedit Petro, Petrus diadema Rodulpho*; that is, *The Rocke gave unto Peter, and Peter gave unto Rodolph the crown*: Notwithstanding *Rodolph* remembering his oath to the Emperour, and how vile a part it was to betray him whom he had sworne to obey and defend, at first refused the Popes offer: howbeit by the persuation of the Bishops sophistrie, he was induced to undertake the name and title of *Cesar*, and to oppugne the Emperor *Henry* by armes, even by foure unjust battels, in the last of which *Rodolph* being overcome, lost his right hand, and was sore wounded otherwise: wherefore being ready to die, when one brought unto him his hand that was cut off in the battell,

Chron. Carion.

The Rocke
is Christ.
1 Cor. 10.

tell,

118 tell, he in detestation of the Popes villanie, burst forth into these termes, (many Bishops standing by) *Behold here the hand wherewith I swore fealtie to the Emperor, this will be an argument of my breach of faith before God, and of your traiterous impulsion thereunto.* And thus he decaled, justly punished even by his owne confession for his perjurie. Howbeit for all this manifest example, the Pope and Bishops continued to persecute the poore Emperor, yea and to stir up his owne sonnes, *Conrade* and *Henry*, to fight against him; so hardned are their hearts against all Gods judgments.

Joseb. li. 6. c. 8.

Calumniation
Lib. 2. Cap. 24.

Narcissus Bishop of Ierusalem, a man famous for his vertues, and sharpe in reproving and correcting vice, was accused by three wicked wretches of unchastity, and that falsly and maliciously; for to prove their accusation true, they bound it with oaths and curses on this wise; the first said, *If I ly, I pray God I may perish by fire:* The second, *If I speake aught but truth, I pray God I may be consumed by some filthie and cruell disease.* The third, *If I accuse him falsely, I pray God I may be deprived of my sight, and become blinde.* Thus although the honesty and chastity of *Narcissus* was so well knowne to all the faithfull, that they beleaved none of their oaths, yet the good Bishop, partly mooved with grieve of this false accusation, and partly with desire of quietnesse from worldly affaires, forsooke his bishopricke, and lived in a desert for many yeares. But his forsworne accusers by their death witnessed his innocencie, which by their words they impugned: for the first, his house being set on fire extraordinarily, perished in flame, with all his family and progenie. The second languished away with an irkesome disease that bespread his bodie all over. The third seeing the wofull ends of his companions, confessed all their villanie, and lamenting his case and crime, persisted so long weeping, till both his eyes were out. Thus God in his just judgement sent upon each of them their wishes, and thereby cleered his servant from shame and opprobry.

*Chron. Ernesti,
Britann.*

Burghard Archbishop of Magdeburg, though in regard of his place and profession, he ought to have given good example of honestie in himselfe, and punish perjurie in others; yet he thrice broke his promise and oath with his owne Citisens, the Senat and people of Magdeburg: for first hee besieged them with a power of men, and though they redeemed their liberty with a summe of money (he swearing not to besiege them any more) yet without respect of truth and credit he returned afresh to the siege: but his perfidie was soone tamed; for they tooke him prisoner at that assault: howbeit he so asswaged their angrie mindes, with his humble and lowlie entreaties and counterfeite oathes, never to trouble them any more, but to continue their stedfast friend, that they not onely freed him from imprisonment, but restored him to all his dignities with solemnitie: nevertheless the traiterous Archbishop returning to his old vomit, got dispensation for his oath from Pope *Iohn* the xxij, and began afresh to vex, molest, and murther them whom he had sworne to maintaine: but it was the will of God that he should be once againe caught, and being enclosed in prison, whilest his friends sought meanes to redeeme him, the gaoler beat him to death with a dore barre, or as some say, with an yron rod taken out of a window; and so at last, though long, his perjurie found its desert.

Theatr. bist. p.

The small successe that the Emperor *Sigismund* had in all his affaires, (after the violation of his faith given to *Iohn Hus* and *Hierome* of Prague at the Councell of Constance, whom though with direct protestations and

and oathes he promised safe conduct and returne, yet he adjudged to be burned) doth testifie the odioufnesse of his sin in the sight of God. But above all, this one example is most worthie the marking, of a fellow that hearing perjury condemned in a pulpit by a learned preacher, and how it never escaped unpunished; said in a braverie, *I have oft forsworne my selfe, and yet my right hand is not a whit shorter than my left.* Which words he had scarce uttered, when such an inflammation arose in that hand, that he was constrained to go to the Chirurgion and cut it off, lest it should infect his whole bodie; and so his right hand became shorter than his left, in recompence of his perjurie, which he lightly esteemed of.

About the yeare of our Lord 925, when King *Ethelstane*, otherwise called *Adelstane*, rained here in England, there was one *Elfrede* a Nobleman, who with a faction of seditious persons conspired against the King presently after the death of his Father, and at Winchester went about to put out his eyes: but the King by the good providence of God escaped that danger; and *Elfrede* being accused thereof, fled to Rome, to the end to purge himself of the crime by oath before the Pope: who beeing brought to the Church of Saint *Peter*, and there swearing, or rather forswearing, himself to be cleere, when indeed he was guilty, behold the Lords hand on him, suddenly as soon as his oath was pronounced, he fell down in a strange sicknesse; and from thence being brought to the English house in Rome, within three daies after departed this life. The Pope sent word hereof to King *Ethelstane*, with demand, Whither he would have him buried among Christians or no: Who through the perswasions of his friends and kinsfolke, granted, that though he neither lived nor died like a Christian, yet he should have Christian buriall.

In the towne of Rutlinquen a certaine passenger came into an Inne, and gave a budget to his hoast to be kept, in the which there was a great sum of money: but when he demanded it againe at his departure, the host denied it, and gave him injurious words, with many mocks and taunts. Whereupon the passenger calleth him in question before the Iudge, and because he wanted witnesses, desireth to have him sworne: who without all scruple offered to swear and protest, That he never received or concealed any such budget of money from him; giving himselfe to the Devill if he swore falsely. The passenger seeing his forwardnesse to damne himself, demanded respite to consider of the matter, and going out, hee meets with two men, who enquire the cause of his comming thither, and being informed by him, offer their help unto him in his cause: thereupon they returne before the Iudge, and these two unknowne persons justifie that the budget was delivered unto the host, and that hee had hidden it in such a place: whereat the host being astonished, by his countenance and gesture discovered his guiltinesse: the Iudge thereupon resolved to send him to prison, but the two unknowne witnesses (who were indeed two fiends of hell) began to say, you shall not need, for we are sent to punish his wickednesse; and so saying, they hoisted him up into the ayre, where he vanished with them, and was never after found.

*Joh. le Gaff.
I vol. of his
Table-talk.*

In the yeare of our Lord 1055, *Goodwine* Earle of Kent sitting at the table with King *Edward* of England, it happened that one of the cupbearers stumbled, and yet fell not: whereat *Goodwine* laughing, said, That if one brother had not holpen another (meaning his legs) all the wine had been

Stow. Chron.

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spilt: with which words the King calling to mind his brothers death, which was slaine by *Goodwine*; answered, So should my brother *Alphred* have holpen me had not *Goodwine* been: then *Goodwine* fearing the Kings new kindled displeasure, excused himselfe with many words, and at last eating a morsell of bread, wished it might choke him if he were not guiltlesse of *Alphreds* bloud. But he swore falsly, as the judgement of God declared, for he was forthwith choaked in the presense of the King, ere he removed one foot from that place; though there be some say he recovered life againe.

STEW Chron.

Long time after this, in the raigne of Queene *Elizabeth*, there was in the city of London, one *Anne Averies* widow, who forswore her selfe for a little money that she should have paid for six pounds of tow at a shop in Woodstreet: for which cause being suddenly surprised with the justice of God, shee fell downe speechlesse forthwith, and cast up at her mouth in great abundance, and with horrible stinke, that matter which by natures course should have been voided downewards, and so died, to the terrour of all perjured and forsworne wretches. There are in histories many more examples to be found of this hurtfull and pernicious sin, exercised by one nation towards another, and one man towards another, in most prophane and villanous sort, neither shaming to be accounted forsworne, nor consequently fearing to displease God and his majesty. But forasmuch as when we come to speak of murtherers in the next book, we shall have occasion to speake of them more, or of such like, I will referre the handling thereof unto that place: onely this, let every man learne by that which hath been spoken, to be sound and fraudlesse, and to keep his faith and promise towards all men, if for no other cause, yet for feare of God, who leaverth not this sin unpunished, nor holdeth them guiltlesse that thus taketh his name in vaine.

CHAP. XXIX.

Of Blasphemers.



As touching Blasphemy, it was a most grievous and enormous sin, and contrary to this third Commandement, when a man is so wretched and miserable, as to pronounce presumptuous speeches against God, whereby his name is slandered and evill spoken of: which sinne cannot chuse but be sharply and severely punished; for if so be that God holdeth not him guiltles, that doth but take his name in vain must he not needs abhor him that blasphemeth his Name? See how meritoriously that wicked and perverse wretch that blasphemed and murdered (as it were) the name of God, among the people of Israel in the desert, was punished: he was taken, put in prison, and condemned, and speedily stoned to death by the whole multitude: and upon that occasion (as evill manners evermore begat good lawes) the Lord instituted a perpetuall law and decree, that every one that should blaspheme and curse God, of what estate or degree soever, should be stoned to death, in token of detestation:

Levit. 24.

station: which sentence, if it might now adaiies stand in force, there would not raigñ so many miserable blasphemers and deniers of God as the world is now filled and infected with. It was also ordained by a new law of *Iustitiam*, That blasphemies should be severely punished by the judges and magistrates of Commonweales: but such is the corruption and misery of this age, that those men that ought to correct others for such speeches, are oftentimes worst themselves: and there are that thinke, that they cannot be sufficiently feared and awed of men, except by horrible bannings and swearings they despighr and maugre God: nay it is further come to that passe, that in some places, to sweare and ban be the markes and ensignes of a Catholike, and they are best welcome that can blaspheme most. How much then is that good King Saint *Lewis* of France to be commended, who especially discharged all his subjects from swearing and blaspheming within his realm, insomuch that when he heard a *nobleman blaspheme God most cruelly, he caused him to be laid hold on, and his lips to bee slit with an hot yron, saying, hee must be content to endure that punishment, seeing he purposed to banish oathes out of his kingdome. Now wee call blasphemy (according to the Scripture phrase) every word that derogateth either from the bounty, mercy, justice, eternity, and soveraigne power of God. Of this sort was that blasphemous speech of one of King *Iorams* Princes, who at the time of the great famine in Samaria, when it was besieged by the Syrians, hearing *Elizeus* the Prophet say, that the next morrow there should be plenty of victuals and good cheap, rejected this promise of God made by his Prophet, saying that it was impossible; as if God were either a lyar, or not able to performe what he would: for this cause this unbeleeving blasphemer received the same day a deserved punishment for his blasphemy, for he was troden to death in the gate of the city under the feet of the multitude that went out into the Syrians campe, forsaken and left desolate by them, through a feare which the Lord sent among them.

cod. lib. 3. tit. 43.

*Nich. Gilk. Of French Chronicles. * Lo. d of Ienville.*

2 King. 7.

Senaccherib King of Assyria, after he had obtained many victories, and subdued much people under him, and also layd siege to Ierusalem, became so proud and arrogant, as by his servants mouth to revile and blaspheme the living God, speaking no otherwise of him than of some strange idoll, and one that had no power to help and deliver those that trusted in him; for which blasphemies he soone after felt a just vengeance of God upon himselfe and his people: for although in mans eyes he seemed to be without the reach of danger (seeing he was not assayled, but did assayle, and was guarded with so mighty an army, that assured him to make him lord of Ierusalem in short space) yet the Lord overthrew his power, and destroyed of his men in one night by the hand of his Angell 185 thousand men, so that he was faine to raise his siege, and returne into his owne kingdome, where finally he was slaine by his owne sons, as he was worshipping on his knees in the temple of his god.

2 King 19.

In the time of the Machabees, those men that were in the strong hold called Gazara, fighting against the Iewes, trusting to the strength of the place wherein they were, uttered forth most infamous speeches against God: but ere long, their blasphemous mouths were encountred by a condigne punishment: for the first day of the siege, *Machabens* put fire to the towne, and consumed the place (with the blasphemers in it) to ashes.

2 Mach. 10.

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Judeth 6.7.

Holofernes, when *Achior* advanced the glory of the God of Israel, replied on this fashion: *Since thou hast prophesied unto us, that Israel shall be defended by their God, thou shalt prove that there is no God but Nabuchadnezzar, when the sword of mine army shall passe through thy sides, and thou shalt fall among their slaine: but for this blasphemy the Lord cut him short, and prevented his cruell purpose by sudden death, and that by the hand of a woman, to his further shame.*

2 Kings 12.

Nay, this sinne is so odious in the sight of God, that he punisheth even them that give occasion thereof unto others, yea though they be his dearest children, as it appeareth by the words of the Prophet *Nathan* unto King *David*: *Because of this deed (saith he) of murdering Uriah, and defiling Bathshabe, thou hast made the enemies of the Lord to blaspheme, the child that is borne unto thee shall surely die.*

Theod. lib. 3.
cap. 11, & 12.
Contempt of
holy things.
Lib. 1. cap. 3, 4.

In the Empire of *Julian* the Apostata, there were divers great men that for the Emperours sake sake forsooke Christ and his religion: amongst whom, was one *Julian*, uncle to the Emperour, and Governour of the East, another, *Felix* the Emperours Treasurer: the first of which two, after hee had spoyled all Christian Churches and Temples, pissed against the table whereon the holy Sacraments were used to be administred, in contempt, and stricke *Euzoios* on the eare for reproving him for it: the other beholding the holy vessels that belonged to the Church, said, See what pretious vessels *Maries* sonne is served withall. After which blasphemy, the Lord plagued them most strangely: for *Julian* fell into so strange a disease, that his intrailles being rotten, he voided his excrements at his mouth, because when they passed naturally, he abused them to the dishonour of God. *Felix* vomited blood so excessively night and day at his blasphemous mouth, that he died forthwith.

Theatr. hist.

About the same time there lived a famous sophister and Epicure called *Libanius*; who being at Antioch, demanded blasphemously of a learned and godly schoolemaster, What the Carpenters sonne did, and how he occupied himselfe? Marry (quoth the schoolemaster, full of the spirit of God) the Creator of this world (whom thou disdainfully callest the carpenters sonne) is making a coffin for thee, to carry thee to thy grave: whereat the sophister jeasting, departed, and within few daies dying, was buried in a coffin, according to the prophesie of that holy man.

Videl. 1. c. 21.
Heres.
Phil. Chron.
Ab. Vrsperg.

The Emperour *Heraclius* sending Embassadors to *Cosroe* the King of Persia to intreat of peace, returned with this answer, That he would never cease to trouble them with warre, till he had constrained them to forsake their crucified Christ, and to worship the Sunne. But ere long he bore the punishment of his blasphemy: for what with a domesticall calamity, and a forrein overthrow by the hand of *Heraclius*, he came to a most wofull destruction.

Finclius de
Miraculis. li. 2.

Michael that blasphemous Rabbine, that was accounted of the Jewes, as their Prince and Messias, as he was on a time banquetting with his companions, amongst other things this was chiefeest sauce for their meat, to blaspheme Christ and his mother *Mary*, insomuch as he boasted of a victory already gotten over the Christians God. But marke the issue: as he descended down the stayres, his foot slipping, he tumbled headlong and broke his neck; wherein his late victory proved a discomfiture and overthrow, to his eternall shame and confusion.

Three souldiers (amongst the Tyrigetes, a people of Sarmatia) passing through a Wood, there arose a tempest of thunder and lightening, which though commonly it maketh the greatest Atheists to tremble, yet one of them to shew his contempt of God and his judgements, burst forth into blasphemy and despightings of God. But the Lord soone tamed his rebellious tongue : for he caused the winde to blow up by the root a huge tree, that fell upon him and crushed him to pieces, the other escaping to testifie to the World of his destruction.

At a village called Benavides in Spain, two young men being together in a field, there arose of a sudden a terrible tempest, with such violence of weather and winde, and withall so impetuous a whirlwinde, that it amased those that beheld it. The two young men seeing the fury thereof coming amaine towards them, to avoid the danger ran away as fast as they possibly might : but make what haste they could it overtooke them : who fearing lest the same should swing them up into the ayre, fell flatlong down upon the earth, where the whirlwinde whisking about them a pretty while, and then passing forth, the one of them arose so altered and in such an agony, that he was scarcely able to stand on his feet : the other lying still and not stirring, some others as farre off, that stood under a hedge, went to see how hee did, and found him, to be starke dead, not without markes upon him of wonderfull admiration : for all his bones were so crushed, that the pipes and joynts of his legges and armes were as easie to be turned the one way as the other, as though his whole body had been made of mosse; and besides, his tongue was pulled out by the roots, which could not by any meanes be found, though they sought for it most diligently. And this was the miserable end of this wretched man, who was noted to be a great outrageous swearer & blasphemer of Gods holy name ; the Lord therefore chose him out, to make him an example to the world of his justice,

Antonius de Torquemada.

No lesse notable is the example of a young girle, named *Denis Benesfield*, of twelve yeares of age : who going to schoole amongst other girles, when they fell to reason among themselves after their childish discretion about God, one among the rest said that he was a good old father : What, hee ? (said the foresaid *Denis*) he is an old doting foole : which being told to her mistresse, she purposed to correct her the next day for it : but it chanced that the next day her mother sent her to London to the market, the wench greatly intreating her mother that she might not goe, so that she escaped her mistresses correction. But the Lord in vengeance met with her : for as she returned homeward, suddenly she was stricken dead, all the one side of her being black; and buried at Hackney the same night. A terrible example (no doubt) both to old and young, what it is for children to blaspheme the Lord and God, and what it is for parents to suffer their young ones to grow up in blindnesse, without nurtering them in the feare of God, and reverence of his Majesty, and therefore worthy to be remembered of all.

Acts and Monuments of the Church.

In the yeare 510 an Arrian Bishop called *Olympius*, being at Carthage in the bathes, reproached and blasphemed the holy and sacred Trinity, and that openly : but lighting fell downe from heaven upon him three times, and he was burnt and consumed therewith. There was also in the time of *Alphonfus* King of Arragon and Sicily, in an Isle towards Africa, a certain hermit called *Antonius*, a monstrous and prophane hypocrite, that had

Paul Diacon. in the history of Anastasius, Sabel. Enead. 8. lib. 2. Anton. Panov. of the acts of Alphonfus. Eneas Silvius of the acts of Alphonfus.

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so wicked a heart to devise, and so filthy a throat to belch out vile and injurious speeches against Christ Iesus and the Virgin *Mary* his mother; but hee was stricken with a most grievous disease, even to be eaten and gnawne in pieces of wormes untill he died.

CHAP. XXX.

Of those that by cursing and denying God give themselves to the Devill.



Concerning those that are addicted to much cursing, and as if their throats were Hell it selfe, to despigh-tings and reviling against God (that is blessed for ever) and are so mad as to renounce him, and give themselves to the Devill: truly they worthily deserve to be forsaken of God, and given over to the Devill indeed, to go with him into everlasting perdition: which hath been visibly experienced in our time upon certaine wretched persons, which have been carried away by that wicked spirit to whom they gave themselves.

*Luther upon
the 15. chap.
of the 1 Ep. to
the Corinth.*

There was upon a time in Germany, a certain naughty packe of a most wicked life, and so evill brought up, that at every word he spake almost, the Devill was at one end; if walking he chanced to tread awry, or to stumble, presently the Devill was in his mouth: whereof albeit he was many times reproved by his neighbors, and exhorted to correct and amend so vile and detestable a vice, yet all was in vaine: continuing therefore this evill and damnable custome, it happened, that as he was upon a time passing over a bridge, he fell downe, and in his fall gave these speeches, Hoist up with an hundred Devils: which he had no sooner spoken, but the Devill whom he called for so oft, was at his elbow to strangle him, and carry him away with him.

*Virius 3 Book
chap. 17. of the
delusion of
spirits.*

A certain souldier travelling through Marchia, a country of Almaine, and finding himselfe evill at ease in his journey, abode in an Inne till hee might recover his health, and committed to the hostesses custody certaine money which he had about him. Now a while after being recovered of his sicknesse, required his money againe; but she having consulted with her husband, denied the receit, and therefore the returne thereof; and accused him of wrong, in demanding that which she never received: The souldier on the other side fretted amaine, and accused her of couzenage: Which stir when the goodman of the house understood (though privy to all before) yet dissembling, tooke his wives part, and thrust the souldier out of doors: who being throughly chafed with that indignity, drew his sword, and ran at the doore with the point hereof: whereat the host began to cry, Theeves, theeves, saying that he would have entred his house by force: so that the poore souldier was taken and cast into prison, and by proesse of law ready to be condemned to death: but the very day wherein this hard sentence was to be pronounced and executed, the Devill entred into the prison, and told the souldier that he was condemned to die; howbeit neverthelesse if he

hee would giue himsef bodie and soule unto him, he would promise to deliuer him out of their hands: the prisoner answering, said, That he had rather die being innocent, and without cause, than to be delivered by that meanes: againe the diuell replied, and propounded unto him the great danger wherein he was, yea and used all cunning meanes possible to perswade him: but seeing that he lost his labour, he at length left his suit, and promised him both helpe, and revenge upon his enemies, and that for nothing: advising him moreover when he came to judgement, to plead not guiltie, and to declare his innocencie and their wrong, and to intreat the Iudge to grant him one in a blew cap that stood by to be his advocate: (now this one in a blew cap was the Divell himselfe) the souldier accepting his offer, being called to the barre, and indicted there of Felonie, presently desired to have his Atturney, who was there present to plead his cause: then began the fine and craftie Doctor of the lawes to plead, and defend his client verie cunningly, affirming him to be falsly accused, and consequently unjustly condemned, and that his host did withhold his mony and had offered him violence, and to prove his assertion he reckoned up every circumstance in the action, yea the verie place where they had hidden the mony. The host on the other side stood in deniall very impudently, wishing the diuell might take him if he had it: then the subtile lawyer in the blew cap, looking for no other vantage, left pleading, and fell to lay hold of the host, and carrying him out of the Sessions house, hoisted him into the ayre so high, that he was never after seen nor heard of. And thus was the souldier delivered from the execution of the law most strangely, to the astonishment of all the beholders, that were eye witnesses of that which happened to the forsworne and cursing host.

In the yere of our Lord 1551, at Megalopole neer Voildstat, it happened *John Pierres* in the time of the celebration of the feast of Pentecost, the people being set on drinking and carousing, that a woman in the company commonly named the Devill in her oathes; till that he being so often called on, came of a sudden, and carried her through the gate aloft into the ayre before them all, who ran out astonished to see whither he would transport her, and found her a while hanging in the ayre without the towne, and then falling downe upon the ground dead.

About the same time there lived in a City of Savoy one that was both a monstrous swearer, & also otherwise very vicious, who put many good men to much fruitlesse paines, that in regard of their charge employed themselves often to admonish and reprove his wicked behaviour, to the end he might amend it: but all in vaine, they might as well cast ~~stones~~ *straws* against the wind, for he would not so much as listen to their words, much lesse reforme his manners. Now it fell out that the Pestilence being in the City, he was infected with it, and therefore withdrew himselfe a part with his wife & another kinswoman into a garden which he had: neither yet in this extremity did the Ministers forsake him, but ceased not continually to exhort him to repentance, and to lay before his eyes his faults and offences to the end to bring him into the right way. But he was so farre from being touched or moved with these godly admonitions, that he strove rather to harden himselfe more and more in his sinnes. Therefore one day hasting forward his owne mishap, as hee was swearing and denying God, and giving himselfe to the Devill, and calling for him with vehemency,

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hemency, behold even the Devill indeed snatched him up suddenly, and heaved him into the aire, his wife and kinswoman looking on, and seeing him fly over their heads. Being thus swiftly transported, his cap tumbled from his head, and was found at Rosne; but himselfe no man could ever after set eye on. The magistrate advertised hereof, came to the place where he was taken, to be better informed of the truth, taking the witnesse of the two women touching that which they had seene. Here may wee see the strange and terrible events of Gods just vengeance upon such vile caities; which doubtlesse are made manifest to strike a feare and terroure into the heart of every swearer and denier of God (the world being but too full at this day of such wretches) that are so inspired with Satan, that they cannot speake but they must name him, even him that is both an enemy to God and man, and like a roaring lion runneth and rovethe too and fro to devoure them: not seeking any thing but mans destruction. And yet when any paine assaileth them, or any trouble disquieteth their minds, or any danger threateneth to oppresse their bodies, desperately they call upon him for aid, when indeed it were more needfull to commend themselves to God, and to pray for his grace and assistance, having both a commandement so to doe, and a promise adjoyned, that he will help us in our necessities, if we come unto him by true and hearty prayer. It is not therefore without just cause, that God hath propounded and laid open in this corrupt age, a Theatre of his Iudgements, that every man might be warned thereby.

CHAP. XXXI.

More examples of Gods Iudgements upon Cursers.

Ex Col. Luth.



Ut before we goe to the next commandement, wee will adjoyne a few more examples of this devillish cursing. *Martin Luther* hath left registred unto us a notable example shovne upon a popish priest that was once a professor of the sincere religion, and fell away voluntarily unto Papisme; whereof *Adam Budissina* was the reporter: This man thundred out most bitter curses against *Luther* in the pulpit, at a town called *Ruthnerwald*, and amongst the rest, wished, that if *Luthers* doctrine were true, a thunderbolt might strike him to death. Now three dayes after there arose a mighty tempest, with thunder and lightening: whereat the cursed Priest, bearing in himselfe a guilty conscience, for that hee had untruly and maliciously spoken, ranne hastily into the Church, and there fell to his prayers before the Altar most devoutly; but the vengeance of God found him out and his hypocrisie, so that he was stroken dead with the lightening, and albeit they recovered life in him againe, yet as they led him homewards through the Church-yard, another flash so set upon him, that he was burnt from the crowne of the head to the sole of the foot, as blacke as a shoo, so that he died with a manifest marke of Gods vengeance upon him.

Romil 26. in
hist. passionis.

Theodorus Beza reporteth unto us two notable histories of his owne knowledge, of the severity of Gods judgment upon a curser and a perjurer; the

the tenor whereof is this, I knew (said he) in France a man of good parts, well instructed in Religion, and a master of a Familie, who in his anger cursing, and bidding the Divell take one of his children, had presently his wish; for the childe was possessed immediatly with a Spirit: from which though by the fervent and continuall prayers of the Church he was at length released, yet ere he had fully recovered his health he died. The like we read to have happened to a woman, whom her husband in anger devoted with bitter curses to the Divell; for Sathan assaulted her persently, and robbed her of her wits, so that she could never be recovered.

Another example (saith he) happened not far hence, even in this country, upon a perjurer that forswore himselfe to the end to deceive and prejudice another thereby: but he had no sooner made an end of his false oath, but a grievous Apoplexy assailed him, so that without speaking of any one word he dyed within few dayes.

In the yere of our Lord 1557, the day before good fryday, at Forchemum a city in the Bishopricke of Bamburg, there was a certaine crooked Priest both in body and minde, through age and evill conditions, that could not go but upon crutches, yet would needs be lifted into the pulpit to make a Sermon: his text was out of the 11 chap. of the first Epistle to the Corinthians, touching the Lords Supper; whereout taking occasion to defend the Papisticall errors and the Masse, hee used these or such like blasphemous speeches, O Paul, Paul, if thy doctrine touching the receiving of the Sacrament in both kinds be true, and if it be a wicked thing to receive it otherwise, then would the divell might take me: and (turning to the people) if the Popes doctrine concerning this point be not true, then am I the divels bondslave, neither do I feare to pawne my soule upon it. These and many other blasphemous words he used, till the Divell came indeed, transformed into the shape of a tall man, blacke and terrible, sending before him such a fearefull noyse, and such a wind, that the people supposed that the Church would have fallen on their heads: but he not able to hurt the rest, tooke away the old Priest, being his devoted bondslave, and carried him so far that he was never heard of. The bishop of Rugenstines brother hardly escaped his hands: for he came back to fetch him; but he defending himself with his sword, wounded his owne body, and very narrowly escaped with his life. Beside, after this there were many visions seene about the citie, as armies of men ready to enter and surprise them, so that well was he that could hide himselfe in a corner. At another time after, the like noyse was heard in the Church whilst they were baptising an infant; and all this for the abominable cursing and blasphemy of the prophane Priest.

In the yere of our Lorld 1556, at S. Gallus in Helvetia, a certaine man that earned his living by making cleane rough and foule linnen against the Sun, entering a taverne, tasted so much the grape, that he vomited out terrible curses against himselfe and others: amongst the rest he wished, if ever he went into the fields to his old occupation, that the divell might come and breake his necke: but when sleepe had conquered drinke, and sobriety restored his senses, he went again to his trade, remembering indeed his late words, but regarding them not: howbeit the Divell to shew his double diligence, attended on him at his appointed houre in the likeness of a big swarthy man, and asked him if he remembered his promise and

*Discipulus de
Tempore Ser-
mon. 116.
Perjury.
Lib. 1. cap. 29.*

*Job. Fincelius,
lib. 3. de Mirac.*

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and vow which he had made the day before, and if it were not lawfull for him to breake his necke; and withall stroke the poore man, trembling with feare, over the shoulders, that his feet and his hands presently dried up, so that he lay there not able to stir, till by help of men he was carried home; the Lord not giving the Devill so much power over him as he wished himselfe; but yet permitting him to plague him on this sort, for his amendment, and our example.

*Albert. Kirant.
Chron. Sax. l. 6.*

Henry Earle of Schwartzburg through a corrupt custome used commonly to wish he might be drowned in a privy: and as he wished, so it hapned unto him, for he was so served, and murdered at S. Peters Monastery in Erford, in the yeare of our Lord, 1148.

*Cyriac. Span-
genb. in Ele-
gantijis veteris
Adami.*

The like befell a young Courtier at Mansfield, whose custome was in any earnest asseveration, to say, The Devill take me if it be not so: the Devill indeed tooke him whilest hee slept, and threw him out of a high window; where albeit by the good providence of God he caught no great hurt, yet he learnt by experience to bridle his tongue from all such cursed speeches, this being but a tast of Gods wrath that is to fall upon such wretches as he.

Theatr. hist.

At Oster a village in the duchy of Megalopole, there chanced a most strange and fearefull example upon a woman that gave her selfe to the Devill both body and soule, and used most horrible cursings and oathes, both against her selfe and others: which detestible manner of behaviour, as at many other times, so especially shee shewed at a marriage in the foresaid village upon S. John Baptists day, the whole people exhorting her to leave off that monstrous villany: but she nothing bettered, continued her course, till all the company were set at dinner, and very merry. Then loe, the Devill having got full possession of her, came in person, and transported her into the aire before them all, with most horrible outcries and roarings, and in that sort carried her round about the towne, that the Inhabitants were ready to die with feare, and by & by tore her in foure pieces, leaving in four severall high wayes a quarter, that all that came by might be witnesses of her punishment. And then returning to the marriage, threw her bowels upon the table before the Major of the towne, with these words, *Behold, these dishes of meat belong to thee, whom the like destruction awaiteth, if thou dost not amend thy wicked life.* The reporters of this history were, John Herman the Minister of the said towne, with the Major himselfe and the whole Inhabitants, being desirous to have it knowne to the world for example sake.

Luther:

In *Luthers* conferences there is mention made of this story following: Divers noblemen were striving together at a horse race, and in their course cried, The Devill take the last. Now the last was a horse that broke loose, whom the Devill hoisted up into the aire and tooke cleane away. Which teacheth us, not to call for the Devill, for he is ready alwayes about us uncalled and unlooked for, yea many legions of them compasse us about even in our best actions to disturbe and pervert us.

Iob. Fincelium.

A certaine man not far from Gorlitz provided a sumptuous supper, and invited many guests unto it, who at the time appointed refused to come: he in anger cried, Then let all the Devils in hell come. Neither was his wish frivolous, for a number of those hellish fiends came forthwith, whom he not discerning from men, came to welcome and entertaine: but as he

rooke

tooke them by the hands, and perceiued in stead of fingers, clawes, all dismaied he ran out of the doores with his wife, and left none in the house but a young infant, with a foole sitting by the fire, whom the Diuels had no power to hurt, neither any man else, save the goodly supper, which they made away withall, and so departed.

It is notoriously knowne in Oundle a towne in Northamptonshire, amongst all that were acquainted with the partie, namely one *Hacket*, of whom more hath spoken before, how he used in his earnest talke to curse himselfe on this manner; *If it be not true, then let a visible confusion come upon me.* Now he wanted not his wish, for he came to a visible confusion indeed, as hath been declared more at large in the twentieth chapter of this booke. At Witeberg, before *Martin Luther* and divers other learned men, a woman whose daughter was possessed with a spirit, confessed, That by her curse that plague was fallen upon her: for being angry at a time, she bad the Divell take her, and she had no sooner spoken the word, but he rooke her indeed, and possessed her in most strange sort.

No whit lesse strange and horrible is that which happened at Neoburg in Germanie, to a sonne that was cursed of his mother in her anger, with this curse, she prayed God she might never see him returne aliue; for the same day the yong man bathing himselfe in the water, was drowned, and never returned to his mother alive, according to her ungodly wish.

The like judgement of God we read of to have beene executed upon another sonne that was banned and cursed by his mother, in the citie of Astorga. The mother in her rage cursed one of her sons with detestable maledictions, betaking him to the Diuels of hell, and wishing that they would fetch him out of her presence, with many other horrible execrations: This was about ten a clocke at night, the same being very darke and obscure; the boy at last through feare went out into a little court behind the house, from the which hee was suddenly hoised up into the ayre, by men in shew of grim countenance, great stature, and loathsome and horrible gesture, but indeed cruell fiends of hell, and that with such swiftnesse (as he himselfe after confessed) that it was not possible, to his seeming, for any bird in the world to fly so fast: and lighting downe amongst certaine mountaines of bushes and briers, was trailed through the thickest of them, and so all torne and rent, not only in his cloaths, but also in his hands and face and almost his whole body. At last the boy remembring God, and beseeching him of helpe and assistance, the cruell fiends brought him backe againe through the aire, and put him in at a little window into a chamber in his fathers house, where after much search and grieve for him, hee was found in this pirtifull plight, and almost besides himselfe. And thus though they had not power to deprive him of his life, as they had done the former, yet the Lord suffered them to afflict the parents in the sonne, for the good of both parents and sonne if they belonged unto the Lord.

But above all, this is most strange which hapned in a town of Misina, in the yeare of our Lord God 1552, the eleventh of September; where a cholericke father seeing his sonne slacke about his businesse, wished hee might never stirre from that place: for it was no sooner said, but done, his sonne stucke fast in the place, neither by any meanes possible could be removed, no not so much as to sit or bend his body, till by the prayers of

Theatr. hist.

Antonio de Torquemada

Theatr. hist.

Let not the strangenes of this example discredit the truth thereof, seeing we read how Lots wife was turned in-

the

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to a pillar of
salt, *Gen. 19.*
and *Corab* with
his Company
swallowed of
the earth, *Nu-
mer. 16.* which
are stranger
than this.

*Acts and Mo-
numents, pag.
2101.*

*Acts and Mo-
numents, pag.
2105.*

the Faithfull his paines were somewhat mitigated, though not remitted: three yeares he continued standing, with a post at his backe for his ease, and foure yeares sitting, at the end whereof he died; nothing weakened in his understanding, but professing the faith, and not doubting of his salvation in Christ Iesus. When he was demanded at any time how he did: he answered most usually, That he was fastened of God, and that it was not in man but in Gods mercy for him to be released.

John Peter sonne in law to *Alexander* that cruel Keeper of Newgate being a most horrible swearer and blasphemer, used commonly to say, If it be not true, I pray God I may rot ere I die: and not in vaine, for he rotted away indeed, and so dyed in misery.

Hither we may adde a notable example of a certaine yong gallant that was a monstrous swearer, who riding in the company of divers gentlemen, began to sweare and most horribly blaspheme the name of God: unto whom one in the company with gentle words said, he should one day answer for that: the Yonker taking snuffe thereat, Why (said he) takest thou thought for me? Take thought for thy winding sheet. Well (quoth the other) amend, for death giveth no warning, as soone commeth a lambes skin to the market, as an old sheeps. Gods wounds (said he) care not thou for me: raging still on this manner worse and worse, till at length passing on their journey, they came riding over a great bridge, upon which this gentleman swearer spurred his horse in such sort, that he sprang cleane over with the man on his backe, who as hee was going, cried, Horse and man and all to the Divell. This terrible story Bishop *Ridley* preached and uttered at *Pauls* crosse: and one *Haines* a Minister of Cornwall (the reprehender of this man) was the reporter of it to Master *Fox*, out of whom I have drawne it. Let us refraine then (wretches that we are) our divelish tongues, and leave off to provoke the wrath of God any longer against us: let us forbear all wicked and cursed speeches, and acquaint our selves as well in word as in deed to praise and glorifie God.

CHAP. XXXII.

*Punishments for the contempt of the Word and
Sacraments; and abuse of holy things.*



Now it is another kind of taking the Name of God in vaine, to despise his Word and Sacraments: for like as among earthly princes, it is accounted a crime no lesse than treason, either to abuse their pictures, to counterfeit or deprave their seales, to rent, pollute, or corrupt their letters patents, or to use unreverently their messengers, or any thing that commeth from them: So with the Prince of heaven it is a sin of high degree, either to abuse his Word prophanely, which is the letters patents of our salvation; or handle the Sacraments unreverently, which are the seales of his mercy; or to despise his Ministers, which are his messengers unto us. And this he maketh knowne unto us not only by *Edicts* and *Commandments*, but also

also by examples of his vengeance on the heads of the offenders in this case. For the former, look what *Paul* saith, That for the unworthy receiving of the Sacraments, many were weake and sicke among the Corinthians, and many slept. How much more then for the abusing and contemning the Sacraments? And the Prophet *David*, That for casting the Word of God behinde them, they should have nothing to do with his Covenant. How much more then for prophaning and deriding his Word? And *Moses*, when the people murmured against him and *Aaron*, saith, That their murmurings were not against them, which were but Ministers, but against the Lord. How much more then is the Lord enraged, when they are scoffed at, derided, and set at naught? Hence it is that the Lord denounceth a Vv to him that addeth or taketh away from the Vvord; and calleth them dogs that abuse such precious pearles.

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1 Cor. 11. 29,
30.
Psal. 50. 16, 17.
Exod. 16. 8.
Deut. 4. 2.
& 12. 13.
Apoc. 22. 18.
Proverb 30. 6.

But let us come to the examples wherein the grievousnesse of this sinne will be more open than by any words can be expressed.

First, to begin with the house of Israel, which were the sole select people of the Lord, whom he had chosen out of all other nations of the world, to be his owne peculiar flocke, and his chiefe treasure, above all other people of the earth, and a kingdome of Priests, and a holy Nation; when as they contemned and despised his Vvord spoken unto them by his prophets; and cast his law behinde their backe, he gave them over into the hands of their enemies, and of *Ammi* made them *Loammi*; that is, of his people, made them not his people: and of *Ruhama*, *Loruhama*; that is, of such as had found mercy and favour at Gods hand, a nation that should obtain no mercy nor favour, as the Prophet *Hosea* speaketh.

Exod. 19. 6.
Hosea 1. 6, 7.

This we see plainly verified first in the ten tribes, which under *Ieroboam* fell away from the Scepter of Iuda: for after that the Lord had fundry times scourged them by many particular punishments, as the famine, sword, and pestilence, for their idolatry and rebellion to his law; at the last in the ninth yere of the raighe of *Hoshea* King of Israel, he brought upon them a finall and generall destruction, and delivered them into the hands of the King of Ashur, who carried them away captive into Assyria, and placed them in Hala and in Habor, by the river of Gofan, and in the cities of the Medes; and in stead of them seated the men of Babel, of Cuthah, Ava, Hamath, and Sepharvaim, in the cities of Samaria. Thus were they utterly rooted up, and spued out of the land of their inheritance, and their portion given unto strangers, as was threatned to them by the mouth of *Moses* the servant of the Lord: and the cause of all this is set down by the holy Ghost, 2 Kin. 17. 13. to be, for that though the Lord had testified to them by all his prophets & seers, saying, Turn from your evill wayes, and keepe my commandments and my statutes, according to all the Law which I commanded your fathers: nevertheless they would not obey, but hardened their necks: & then it followeth in the 18 ver, Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the Tribe of Iuda onely.

Deu. 28.
2 King. 17. 13.

Now though the kingdome of Iuda continued in good estate long after the desolation of the ten tribes, (for this hapned in the raighe of *Ahaz* King of Iuda,) yet afterward in the raighe of *Zedekiah*, the great and famous citie Ierusalem was taken by *Nabuchadnezzar* the King of Babel, and utterly ruined and defaced: the glorious and stately temple of the Lord, built by *Salomon*, the wonder of the world, was burnt down to ashes, together

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2 Chron. 36.
15, 16.

ther with all the houses of Ierusalem; and all other great houses in the land: all the rich vessels and furniture of the temple, of gold, silver, and brasse, were carried to Babel by *Nabuzaradan* the chiefe steward. The king himselfe was bound in chaines, and after he had seen his owne sons slaine before his eyes, had his owne eyes put out, that he might never more take comfort of the light. The priests and all the greatest and richest of the people were carried away in captivity, and only the poore were left behind to dresse the vines and til the land. Now what was the cause of this lamentable destruction of this holy City, of the Temple and Sanctuary of the Lord, and of his owne people? it is set downe by the holy Ghost in expresse word, 2 Chro. 36. 15, 16. *That, When the Lord sent unto them by his Messengers, rising early, and sending, because he had compassion on them, and on his habitation, they mocked the Messengers of God, despised his words, and misused his Prophets: and therefore the wrath of the Lord arose against his people, and there was no remedy.* Behold here the grievous judgement of the Lord upon such as contemned his Word, and despised his Prophets.

Neh. 10. 28, 29.

Neh. 2. 3.

Thus was the first city and temple destroyed: and did the second fare any better? no verily, but far worse: for as their sinne was greater, in that the former Iews contemned only the Word spoken by the Prophets which were but servants, these despised the Word spoken by the Sonne himself, which is the Lord of life; so their punishment was also the greater: for as the Apostle saith, *If they which despised Moses Law died without mercy, how much sorer punishment are they worthy of, which tread under foot the Sonne of God, and count the blood of the Testament as an unholy thing, and neglect so great salvation, which first began to be preached by the Lord himselfe, and afterward was confirmed by them which heard him.* Therefore the destruction of the second city and temple by *Titus* and *Vespasian* Emperours of Rome, was far more lamentable than that of the former: yea, so terrible and fearefull was the judgement of God upon that nation at this time, that never the like calamitie and misery was heard or read of: there at the siege of Ierusalem the famine was so great within the walls, and the sword so terrible without, that within they were constrained to eat not only leather and old shoo's, but horse dung, yea their owne excrements, and some to devour their owne children: and as many as issued out were crucified by the Romans, as they had crucified the Saviour of the world, till they had no more wood to naile them on. So that it was most true which our Saviour foreprophefied,

Matth. 24. 21.

That such should be the tribulation of that time, as was not from the beginning of the world, nor should be againe to the end. At this destruction perished eleven hundred thousand Iewes, as Historians report; besides them which *Vespasian* slew in subduing the country of Galilee: over and besides them also which were sold and sent into *Aegypt* and other provinces, to vile slavery, to the number of seventene thousand: two thousand were brought with *Titus* in triumph; of which, part he gave to be devoured of wilde beasts, and part otherwise most cruelly were slaine. By whose case all nations may take example, what it is to reject the visitation of Gods verity being sent unto them, and much more to persecute them which be sent of God for their salvation. And here is diligently to be observed the great equity of this judgment: they refused Christ to be their King, and chose rather to be subiect unto *Cesar*; now they are by the said (their owne) *Cesar* destroyed, when as Christs subiects the same time escaped the danger.

The

The like example of Gods wrathfull punishment is to be noted no lesse in the Romans also themselves, for despising Christ and his Gospel: for when *Tiberius Nero* the Emperor having received by letters from *Pontius Pilat*, a true report of the doings of Christ Iesus, of his miracles, resurrection, and ascention into heaven, and how he was received as God of many good men, was himselfe mooved with beleefe of the same, and did confer thereof with the whole Senat of Rome, to have Christ adored as God. But they not agreeing thereunto, refused him, because that contrary to the law of the Romans, he was consecrated (said they) for a God before the Senat of Rome had decreed and approved him. Thus the vaine Senat which were contented with the Emperor to raige over them, were not contented with the meeke King of glory, the Sonne of God, to be their King: yea they contemned also the preaching of the two blessed Apostles *Peter* and *Paul*, who were also most cruelly put to death in the later end of *Domitian Nero* his raige, and the yeare of Christ 69, for the testimony and faith of Christ. And therefore after much like sort to the Jews were they scourged and entrapped by the same way which they did prefer: for as they preferred the Emperour, and rejected Christ, so did God stirre up their owne Emperours against them, in such sort, that both the Senators themselves were all devoured, and the whole city most horribly afflicted the space almost of three hundred yeares together. Neither were they only thus scourged by their Emperours, but also by civill wars, whereof three were fought in two yeares at Rome after *Nero's* death: as likewise by other casualties: for in *Suetonius* is testified, five thousand were hurt and slaine by fall of a Theatre.

Tertul. Apol. cap. 5.

Sueton. Tacitus.

How heavy and fearefull the judgement of God hath beene towards those seven famous Churches of Asia, to the which the holy Ghost writeth his seven Epistles, *Revel. 2 and 3.* histories sufficiently testifie, and experience sheweth: for whereas in the Apostles time, and long after in the dayes of persecution, no Churches in the world more flourished; after, when they began to make light account of the word of God, and to fall away from the truth to errors, from godlinesse to impieties, the Lord also made light account of them, and removed his Candlesticke, that is, the ministry of his Gospell, from amongst them, and made them a prey unto their enemies: and so they which before were subjects to Christ, are now slaves to *Mahomet*; and there where the true God was worshipped is now a filthy Idol adored; and instead of the Gospel of Christ, is the Turks *Alcoran*; in stead of the seven stars and seven candlesticks, are seven thousand priests of *Mahomet*, and worshippers of him: and thus for the contempt of the Gospel of Christ, is the Church of Christians made a cage of Devils.

Revel. 2. 7.

Venerable *Bede* in his Ecclesiastical history of England reporteth, That about the yeare of our Lord 420, after that the Brittons had been long afflicted by the Irish, Picts, and Scots, and that the Lord had given them rest from all their enemies, and had blessed them with such great plenty of corn, and fruits of the earth, as had not been before heard of, they fell into all manner of sins and vices, and in stead of shewing themselves thankful to the Lord for his great mercies, provoked his indignation more fiercely against them: for, as he saith, together with plenty grew ryot, and this was accompanied with a train of many other foule enormities, especially the hatred of the truth, & contempt of the Word, and that not only in

Beda l. 3. c. 15.

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the Laity and ignorant people, but even also in the Clergy and Shepherds of the people: for which cause the Lord first sent among them such a contagious plague, that the living were scarce sufficient to bury the dead: and when by this punishment they were not reclaimed, then by their owne counsels and procurement the Lord brought upon them a fierce and mighty nation, even the Saxons of Germany; who albeit they came at first as helpers and succorers of them against their enemies, yet ere long proved their sorest foes themselves, and after much bloodshed drave them almost quite out of their Kingdome, confining them into a haven, nooke, and corner of the same, where they remaine till this day: and all this came upon them (saith that reverend Authour) for their ingratitude for Gods mercies, and contempt of the Word of God.

A&S and Mo-
numents, pag.
32.

Againe, we reade a little before this, how that God stirred up *Gildas* a godly learned man, to preach to the old Brittons, and to exhort them to repentance and amendment of life, and to forewarne them of plagues to come, if they repented not: but what availed it? *Gildas* was laughed to scorne and taken for a false Prophet; the Brittons, with whorish faces and unrepentant hearts, went forward in their sins; and what followed? God to punish their contempt of his Word and Ministers, sent in their enemies on every side, and destroying them, gave their land to other nations.

A&S and Mo-
numents, pag.
32.

Againe, not many yeares past, Almighty God seeing idolatry, superstition, hypocrisie, and wicked living used in this land, raised up that godly learned man *John Wickliffe* to preach unto our fathers repentance, and to exhort them to forsake their idolatry and superstition: but his exhortations were not regarded, he with his sermons was despised, his bookes and himselfe after his death, were burnt: What ensued? A most grievous and heavy vengeance: they slew their lawfull King, and set up three other on a row, under whom all the noble blood was flaine up, and halfe the Commons destroyed; what by warre in France, and civile discord among themselves, the cities and towns were decayed, and the land brought half to a wildernesse. O, extrem plagues of Gods just vengeance!

But these examples be generall over whole nations: now let us descend to particular judgments upon private persons, for contemning, scorning, or despising the Word of God, the holy Sacraments, and the Ministers of the same.

Nich. Heming.

Hemings a learned Divine, in his exposition upon the first chapter of *S. Johns* Gospell reporteth, That about the yere 1550 there was a certain lewd companion in Denmark, who had long made profession to mocke at all Religion, and at devout persons: This fellow entering into a Church where there was a sermon made by the Minister of the place, began contrary to all those that were present, to behave himselfe most prophanely, and to shew by lewd countenances and gestures, his dislike and contempt of that holy exercise: to whom the preacher (being instant upon his businesse in hand) spake not a word, but only sighing, praied unto God, that this mocker might be suppressed: who seeing that the Preacher would not contest against him, but contemned his unworthy behaviour, goeth out of the Church, but yet not out of the reach of Gods vengeance: for presently as he passed out, a tyle fell from the house upon his head, and slew him upon the place: a just judgement upon so prophane a wretch. From whence all scorners and deriders of godly sermons, and the preachers of

of the same, may take example for their amendment, if they have any grace in them.

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Christopher Turke a Counsellor of Estate to a great Nobleman in Germany, going one day to horse, and mocking at a certaine godly Nobleman who was then prisoner in his enemies hands, uttered these or such like speeches; See what is become of these gallants, that sung so much one with another, *When any one doth wrong us, God is our succor and defence*: but he had scarce ended his words, when as a sudden grieve rooke him, so that he was forced to alight from his horse, and to be carried to bed; where in stead of singing, he dyed in dispaire, drawing forth his tongue as blacke as a cole, and hanging out of his mouth. This happened the ninth of Iune, 1547.

Mart. Lydius,
celebrat. dext.
excell.

The contempt of the Sacrament of baptisme was most notably punished in a certaine Curate of Misnia in Thuring: whose custome was whensoever hee had baptised any women children, in contempt of the foemine sex, and without any regard to the holy Sacrament, to say, That they should not carry them backe to the house, but cast them into the River. This prophane Curate looking one day over the bridge of Elbe (which is a large and a deepe River) how the boats did passe; no man touching him, nor his braine any way altered, but by a secret judgement of God, fell over the bridge into the water, and was presently drowned: that he which so impiously wished drowning to other, and that at the Sacrament of Baptisme, was drowned himselfe. This happened in the yeare 1505.

Georſt lefeure,
lib. 3. Annals
Misnia.

The contemptuous and irreverent handling of the Word of God in the pulpit, together with open hatred of the Gospel, was most famously revenged in one *Nightingale* the Parson of Gondal besides Canterbury, in the raigne of Queen *Mary*, Anno 1555. This wretched Parson upon Shrove Sunday (which was the third day of the moneth of March) making a Sermon to his parishioners, entred beside his text, into an impertinent discourse of the Articles lately set forth by the Popes authority, in commendation thereof, and to the disgrace of the Gospell: saying more over thus unto the people, My masters and neighbours, rejoyce and be merry, for the prodigall sonne is come home: for I know that the most part of you are as I am, I know your hearts well enough, and I shall tell you what happened to me this weeke past: I was before my Lord Cardinall, and he hath made me as cleane from sinne as I was at the Font-stone; and he hath also appointed me to notifie unto you the Bull of the Popes pardon; and so reading the same unto them, he thanked God that ever he lived to see that day: adding moreover, that he beleaved, that by the vertue of that Bull he was as cleane from sinne as that night that he was borne: which words he had no sooner uttered, but the Lord to shew that he lyed, stroke him with sudden death, and so he fel down out of the pulpit, never stirring hand nor foot, not speaking word, but there lay, an amazement and astonishment to all the people.

Acts and Monuments, page
1730.

Denterius an Arrian Bishop being at Bizantium, as he was about to baptise one *Barbas* after his blasphemous manner, saying, I baptise thee in the name of the Father, through the Sonne, in the holy Ghost, (which forme of words is contrary to the prescript rule of Christ, that bad his disciples to baptise all nations, In the Name of the Father, the Sonne, and the

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*Socrat. lib. 7.
cap. 17.*

*Op'at. Meltuit.
Lib 2. contra
Paxen' annm.
Cent. 4. cap. 6.*

*Vide lib. 1.
cap. 17.*

*Ioseph. Antiq.
Lib. 12. cap. 2.*

*Luther in
Coloquys.*

Philip. Melan.

*Sozomen lib. 2.
cap. 31.*

*Vide lib. 1.
cap. 16.*

holy Ghost) the water suddenly vanished, so that he could not then be baptised: wherefore *Barbas* all amased, fled to a Church of purer Religion, and there was entertained into the Church by baptisme. *Socrates* in his Ecclesiasticall History reporteth the like accident to have happened to a Jew, who had beene oftentimes baptised, and came to *Paulus* a Novatian Bishop, to receive the Sacrament againe; but the water as before vanished; and his villany being detected, he was banished the Church.

Urbanus Formensis and *Felix Iducensis*, two Donatists by profession, rushing into *Thipasa* a city of Mauritania, commanded the Eucharist to be throwne among the dogs; but the dogs growing mad thereby, set upon their owne Masters, and rent them with their teeth, as being guilty of despising the body of Christ. Certainly a notable judgement to condemne the wicked behaviour of these miscreants, who were so prophane, as not only to refuse the Sacrament themselves, but also to cast it to their dogs, as if it were the vilest and contemptiblest thing in the world.

Theopompus a Phylosopher being about to insert certaine things out of the writings of *Moses*, into his prophane works, and so to abuse the sacred Word of God, was stricken with a frenzy; and being warned of the cause thereof in a dreame, by prayers made unto God, recovered his senses againe. This story is recorded by *Iosephus*. As also another of *Theodectes* a Poet, that mingled his Tragedies with the holy Scripture, and was therefore stricken with blindnesse, untill he had recanted his impiety.

In a towne of Germany called *Itzsieth*, there dwelt a certaine husband-man that was a monstrous despiſer and prophaner of the Word of God and his Sacraments: he upon a time amidst his cups, railed with most bitter termes upon a Minister of Gods Word; after which, going presently into the fields to overlooke his sheepe, he never returned alive, but was found there dead, with his body all scortched and burnt as blacke as a cole: the Lord having given him over into the hands of the Divell, to be thus used for his vile prophanenesse and abusing his holy things. This *D. Iustus Jonas* in *Luthers* Conferences reporteth to be most true.

In the yeare of our Lord 1553, a certain Coblers servant being brought up among the professors of the reformed Religion, and having received the Sacrament in both kinds, after living under Popery, received it after their fashion in one kinde; but when he returned to his old Master, and was admonished by him to go againe to the Communion as he was wont, then his sleepey conscience awaked and he fell into most horrible dispaire, crying that he was the Divels bondslave, and therewithall threw himselfe headlong out of the window, so that with the fall his bowels gushed out of his mouth, and he died most miserably.

When the great persecution of the Christians was in Persia under king *Sapor*, in the yeare of our Lord 347, there was one *Miles* an holy Bishop, and constant Martyr; who preaching, exhorting, and suffering all manner of torments for the truth of the Gospel, could not convert one soule of the whole city whereof he was Bishop, to the faith: wherefore in hatred and detestation of it he forewent it cleane: but after his departure the Lord made them worthily rue their contempt of his Word; for he sent the spirit of division betwixt King *Sapor* and them, so that he came with an army of men and three hundred Elephants against it, and quickly subverted it, that the very apparance and memoriall of a city was quile defaced and rooted

rooted out. For certainly this is a sure position, where Gods word is generally despised, and not regarded nor profited by, there some notable destruction approacheth.

In a certaine place there was acted a tragedy of the death and passion of Christ in shew, but in deed of themselves: for he that played Christs part, hanging upon the Crosse, was wounded to death by him that should have thrust his sword into a bladder full of bloud tyed to his side; who with his fall slew another that played one of the womens part that lamented under the Crosse: his brother that was first slaine seeing this, slew the murderer, and was himselfe by order of justice hanged therefore: so that this tragedy was concluded with foure true, not counterfeited deaths, and that by the divine providence of God, who can endure nothing lesse than such prophane and ridiculous handling of so serious and heavenly matters. In the Vniversity of Oxford the history of Christ was also played, and cruelly punished, and that not many yeares since: for he that bore the person of Christ, the Lord struck him with such a giddinesse of spirit and brain, that he became mad forthwith, crying when he was in his best humour, That God had laid this iudgment upon him for playing Christ. Three other Actors in the same play were hanged for robbing, as by credible report is affirmed.

Philip. Melancthon in Colloquii. Manly.

Most lamentable was the iudgement of God upon *Iohn Apowel* (sometimes a Serving-man) for mocking and jeasting at the Word of God: This *Iohn Apowel* hearing one *William Malden* reading certaine English prayers, mocked him after every word, with contrary gaudes and flouting termes; insomuch that at last hee was terribly afraid, so that his haire stood upright on his head, and the next day was found besides his wits, crying night and day without ceasing, *The Divell, the Divell, O the Divell of Hell, now the Devill of hell there he goeth*: for it seemed to him as the other read, *Lord have mercy upon us*, at the end of the prayer, that the Devill appeared unto him, and by the permission of God deprived him of his understanding. This is a terrible example for all those that be mockers, at the Word of God, to warne them (if they doe not repent) lest the vengeance of God fall upon them in like manner. Thus we see how severely the Lord punisheth all despisers and prophaners of his holy things, and thereby ought to learne to carry a most dutifull regard and reverence to them, as also to note them for none of Gods flocke, whosoever they be that deride or contemne any part of Religion, or the Ministers of the same.

Acts and Monuments, pag. 2103.

CHAP. XXXV.

Of those that prophane the Sabbath day.



IN the fourth and last Commandement of the first Table, it is said, *Remember to keepe holy the Sabbath day*: by which words it is ordained and enjoined us to separate one day of seven from all bodily and servile labour, not to idleness and loosenesse, but to the worship of God, which is spirituall and wholesome. Which holy ordinance when one

one of the children of Israel in contempt broke, as they were in the wilderness, by gathering sticks upon the Sabbath, he was brought before *Moses* and *Aaron*, and the whole congregation, & by them put in prison untill such time as they knew the Lords determination concerning him: knowing well, That he was guilty of a most grievous crime. And at length by the Lords owne sentence to his servant *Moses*, condemned to be stoned to death without the host, as was speedily executed. Wherein the Lord made knowne unto them, both how unpleasant and odious the prophanation of his Sabbath was in his sight, and how seriously and carefully every one ought to observe and keepe the same. Now albeit that this strict observation of the Sabbath was partly ceremoniall under the Law, and that in Christ Iesus we have an accomplishment, as of all other, so also of this ceremony, (He being the true Sabbath, and assured repose of our soules) yet seeing we still stand in need of some time for the instruction and exercise of our Faith, it is necessary that we should have at least one day in a weeke to occupy our selves in and about those holy and godly exercises, which are required at our hands; and what day fitter for that purpose than Sunday? which was also ordained in the Apostles time for the same end, and called by them *Dies Dominicus*, that is, the day of our Lord, because upon that day he rose from the dead, to wit, the morrow after the Jewes Sabbath, being the first day of the weeke: to which Sabbath it by common consent of the Church succeeded, to the end that a difference might be put betwixt Christians and Jewes. Therefore it ought now religiously to be observed, as it is also commanded in the civill law, with expresse prohibition not to abuse this day of holy rest, in unholy sports and pastimes of evill example. Neverthelesse in stead hereof we use the evill imployment, abuse, and disorder of it for the most part, for beside the false worship and plentifull superstitions which reigne in so many places, all manner of disorder and dissolutenesse is in request, and beareth sway in these dayes: this is the day for tipling houses and tavernes to be fullest fraught with ruffians and ribalds, and for villanous and dishonest speech, with lecherous and bawdy songs to be most rife: this is the day when dicing, dauncing, whoring, and such noysome and dishonest demeanors, muster their bands and keep ranke together; from whence foame out envies, hatreds displeasures, quarrels, debates, bloudsheddings, and murders, as daily experience testifieth. All which things are evident signes of Gods heavy displeasure upon the people where these abuses are permitted, and no difference made of that day wherein God would be served, but is contrarily most dishonored by the overflow of wicked examples.

And that it is a thing odious and condemned of God, these examples following will declare. *Gregory Turonensis* reporteth, That a husbandman, who upon the Lords day went to plough his field, as he cleansed his plowshare with an yron, the yron stucke so fast into his hand, that for two yeares hee could not be delivered from it, but carried it about continually to his exceeding great paine and shame. Another prophane fellow, without any regard of God or his service, made no conscience to convey his corne out of the field on the Lords day in Sermon time; but hee was well rewarded for his godlesse covetousnesse: for the same corne which with so much care he gathered together, was consumed with fire from heaven, with the barne and all the graine that was in it.

A certaine Nobleman used every Lords day to goe a hunting in the Sermon while; which impiety the Lord punished with this judgement: he caused his wife to bring forth a childe with a head like a dog, that seeing he preferred his dogs before the service of God, hee might have one of his owne getting to make much of.

At Kimstat a towne in France, there lived in the yere of our Lord 1559, a certain covetous woman, who was so eager upon the world, and greedy of gaine, that she would neither frequent the Church to heare the word of God her selfe, nor suffer any of her family to doe it, but continually abode labouring and toying about drying and pilling flax, and doing other domesticall busineses: neither would she be reclaimed by her neighbours, who admonished and dehorted her from such untimely works. One Sabbath day as they were thus busily occupied, fire seemed to issue among the flax, without doing any hurt: the next Sabbath day it tooke fire indeed, but was quickly extinct: for all this she continued obstinate in her prophanenesse even the third Sabbath, when the flax againe taking fire, could not be quenched till it had burnt her and two of her children to death; for though they were recovered out of the fire alive, yet the next day they all three died. And that which was most to be wondred at, a young infant in the cradle was taken out of the midst of the flame, without any hurt. Thus God useth to exercise his judgements upon the contemners of his commandements.

The Centuriators of Magdeburge, intreating of the manners of Christians, made report out of another history, that a certaine husbandman (in Parochia Gemilacensi) grinding corne upon the Lords day, the meale began to burne, Anno Dom. 1126, which though it might seeme to be a thing meere casuall, yet they set it downe as a judgement of God upon him for breaking the Sabbath. As also of that which they speake in the same place of one of the Kings of Denmarke, who when as hee (contrary to the admonition of the Priests, who desired him to deferre it) would needs upon the day of Pentecost make warre with his enemy, died in the battell. But that may be better knowne to us all, which is written in the second booke of Macchabees, of Nicanor the Iewes enemy, who would needs set upon them on the Sabbath; from which when other the Iewes that were compelled to be with him, could no way dissuade him, he was flaine in the battell, and most miserably but deservedly handled, even the parts of his body shamefully dismembred, as in that History you may read more at large.

Therefore in the Councell at Paris every one labouring to perswade unto a more religious keeping of the Sabbath day, when they had justly complained, that (as many other things) so also the observation of the Sabbath was greatly decayed through the abuse of Christian liberty; in that men too much followed the delights of the world, and their owne worldly pleasures, both wicked and dangerous: They further adde, *Multi nūque nostrum visu, multi etiam quorundam relatu dedimus, &c.* For many of us have been eye-witnesses, many have intelligence of it by the relation of others that some men upon this day being about their husbandry, have been stricken with thunder, some have been maimed and made lame, some have had their bodies (even bones and all) burnt in a moment with visible fire, and have consumed to ashes, and many other judgements of God have been, and are daily; Whereby it is declared, that God is offended with
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the dishonour of so high a day. And our time hath not wanted examples in this kind, whosoever hath observed them, when sometimes in the faires upon this day the Wares have swumme in the streetes; sometimes the scaffolds at Playes have falne downe, to the hurting and endangering of many; sometime one thing, sometime another hath fallen out, to the great damage and hurt of many that have no conscience of this day; yea, often to the endangering of their lives: and that which is most strange, within these late yeares, a whole town hath been twice burnt for the breach of the Sabbath, by the inhabitants, as all men judged: The just report thereof I passe over here to set downe, untill such time as I shall be better instructed.

Famous and memorable also is that example which happened at London in the yeare 1583 at Paris garden, where, upon the Sabbath day were gathered together (as accustomedly they used) great multitudes of prophane people, to behold the sport of Beare-baiting, without respect of the Lords day, or any exercise of religion required therein: which prophane impiety, the Lord that he might chasten in some sort, and shew his dislike thereof, he caused the scaffolds suddenly to breake, and the beholders to tumble headlong downe; so that to the number of eight persons, men and women, were slaine therewith, besides many others which were sore hurt and bruised, to the shortening of their dayes. The like example happened at a towne in Bedfordshire called Risley, in the yeare 1607: Where the floore of a chamber, wherein a number were gathered together to see a play on the Sabbath day, fell downe, by meanes whereof many were sore hurt, and some killed. Surely, a friendly warning to such as more delight themselves with the cruelty of beasts, and vain sports, than with the works of mercy and Religion, the fruits of a true faith, which ought to be the Sabbath dayes exercise. And thus much for the examples of the first Table, whereof if some seeme to exceed credit, by reason of the strangeness of them, yet let us know, that nothing is impossible to God; and that hee doth often worke miracles to controll the obstinate impiety and rebellion of mortall men against his commandement. Besides, there is not one example here mentioned, but it hath a credible or probable Author for the avoucher of it. Let us now, out of all this that hath been spoken, gather up this wholsome lesson, to love God with all our heart and affection, to the end we may worship him, invoke his holy name, and repose all the confidence of our salvation upon him alone through Christ Iesus, seeking by pleasing and obeying his will, to set forth his glory, and render him due thanks for all his benefits.

FINIS.

THE



THE SECOND BOOKE.

CHAP. I.

*Of rebellious and stubborne children to-
wards their Parents.*



We have scene in the former Booke, what punishments they have incurred, that either maliciously or otherwise have transgressed and broken the commandements of the first Table: Now it followeth to discover the chastisements which God hath sent upon the transgressors of the second Table. And first concerning the first commandement therof, which is, *Honour thy father and mother, that thy dayes may be prolonged in the land which the Lord thy God hath given thee.* Cham one of old Noah's sonnes, was guilty of the breach of this Commandement; who in stead of performing that reverence to his father which he ought (and that presently after the deluge, which being yet fresh in memory, might have taught him to walke in the feare of God) came so short of his duty, that when he saw his nakednesse, hee did not hide it, but mocked and jeasted at it: for which cause hee was cursed both of his father, and of God, in the person of his youngest sonne *Chanaan*, and made a servant to the servants of his brethren: which curse was fulfilled in his posterity the Canaanites, who being forsaken of God, were rooted up and spued out of their land, because of their sinnes and abominations.

Gen 9.

2 King 19.

Num 34.
Deut. 7.

Marvellous strange was the malice of *Abſolon*, to rebell so furiously against his father *David*, as to wage warre against him: which he did with all his strongest endeavours, without sparing any thing that might further his proceedings; insomuch that he grew to that outrage and madnesse, through the wicked and pernicious counsell of *Achitophel*, that hee shamed not villanously to commit incest with his fathers concubines, and pollute his bloud even before the eyes of the multitude: by which means being become altogether odious and abominable, hee shortly after lost the battell: wherein though himselfe received no hurt nor wound, yet was he not therefore quit, but being pursued by Gods just judgement, fell unwittingly into the snare which he had deserved: for as he rode along the Forrest, to save himselfe from his fathers army, his moyle carrying him under a thicke oake, left him hanging by the haire upon a bough betwixt heaven

2 Sam. 15.

2 Sam. 16.

2 Sam. 18.

heaven and earth, untill being found by *Ioab*, he was wounded to death with many blowes. Whereby every man may plainly see that God wanteth no means to punish sinners when it pleaseth him; but maketh the dumbe and sencelesse creatures the instruments of his vengeance: for hee that had escaped the brunt and danger of the battell, (and yet not having therefore escaped the hand of God) was by a bruit beast brought under a sencelesse tree, which God had appointed to catch hold of him as an executioner of his iust judgement: which if wee consider, is as strange and wonderfull an accident as may possible happen, and such an one as God himselfe provided, to punish this wicked, proud, and rebellious wretch withall: for seeing his outrage and villany was so great as to rebell against his father, and so good and kinde a father towards him as he was, it was most iust, that he should endure so vile a punishment. Beside, herein doubtlesse God would lay open to the eyes of all the world, a fearefull spectacle of his judgements against wicked and disobedient children, thereby to terrifie the most impudent and malicious wretches that live, from this horrible sinne. And for the same cause it was his pleasure, that that wicked and false *Achitophel* should fall into extreme ignominy and confusion for forsaking *David*, and setting forward with counsell and presence yong *Absolon* against his father, for which cause with despaire he hung himselfe. Now by this example it is easie to perceive how unpleasant this sin is in Gods sight, and how much he would have every man to hate and detest it, seeing that Nature her selfe teacheth and instructeth us so farre, as to yeeld duty and obedience unto those that begat, nourished, and brought us up.

a King. 19. 37.

Notwithstanding all this, yet is the world full of ill advised and ill nurtured youth, that are little lesse disobedient unto their parents than *Absolon* was, as *Adramalech* and *Saraser*, that slew their father *Sennacherib* as he was worshipping in the Temple of *Nisroch* his god: but whereas they looked for the sovereignty, they lost the benefit of subjection, and were banished into Armenia, their brother *Esarhaddon* reigning in their stead.

Greg. of Tours
fourth booke.

Gregory of Tours maketh mention of one *Crannius* the son of *Clotaricus* King of France, who having conspired treacherously, and raised warre against his father, together with the Earle of Brittain his supporter, were both vanquished and put to flight; but the Earle was slaine in the pursuit: The Prince himselfe also (thinking to escape by sea, where lay provided certaine ships ready to receive him) was in the mid way overtaken, together with his wife and children, whom he purposed to make partakers of his fortune, and were altogether (by the expresse commandement of his father) shut up in a little house, and there burned together. In this wise did *Clotaricus* revenge the treachery and rebellion of his sonne, after a more severe, cruell, and fierce manner than King *David* did, who would have saved his sonne *Absolons* life, notwithstanding all his wickednesse, and malicious and furious rebellion: but this man contrariwise being bereft of all fatherly affection, would use no compassion towards his sonne, but commanded so cruell an execution to bee performed, not onely upon him, but upon his daughter in law also, and their children, perchance altogether innocent and guiltlesse of that crime. A very rare and strange example, seeing it is commonly seene, that grandfathers use more to cherish and

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cocker their childrens children than their own. Therefore we must think, that it was the providence of God to leave behind a notable example of his most just and righteous severity against disobedient and rebellious children, to the end to amaze and feare all others from enterprising the like.

Philip Comineus hath recorded the treacherous tragedy of a most wicked and cruell sonne called *Adolphus* (for the world waxeth every day worse than other) that came in an evening suddenly to take his father the Duke of Gilderland prisoner, even as he was going to bed, and would not give him so much liberty as to pull on his hose (for he was bare legged) but carried him away in all haste, making him march on foot without breeches five long *Almaine* miles, in a most cold weather: and then clapt him up in the bottome of a deep tower, where there was no light save by a little window, and there kept him close prisoner six moneths together. After which cruell fact, he himselfe was taken prisoner in like manner, and carried bound to *Namur*, where he lay a long time, untill the *Gaunts* reprimed him forthwith, and led him with them against *Tournay*, where he was slain: in the while of his imprisonment, his father yeelding to nature, disinherited him of all his goods, for his vile ingratitude and unnaturall cruelty, and left the succession of his dukedome to the Duke of *Bourgondy*.

Philip Comineus in the reigne of *Lewis* the twelfth, cap. 63

In the yeare of our Lord 1461, in a village called *Iuchi*, neere to *Cambray*, there dwelt a certaine man (or rather a beast) that in a great rage threw his owne mother out of his doores thrice in one day, and the third time told her in fury, That hee had rather see his house on fire, and burnt to coles, than that she should abide there but one day longer. It happened that the very same day, according to his cursed speech, his house was indeed fired, but how or whence no man could judge: and the fire was so fierce, that it consumed to ashes not only that house, but also twelve other houses adjoyning: which was an eydent figure of Gods just judgement in punishing so vile and unnaturall a deed by fire, seeing he deserved at the least to lose his house for banishing her out of it, that had borne him in her belly, and nourished him with the milke of her paps.

Enguerr de Monstr. vol. 2.

In this place I may fitly insert two memorable examples of the same subject, gathered by an author of credit and fame sufficient, to this effect. It is not long (saith he) since a friend of mine, a man of a great spirit, and worthy to be beleaved, recounted to me a very strange accident which, he said, hapned to himselfe, and proved his saying by the testimony of many witnesses: which was this: That being upon a time at *Naples* at a kinsmans and familiars house of his, he heard by night the voice of a man crying in the street for aid, which caused him to rise and light a candle, and run out to see what the matter was: being come out of the doores, he perceived a cruell and ougly shaped divell, striving with all his force to catch and get into his clouches a yong man, that strove on the other side to defend himselfe, and for feare raised that outcry which he had before heard: the yong man seeing him, ran to him forthwith, and catching fast hold by his cloathes, and pitifully crying to God, would in no case let go his hold untill his cruell enemy forooke him: and being brought into the house all dismaied and beside himselfe, would not let go his hold untill he came to his senses againe out of that exceeding feare. The cause of which assault was, he had led all his time a most wicked life, and had been a con-

Alex. ab Alex. general. dier. Lib. 4 cap. 14.

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temner of God, and a Rebelle against his parents, using vile railing and bitter speeches against them, in such sort, that in stead of blessing, they had layd a curse upon him. And this is the first example.

Concerning the second, I will also set downe the Authors owne words, as followeth. Of all the strange things (saith he) that ever I heard report of, that which happened not long since at Rome is most worthy to be remembered, of a certaine yong man of Gabia, borne of a base and poore family, but endued with terrible and furious nature, and addicted to a loose and disordinate life. This gallant picking a quarrell with his owne father, in his anger reviled him with most grosse and reprochfull tearmes: In which mad fits, as one wholly given over to the Divell, he purposely departed to Rome to practise some naughty device against his father: but his ghostly father the Divell met him in the way, under the shape of a cruell and ougly fellow with a thicke bushie beard, and haire hanging disorderly, and cloathes all rent and tattered; who as they walked together, enquired of him why he was so sad: He answered, that there had passed some bitter speeches betwixt his father and him, and now he devised to work him some mischief. The Divell by and by like a crafty knave soothed him up & said, that he also upon the like occasion went about the same practise, and desired that they might pursue both their voyage and enterprife together: it was soone agreed upon betwixt them, being like to like, as the proverbe goeth. Therefore being arrived at Rome, and lodged at the same Inne, one bed did serve them both; where whilest the yong man securely and soundly slept, the old malicious knave watching his opprtunity, caught him by the throat to strangle him: whereat the poore wretch awoke, and cried for help to God, so that the wicked spirit was constrained to forsake him without performing his purpose, and to flee out at the chamber with such force and violence, that the house rooffe crackt, and the tyles clattered downe abundantly. The host of the house being awaked with the noyse, cryed out to know what the matter was, and running into the chamber where this noyse was, with a candle in his hand, found the poore young man all alone betwixt dead and alive, of whom (recovered) he learnt out the whole truth, as hath been told: but he after this terrible accident repented him of his wicked life, and was touched with the sence of his grievous sinne so nearly, that ever after he led a more circumspect and honest life. Thus much we finde written in that Author.

*Philip. Melanc
lib 4. Chron.*

Henry the fifth inspired with the furies of the Pope of Rome, made warre upon his father Henry the fourth, vexing him with cruell and often battels, and not ceasing till he had spoiled him of his Empire, and till the Bishop of Mentz had proudly and insolently taken from him his Imperiall ornaments even in his presence: but the Lord in recompence of his unnaturall dealing, made him and his army a prey unto his enemies the Saxons, and to flie before them, stirring up also the Pope of Rome to be as grievous a scourge unto him, as he had beene before time to his father. Now as the ambition of a Kingdome was the cause of this mans ingratitude, so in the example following, pride and disdaine ruled, and therefore he is so much the more to be condemned, by how much a Kingdome is a stronger cord to draw men to vice, than a mans owne affection.

There

There was (saith *Manlius*) an old man crooked with age, distressed with poverty, and almost pined with hunger, that had a sonne rich, strong, and fat, of whom he intreated no gold or silver, or possession, but food and sustenance for his belly, and clothes for his backe, but could not obtaine it at his hands: for his proud heart, exalted with prosperity, thought it a shame and discredit to his house, to be borne of so poore and base parentage, and therefore not onely denied him reliefe, but also disclaimed him from being his father, and chased him away with bitter and crabbed reproaches. The poore old man thus cruelly handled, let teares fall as witnesse of his grieve, and departed comfortlesse from his Tygre-minded sonne. But the Lord that gathereth up the tears of the innocent, looked down from heaven in justice, and sent a fury into the fences and understanding of this monstrous son, that as he was void of nature and compassion, so he might be void of reason and discretion for ever after.

Another not so cruell and disdainfull as the former, yet cruell and disdainfull enough to plucke downe vengeance upon his head, would not see his father beg indeed, nor yet abjure him as the other did; but yet undertaking to keepe him, used him more like a slave than a father: for what should be too deare for him that gives us life? yet every good thing was too deare for this poore father, Vpon a time a dainty morsell of meat was upon the boord to be eaten, which as soone as he came in he conveied away, and foisted in courser victuals in the roome. But marke what his dainties turned to: when the servant went to fetch it againe, he found in stead of meat snakes, and of sauce serpents, to the great terrour of his conscience: but that which is more, one of the serpents leaped in his face, and catching hold by his lip, hung there till his dying day, so that hee could never feed himselfe, but he must feed the serpent withall. And this badge carried he about as a cognisance of an unkinde and ungrateful sonne.

Manlius in collection.

Fides scripta. auctoritas.

Moreover this is another judgment of God, that commonly as children deale with their parents, so doe their children deale with them: and this in the law of proportion is most just, and in the order of punishing most usuall: for the prooffe whereof, as experience daily teacheth, so one example or two I will subjoyne It is reported how a certaine unkind and perverse sonne beat his aged father upon a time, and drew him by the haire of his head to the threshold: who when hee was old was likewise beaten of his sonne, and drawne also by the haire of the head not to the threshold, but out of doores into the durt; and how hee should say he was rightly served, if he had left him at the threshold, as he left his father, and not dragged him into the streets, which hee did not to his. Thus did his owne mouth beare record of his impiety, and his owne conscience condemne him before God and men.

Thearr. b. f.

Another old man being perswaded by his son (that had married a yong wife) with faire and sugred promises of kindnesse and contentments, to surrender his goods and lands unto him, yeelded to his request, and found for a space all things to his desire: but when his often coughing annoyd his yong and dainty wife, he first removed his lodging from a faire high chamber to a base under roome, and after shewed him many other unkinde and unchildly parts: and lastly when the old man asked for cloathes, he bought foure elnes of cloath, two wherof he bestowed upon him, and reserved

Guiliel. Lugdi. Discipulus de temp.

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George Lanter.
de disciplina
liberorum.

Theat. hist.

Mandat. 3.
Curling.
li. 1. cap. 33.

ved the other two for himselfe. Now his young sonne marking this nigardise of his father towards his grandfather, hid the two elles of cloath, and being asked why hee hid them (whether by ingeniousnesse or instinct of God) he answered, To the end to reserve them for his father, against he was old, to be a covering for him. Which answer touched his father so neere, that ever after hee shewed himselfe more loving and obsequious to his father than he did before. Two great faults, but soone and happily amended. Would it might be an example to all children, if not to mitigate them, yet at least to learne them to feare how to deale roughly and crookedly with their parents, seeing that God punisheth sinne with sinne, and sinners in their owne kinde, and measureth the same measure to every man which they have measured unto others. The like we read of another that provided a trough for his old decrepit unmannerly father to eat his meat in: who being demanded of his sonne also to what use that trough should serve, answered for his grandfather: What (quoth the childe) and must we have the like for you when you are old? Which words so abashed him, that he threw it away forthwith.

At Millan there was an abstinat and ungodly sonne, that when he was admonished by his mother of some fault which he had committed, made a wry mouth, and pointed his fingers at her in scorne and derision. Whereat his mother being angry, wished that he might make such a mouth upon the gallows. Neither was it a vaine wish, for within few daies he was taken with a theft, and condemned by law to be hanged, and being upon the ladder, was perceived to wryth his mouth in grieve, after the same fashion which he had done before to his mother in derision.

Henry the second of that name, King of England, sonne of *Geffrey Plantagenet*, and *Maud* the Empreffe, after he had raigned twenty yeares, was content to admit his young sonne *Henry* (married to *Margaret* the French Kings daughter) into participation of his Crowne: but he like an unnaturall son to requite his fathers love, sought to dispossesse him of the whole; for by inciting the King of France and certaine other Nobles, hee tooke armes, and raised warre against his owne naturall father: betwixt whom divers strong battels being fought, as well in England by the Deputies and friends of both parties, as also in Normandy, Poytou, Guian, and Britain; the victory alwayes inclined to the father, so that the rebellious son with his allies were constrained to bend to his fathers will, and to desire peace, which he gently granted, and forgave his offence. Howbeit the Lord for his disobedience did not so lightly pardon him, but because his hasty mind could not tarry for the Crowne till his fathers death, therefore the Lord cut him short of it altogether, causing him to die six yeares before his father, being yet but young, and like to live long.

Lothair King of Soissons in France, committed the rule of the province of Guian to his eldest son *Cramiris*, who when (contrary to the mind of his father) he oppressed the people with exactions, and was reclaimed home, he like an ungratious and impious son, fled to his uncle *Childebert*, and provoked him to warre upon his owne father, wherein he himselfe was by the just vengeance of God taken, and burned with his wife and children to death.

Furthermore it is not (doubtlesse) but to a very good end enacted in the law of God, That he which curseth his father or mother should die the death,

death, and that rebellious children and such as be incorrigible, should at the instance and pursuit of their owne parents, by order of law be stoned to death.

As children by all these examples ought not onely to learne to feare to displease and revile their parents, but also to feare and reverence them, lest that by disobedience they kindle the fire of Gods wrath against them: so likewise on the other side parents are here advertised to have great care in bringing up and instructing their children in the feare of God, and obedience to his will; lest for want of instruction and correction on their part, they themselves incur a punishment of their carelesse negligence in the person of their children. And this is proved by experience of the men of ^{2 Kin. 2.} Bethel, of whose children two and forty were torne in pieces by Beares, for that they had been so evill taught as to mocke the holy Prophet *Elizem*, in calling him bald-pate.

Heli likewise the high priest was culpable of this fault, for having two ^{1 Sam. 1. 2.} wicked and perverse sonnes, whom no feare of God could restraine, being discontent with that honourable portion of the sacrifices allotted them by God, like famished and unsatiable wretches fell to share out more than was their due, and by force to raven all that which by faire meanes they could not get: and that which is worse, to pollute the holy Tabernacle of God with their filthy whoredomes, in such sort, that the Religion of God ^{Contempt of holy things. Lib. 1. cap. 34.} grew in disgrace through their prophane dealings. And albeit it may seem that their father did his duty in some sort, when he admonished and reproved them, yet it is manifest by the reprehension of the man of God, that he did no part of that at all, or if he did, yet it was in so carelesse, loose, and cold manner, using more lenity than hee ought, or lesse severity than was necessary, that God turned their destructions (when they were slaine at the overthrow of Israel by the Philistins) to be his punishment: for understanding the dolefull newes of his sonnes death, and the Arkes taking, at once, he fell backwards from his stoole, and burst his necke, being old and heavy, even fourescore and eightene yeares of age, not able either to help or stay himselfe.

David also was not free from this offence; for hee so much cockered ^{2 Kin. 1. 16.} some of his children, that they proved the greatest plagues and scourges unto him, especially *Abolon* and *Adonijah*: for the one openly rebelled against him, and almost drove him out of his kingdome; the other usurped the title and honour of the kingdome before his fathers death: of this it is recorded, That *David* so cockered and pampered him, that he would never displease him from his youth. But see how he was punished in them for this too great lenity; both of them came to an untimely death, and proved not onely the workers of their owne destruction, but also great crosses to their father.

Ludovicus Vives saith, That in his time a certain woman in Flanders did ^{Lib. 2. cap. 10. de institut. christ. fami.} so much pamper and cocker up two of her sonnes, even against her husbands will, that she would not suffer them to want money, or any thing which might furnish their roiotous life, both in drinking, banquetting, and dicing; yea she would steale from her husband to minister unto them: but as soone as her husband was dead, she was justly plagued in them both, for they fell from rooyoting to robbing, (which two vices are commonly linked together) and for the same one of them was executed by the sword,

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*Cyriac. Spang.**Iob. Fincelius,
lib. de Myrac.*

and the other by the halter, she her selfe looking on as a witnesse of their destructions, whereof her conscience told her that her indulgence was the chiefeſt cause. Hither may we referre that common and vulgar story, and I suppose very true, which is almost in every childes mouth, of him that going to the gallows, desired to speake with his mother in her eare ere he dyed; and when she came unto him, in stead of speaking, bit off her eare with his teeth, exclaiming upon her as the causer of his death, because she did not chastise him in his youth for his faults, but by her flatteries established him in vice, which brought him to this wofull end: and herein she was doubly punished, both in her sonnes destruction, and her owne infamy, whereof she carried about her a continuall marke. This ought to be a warning to all parents, to looke better to the education of their children, and to root out of them in time all evill and corrupt manners; lest of small sprigs they grow to branches, and of qualities to habits, and so either be hardly done off, or at least deprave the whole body, and bring it to destruction: but above all to keep them from idlenesse and vaine pleasures, the discommodity and mischief whereof this present example will declare. At a towne called Hannuel in Saxony, the Devill transforming himselfe into the shape of a man, exercised many jugling trickes and pretty pastime to delight young men and maids withall, and indeed to draw after him daily great companies: one day they followed him out of the city gates, unto a hill adjoyning, where he played a jugling tricke indeed with them, for he carried them all away with him, so that they were never after heard of. This history is recorded in the Annales of the aforementioned city, and avouched to be most true; being a notable and fearefull admonition to all parents, to set their children to learning and instruction, and to withdraw them from all such vaine and foolish pastimes.

CHAP. II.

Of those that rebell against their Superiors.

Now as it is a thing required by law and reason, that children beare that honour and reverence to their naturall parents which is commanded; so it is necessary by the same respect, that all subjects performe that duty of honour and obedience to their Lords, Princes, and Kings, which is not derogatory to the glory of God; & the rather, because they are as it were their fathers, in supplying that duty towards their subjects which fathers owe their children: as namely in maintaining their peace and tranquility in earthly things, and keeping them under the discipline of Gods Church, to which two ends they were ordained. For this cause the Scripture biddeth every man to be subject to the higher powers; not so much to avoid the punishment which might befall the contrary, as because it is agreeable to the will of God. And in another place, *To honour the King*; and, *To give unto Caesar that which is Caesars, as unto God that which is Gods*. So also in *Moses law* wee are forbidden to detract from, or speake evill of the Magistrate, or to curse the Ruler of the people.

*Rom. 13.**1 Pet. 2.**Mat. 22.**Exod. 22.*

Yet

Yet for all this the children of Israel were not afraid many times to commit this sin, but then especially when they charged *Moses* with conspiring the murder of those Rebels that (under *Corah*, *Dathan*, and *Abiram*, Captaines of that enterprize) set themselves against him and *Aaron*; whom not he, but God for their pride and stubbornnesse, had rooted out and destroyed: and thus they backbited and slandered *Moses*, and mutined against him, being their soveraigne Magistrate and Conductor, that so meekly and justly had brought them out of Egypt, even by the speciall commission of Almighty God. But the fury of Gods displeasure was so stirred up against them for this their fact, that they were scourged with a grievous plague, whereof dyed about foure thousand and seven hundred persons.

Num. 16.

In the time of King *David*s flight from *Abisalom*, who pursued him to bereave him of his kingdome, there was one *Semei* a Ieminite, that in his wicked and perverse humour, in stead of service done unto his Sovereigne, especially in that extremity, not only presented not himselfe unto him as a subject, but as a railer cursed him with most reproachfull tearmes, as of murderer, and wicked man, and also threw stones at him and his followers, in most despightfull manner: for which his malicious and rebellious act, though whilest *David* lived he was not once called in question: yet was he not exempted from punishment therefore; for in the end his wickednesse fell upon his owne head, and destruction overtooke him by desert of another fault, at the commandement of *Solomon*.

2 Sam. 16.

Mandat. 3.
Curfers,
lib. 1. cap. 33.

1 King. 2.

The punishment of *Shiba* the sonne of *Bichri* tarried not all so long, who having also with a proud and audacious heart stirred up the greatest part of Israel to rebell against *David*, then when he thought to have been most at quiet, enjoyed not long his disloyall enterprize; for being speedily pursued by *David*s servants, and besieged in the city Abel, his head was cut off by the citizens, and throwne over the wall, as a just reward for his rebellious act.

2 Sam. 20.

But let us passe over these sacred histories, and come to prophane, yet probable, and more neere examples. When *Camillus* besieged the Phalisch, a people in Hetruria, neere to mount Floscon, a Schoolemaster of the city, who had the rule over the chiefe mens sons, both touching instruction and governance, led them out of the city gates one day in shew to walke, but indeed to betray them into *Camillus* hands: which unfaithfull dealing *Camillus* did not onely mislike, but detest and refuse, thinking it an dishonest part by such sinister meanes to bring even his enemies in subjection; and therefore reproving the trustlesse Schoolmaster, and binding his hands behind his back, he gave every one of his schollers a rod, with commandement to whip him backe unto the parents, whom hee had pretended so to deceive. A most noble act in *Camillus* (would wee could finde the like among Christians) and a most deserved punishment of the Schoolmaster, (would no traitor might be served better.) Neither might that worthy Romane repent his deed, for the Phalisch in admiration and love of this notable justice, freely yeelded themselves and their city to him, which otherwise in long time, and without great effusion of blood he could not have atchieved.

Liv. lib. 5.

Did *Tarpeia* the daughter of *Sp. Tarpeius* speed any better, when shee betrayed the tower whereof her father was the overseer, to *Tatius* King of the Sabines,

Liv. lib. 1.

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Sabines, who at that season besieged Rome, upon condition of a summe of gold, or as other writers say, of all that the souldiers wore on their left hands? No verily, for the Sabines (as soon as they had obtained their purpose) overwhelmed her with her left hand gifts; to wit, their shields, and not their rings and bracelets, which she hoped: to the end to leave an example to the posterity, how no promise nor oath ought to be of force to traitors, to keep them from punishment.

Tit. Liv.

Neither did these noble young men of Rome, amongst whom were the Confull *Brutus* sonnes, come to any better issue, when they conspired to receive King *Tarquinius* into the city by night, who by the vertue and valour of their father was worthily expulsed: for their secret and wicked counsell being bewrayed to the Consuls *Iunius* and *Pub. Valerius*, by *Vindicio* a bondslave, they were apprehended, having letters about them written to *Tarquinius* to the same effect: and being condemned, were first shamefully scourged with rods, and after executed to death.

Thucyd. lib. 1.

Pausanias King of Sparta having conspired with the Persians against his own countrey, and as it were offered violence to his owne bowels, fled into the Sanctuary of *Pallas* for reliefe, when he saw the Ephori to go about to call him in question for his treason. Now whereas it was irrelegious to take him from thence by violence, they agreed to shut him up there continually, and so to pine him to death. Which when his mother understood, she was the first person that brought a stone to stop up the doores, to hinder him from getting forth: and therein shewed a notable example of godly cruelty to her childe, and cruell pittie to her countrey: approving that saying of *Aristippus*, who being demanded why hee neglected his sonne being borne of his body? answered, Doe wee not cast from us lice and flegme which are also bred of our bodies? Insinuating, That they which have nothing to commend them to their parents but generation, are not to be esteemed as children; much lesse they that degenerate.

Alian. lib. 9.

When *Brennus*, Captaine of the Gaules, brother to *Belinus*, and sonne to *Molnutius* King of Brittain, besieged Ephesus, a devillish woman enticed with the jewels which *Brennus* wore about him, betraied the city into his hands. But *Brennus* detesting this abominable covetousnesse, when he entred the city so loaded her with gold, that he covered and oppressed her therewith.

Eras. in Apoph. lib. 6.

In like manner *Herodamon* delivered up to the Emperour *Aurelian* his own native city *Tiana*, in hope to save his owne life by betraying his countrey. But it fell out quite contrary to his expectation; for though *Cesar* had sworne not to leave a dog alive within the wals, because they shut their gates against him, and also his souldiers were instant and urgent upon his promise, yet he spared the city, and destroyed the traitor, and quit himselfe of his promise, by hanging up every dog in the city, contrary to his owne intent, and his armies expectation; yet agreeable to his words, and most correspondent to equity and true fortitude.

In the yeare of our Lord 1270, the Bishop of Colonea practising to spoile the city of her priviledges, and reduce it under his own jurisdiction: *Hermanus Grinu*, Consul, and chiefe Magistrate, withstood his power and authority with all his force, so that he could not bring his purpose about. Wherefore two Cannons belonging to the Bishop, sought to undermine this their enemy by policy, and to take him out of the way: for which end

end they invited him in very kind manner to dinner, but when he was come they brought him into a young Lyons denne (which they kept in honour of the Bishop) and unawares shut the doores upon him, bidding him shift for himselfe, thinking that it was impossible for him to escape out alive.

But the Consull perceiving in what great danger he was, wrapped his cloake about his left arme, and thrusting it into the mouth of the hungry Lion, killed him with his right hand, and so by the wonderfull providence of God, escaped without hurt. But the two traiterous Canons he caught right soone, and hung them at their Cathedrall Church, to their owne confusion, and terror of all traitors.

It was noble saying, and worthy the marking, of *Augustus Caesar*, to *Ramistalches* King of Thracia, who having forsaken *Anthony*, to take part with *Augustus*, boasted very insolently of his deserts towards him: then *Caesar* dissembling his folly, dranke to another King, and said, I love treason, but I cannot commend nor trust a traitour. The same also in effect *Philip* of Macedony and *Iulius Caesar* were wont to say, That they loved a traitour at the first, but when hee had finished his treason, they hated him more than any other: signifying, that traitours deserved no retribution of thanks, seeing their office was accepted for a time, yet they themselves could never be counted lesse than naughty and disloyall persons: for no honest man ever betrayed his countrey or his friend: and what greater punishment can there be than this? But for manifest prooffe hereof let this one example serve in stead of many, namely, of *Theodoricke* King of Francia, and *Irminfride* King of Thuringia, who being profest foes, and having fought many cruell battels, at length the latter was conquered of the former, by the lucky assistance of the Saxons. This *Irminfride* thus subdued, sued for pardon and release at the conquerours hand, but hee was so farre from pittying his estate, that he corrupted one *Iringus* a Nobleman, and *Irminfride's* subject, to murder his master, which he performed kneeling before *Theodoricke*, running him through with his sword at his backe: which traiterous deed, as soone as it was finished, *Theodoricke*, though the setter of it, yet he could not abide the actour, but bad him be packing, for who could put trust in him that had betrayed his owne master? At which words *Iringus* (mad with anger and rage) ranne at *Theodoricke* also, with purpose to have slaine him too; but his hand missing the marke, returned his sword into his owne bowels, so that he fell down dead upon his masters carkasse. What more notable and wonderfull judgement could happen? surely it is an example worthy to be written in golden letters, and to be read and remembred of every one, to teach men allegiance and obedience to their Princes and Superiors, lest more sudden destruction than this fall upon them.

Albert. Crantz

After the death of *Ieronimus* King of Siracuse, *Andronedorus* and *Themistius*, provoked by their wives descending of the bloud royall, affected an usurpation of the crowne, and wrought much hurt to the commonwealth: but their practises being discovered, the Pretors (by the consent of the Senatours) slew them both in the market place, as rotten members of their common body, and therefore fit to be cut off. And when they understood, how their wives *Damarata* and *Harmonia* were breeders and incensers of this mischief, they sent to kill them also; yea and *Heraclia*, *Harmonia* her sister, guiltlesse and witleffe of the crime (for no other cause,

Tit. Livius

but

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but because shee was sister unto her) was pluckt from the Altar, and slain in the tumult, with two of her daughters that were virgins. And thus is treason plagued not only in traitors themselves, but also in those that are linked unto them in friendship and affinity.

Cic. offic. lib. 3.

The glory and reputation of *Fabritius* the Roman is eternised by that noble act of his, in sending bound to *Pyrrhus* a traitor that offered to poyson him. For albeit that *Pyrrhus* was a sworn enemy to the Roman Empire, and also made war upon it, yet would not *Fabritius* treacherously seeke his destruction, but sent back that traitor unto him, to be punished at his discretion.

What notable treasons did *Hadrian* the fourth, Pope of Rome, practise against the Emperor *Frederick Barbarossa*, yet all was still frustrate; for the Lord protected the Emperour, and punished the traitour with a sudden and strange death; for he was choaked with a flie which went downe his throat and stopped his breath, and could by no meanes be pulled out till it made an end of him. Besides, many others that went about the same practise, were brought to notable destructions: as that counterfeit foole whom the Italians set on to murder *Fredericke* in his chamber, which had been performed, had he not leaped out of a window into a river, and so saved his life: for the foole being taken, was throwne headlong out of the same window and broke his necke. As also an Arabian Doctor, a grand poysoner, who going about to infect with poyson his bridle, his saddle, his spurres, and stirrups, that as soone as he should but touch them, hee might be poysoned, was discovered and hanged for his labour.

Albert. Crantz.

In the yeare of our Lord 1364, when as the Emperour *Charles* the fourth, and *Philip* Duke of Austria, were ready to joyne battell in the field, *Charles* distrusting his owne power, undermined his foe by subtilty on this fashion: he sent for three of Duke *Philips* captaines privily, and perswaded them with promises of rewards to worke some meanes to terrifie the Duke, and dissuade him from that battell: which they performed with all diligence; for they told the Duke, that they had stolne into the Emperours tents by night, and viewed his power, which they found to exceed his by three parts, and therefore counselled him not to try the hazard of the battell, but to save his souldiers lives by flight, which if they tarried, they were sure to loose. Wherewithall the Duke mistrusting no fraud, sore affrighted, tooke the next occasion of flight, and returned home with dishonour. Now when these three traitors came to the Emperour for their compacted rewards, he caused them to be payed in counterfeit money, not equivaling the summe of their bargain by the twentieth part: which although at first they discerned not, yet afterwards finding how they were couzened, they returned to require their due, and complaine of their wrong. But the Emperor looking sternely upon them, answered, That counterfeit money was good enough for their counterfeit service, and that if they tarried long, they should have a due reward of their treason.

Leunclavius
Annales of
Turky.

Ladislaus Lerezin, Governour of Alba Iulia in Hungary, under *Maximilian* the Emperour, in the yeare 1566: the City being besieged, and in some danger of losing, albeit hee was advertised, That within two dayes he should receive some reliefe, yet yeelded the City traiterously into the hands of the Turkes upon composition. The cruell Turks forgetting their
faith

faith and all humanity, massacred all the souldiers within the City, and sent *Ladislaus* the traitour bound hand and foot to *Selym* the great Turke: where he was accused for his cruell slaying of some Turkish prisoners, and delivered to his accusers to be used at their pleasure; who (a just reward of his former treason) put him into a great Pipe stickt full of long nailes, and then rolled him downe from a high mountaine, so as the nailes ran through him, and ended his life in horrible torment. Besides, his sonne that was also partaker of this treason, died miserably without meanes, and abandoned of all men, in great poverty and extremity.

When as the City of Rhodes was besieged by the Turke, there was in it a certaine traitorous Nobleman, who upon promise to have one of *Solyman's* daughters given him in marriage, did many services to the Turke in secret, to the prejudice of the City. The Island and towne being woon, he presented himselfe to *Solyman*, expecting the performance of his promise: but hee in recompence of his treason caused him to be flayed alive; saying, That it was not lawfull for a Christian to marry a Turkish wife, except he put off his old skinne: being thus flayed, they layed him upon a bed all covered with salt, and so poudered him, that in short space he died in unspeakable tormenes.

*Camerarius
Historicall me-
dial cap. 7.*

CHAP. III.

More examples of the same subject.



When *Manuel* the Emperour of Constantinople lay about Antioch with an army prepared against the Turke, one of his chiefeft officers, namely, his Chancellour, put in practise this notable piece of treason against him: he waged three desperate young men with an infinite summe of money to kill him on a day appointed, and then with a band of souldiers determined to possesse himselfe of the Crowne, and of the City, and to slay all that any way crossed his purpose. But the treason being discouered secretly to the Emperesse, she acquainted her Lord with it, who tooke the three traitours, and put them all to cruell deaths: and as for the Chancellour, he first bored out his eyes, and plucking his tongue through his throat, tormented him to death with a rigorous and most miserable punishment.

*Otto Briss-
gensis de rebus
Freder. prin.
lib. 1. cap. 47.*

When the Turke besieged Alba Græca, certaine souldiers conspired to betray the City into his hands, for he had promised them large rewards so to doe; howbeit it succeeded not with them, for they were detected and apprehended by *Paulus Kynifus* Governour of Hungary, who constrained them to eat one anothers flesh, scething every day one to feed the other withall, but he that was last was faine to devour his owne body.

*Bonfianus, lib. 3.
Decad 5.*

Scribonianus a captaine of the Romans in Dalmatia, rebelled against the Emperor *Claudius*, and named himselfe emperor in the army; but his rebellion was miraculously punished, for though the whole army favored him very much, yet they could not by any meanes spread their banners, or remove their standers out of their places as long as he was called by the name

Lanquet. Chro-

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name of Emperor, with which miracle being moved, they turned their loves into hatred, and their liking into loathing, so that whom lately they saluted as Emperor, him now they murdered as a traitor.

Lanquet.

To rehearse all the English traitors that have conspired against their Kings from the Conquest unto this day, it is a thing unnecessary, and almost impossible. Howbeit, that their destructions may appeare more evidently, and the curse of God upon traitors be made more manifest, I will briefly reckon up a catalogue of the chiefest of them. In the yere 1295 *Lewline* Prince of Wales rebelled against King *Edward* the first, and after much ado, was taken by Sir *Roger Mortimer*, and his head set upon the Tower of London. In like sort was *David*, *Lewline's* brother served. *Ries* and *Madok* escaped no better measure in stirring the Welchmen up to rebellion. No more did the Scots, who having of their owne accord committed the government of their kingdome to king *Edward*, after the death of *Alexander* (who broke his neck by a fall from an horse, and left no issue male) and sworne fealty unto him; yet dispensed with their oath by the Popes commission, and Frenchmens incitement, and rebelled divers times against King *Edward*: for he overcame them sundry times, and made slaughter of their men, slaying at one time 32000, and taking divers of their Nobles prisoners. In like manner they rebelled against King *Edward* the third, who made three voyages into that land in the space of foure yeares, and at every time overcame and discomfited them, insomuch that well neere all the nobility of Scotland, with infinite number of the common people were slaine. Thus they rebelled in *Henry* the sixths time, and also *Henry* the eights, and divers other kings reignes, ever when our English forces were busied about forraine wars, invading the land on the other side most traiterously.

Lanquet.
Stow.

Lanquet.

In the reigne of King *Henry* the fourth there rebelled at one time against him Sir *John Holland*, D. of Excester, with the Dukes of Aumarle, Surrey, Salisbury, and Gloucester: and at another time Sir *Thomas Percy* Earle of Worcester, and *Henry Percy* son to the Earle of Northumberland: at another, Sir *Richard Scroope* Archbishop of Yorke, and divers others of the house of the Lord *Moubray*: at another time Sir *Henry Percy* the father, Earle of Northumberland, and the Lord *Bardolph*: and lastly, *Ryce ap Dee* and *Owen Glendour*, two Welchmen: all which were either slaine, as Sir *Henry Percy* the younger; or beheaded, as the rest of these noble Rebels; or starved to death, as *Owen Glendour* was in the mountaines of Wales, after he had devoured his owne flesh.

In the reigne of *Henry* the fifth, Sir *Richard* Earle of Cambridge, Sir *Richard Scroope* Treasurer of England, and Sir *Thomas Gray* were beheaded for treason.

No lesse was the perfidious and ungratefull treachery of *Humphry Bawister* an Englishman towards the Duke of Buckingham his Lord and master, whom the said Duke had tenderly brought up, and exalted to great promotion, For when as the Duke being driven into extremity, by reason of the separation of his army which he had mustered together against King *Richard* the usurper, fled to the same *Bawister* as his trustiest friend, to be kept in secret untill he could find opportunity to escape; this false traitor, upon hope of a thousand pounds which was promised to him that could bring forth the Duke, betrayed him into the hands of *John Mitton* Shirife

Shirife of Shropshire, who conveied him to the city of Salisbury, where King *Richard* kept his household: where he was soone after put to death. But as for ungratefull *Banister*, the vengeance of God pursued him to his utter ignominy: for presently after, his eldest sonne became mad and died in a bores stie: his eldest daughter was suddenly stricken with a foule leproy: his second sonne marvellously deformed of his lims, and lame: his youngest sonne drowned in a puddle: and he himselfe in his old age arraigned and found guilty of a murther, and by his Clergy saved: And as for his thousand pounds, King *Richard* gave him not a farthing; saying, That he which would be untrue to so good a master, must needs be false to all other.

To passe over the time of the residue of the Kings, where in many examples of treasons and punishments upon them are extant, and to come nearer unto our owne age, let us consider the wonderfull providence of God in discovering the notorious treasons which have been so often pretended, and so many, against our late Sovereigne Queene *Elizabeth*, and protecting her so fatherly from the dint of them all. First therefore, to begin with the chiefeſt, the Earles of Northumberland and Westmerland, in the eleventh yeare of her raigne began a rebellion in the North, pretending their purpose to be sometimes to defend the Queenes person and government from the invasion of strangers, and sometimes for conscience sake to seeke reformation of Religion: under colour whereof they got together an army of men, to the number of six thousand souldiers; against whom marched the Earle of Suffex, Lieutenant of the North, and the Earle of Warwicke, sent by the Queene to his ayde: Whose approach stricke such a terrour into their hearts, that the two Earles, with divers of the arch Rebels, fled by night into Scotland, leaving the rest of their company a prey unto their enemies, whereof threescore and six, or thereabout, were hanged at Durham. As for the Earles, one of them (to wit) of Northumberland, was after taken in Scotland, and beheaded at York. Westmerland fled into another Countrey, and left his house and family destroyed and undone by his folly.

A while after this, what befell to *John Throgmorton*, *Thomas Brooke*, *George Redman*, and divers other Gentlemen at Norwich, who pretended a rebellion under the color of suppressing strangers, were they not discovered by one of their owne conspiracy *Thomas Ket*, and executed at Norwich for their paines? The same end came *Francis Throgmorton* to, whose trecheries as they were abominable, and touching the Queens owne person, so they were disclosed not without the especiall providence of God.

But above all, that vile and ungratefull traitor *William Parry*, upon whom the Queene had powred plentifully her liberality, deserveth to be had in everlasting remembrance to his shame, whose treasons being discovered, he payed the tribute of his life in recompence thereof. What shall I say of the Earle of Arundell, and a second Earle of Northumberland? Did not the justice of God appeare in both their ends, when being attainted for treason, the one flew himselfe in prison, and the other died by course of nature in prison also? Notorious was the conspiracy of those arch-traitours, *Ballard*, *Babington*, *Savadge*, and *Tylney*, &c. yet the Lord brought them downe, and made them spectacles to the World of his justice. Even so that notorious villaine Doctor *Lopez* (the Queenes Physician)

tian) who a long time had not onely beene an intelligencer to the Pope and King of Spaine of our English Counsell, but also had poisoned many Noblemen, and went about also to poyson the Queene her selfe, was he not surpris'd in his treachery, and brought to sudden destruction? In summe, the Lord preserved her Majesty not only from these, but many other secret and privy foes, and that most miraculously, and contrary to all reason, and spread his wings over her, evermore to defend her from all her enemies, and in despite of them all brought her, being full of yeares, in peace to her grave: All these treasons had their breeding and beginning from that filthy sinke of Romish superstition, from whence the poison was convey'd into the hearts of these traiterous wretches, by the means of those common firebrands of the Christian World, the wicked Iesuites, whose chiefe art is Treason, and whose profession is equivocation, and practise, to stir up rebellion; and therefore as long as they breath in the world let us looke for no better fruits from such trees.

And hath the reigne of our now Sovereigne King *James* beene free from these Sinons? He hath as yet sway'd the Scepter of this Kingdome not fully nine yeres, and how many treasons have beene complotted and practis'd against his Majesty and the State, and how miraculously hath the Lord preserved him evermore, even as the apple of his eye, and the signet on his right hand. To omit the treason of *Raleigh* and *Cobham*, and that also of *Watson* and *Clerke*, that late and last divellish and damnable practise of blowing up the Parliament house with gunpowder, together with the King, Prince, and all the Nobles and chiefe Pillars of the Land, is never to be omitted nor forgotten, but to be remembred as long as the Sunne and Moone endureth, to the shame of their religion, and the professors thereof: never Nation so barbarous, that ever practis'd the like: never any religion so odious, that maintained the like: but such are the fruits of their so much advanced religion, such the clusters of their grapes: Howbeit the Lord prevented their malice, and turned it upon their owne pates, not only by a Divine and miraculous discovery of their treason (the very night before it should have beene effected) but also by bringing the chiefe plotters thereof unto confusion; some by the ordinary proceeding of justice, and some by slaughter in resistance: and that which is not to bee overpast, some of the principall of them being together in a chamber, were so scorched by their owne powder, which was in drying, that they were driven to confesse the heavy judgement of God to be upon them. I pray God such may ever bee the end of all traitours, and that the religion which bringeth forth such horrible fruits may not onely be suspected but abhorred of all.

Moreover, there is yet another kind of treason, and another ranke of traitors as pernicious as any of the former, and as odious before God and man. Such are they which either upon private quarrels, or received injuries, or hope of gaine, or any other silly respect, forsake their countries, and take part with the enemies to fight against it: or they that in time of necessity refuse to fight, or dare not fight in defence of it: the former sort are called fugitives, & the latter cowards. As touching the first, they have beene alwayes in detestation in well governed Policies, and also evermore severely punished. The *Aeginates* punished them with the losse of their right hand thumbs, to the end they might no more handle a speare or a sword, but

but an oare: the Mitylenians with losse of their lives: the inhabitants of Samos marked them in the face with the picture of an Owle: and the Romans punished them after divers fashions. *Fabius Maximus* caused all those that had fled from the Roman succours to the enemy to lose their hands. *Africanus* the former, though gentle and mild by nature, yet in this respect he borrowed from forreine cruelty: for having conquered Carthage, and got into his power all those Romane Rebels that tooke part against his countrey, he hung the Romans as traitors to their countrey, and mitigated the punishment of the Latines, as but perfidious confederates. *Africanus* the later, when hee had subdued the Punicke Nation, he threw all fugitives amongst wilde beasts to be devoured.

*Valerius Max.
im.*

Lucius Paulus after the conquest of the King of Persia, committed these fellows to the mercy of Elephants. Generally there is no Nation under the Sunne which holdeth them not in execration: and therefore our English fugitives, who under cloke of Religion not onely abandon their countrey, their kindred, and their Prince, but also conspire the undoing, and sweare the destruction of them, are they not worthy to be handled like traitours, and to have their quarters spectacles of perfidy? The bridge and gates of London beare witnesse of the wofull ends that these runnagates come unto.

As touching cowards (I meane such as preferring their lives or liberty, or any other by-respects, before their countries welfare, and either dare not or will not stand stoutly in defence of it in time of warre and danger) they deserve no lesse punishment than the former, seeing that as they are open oppugners, so these are close underminers of the good thereof. And therefore the Romanes did sharply chasten them in their government, as may appeare by diverse examples of the same: as first they were noted with this ignominy, never to eat their meat but standing; and hereunto they were sworne: Nay, they were in such hatefull account amongst them, that when *Annibal* offered the Senate 8000 captives to be redeemed, they refused his offer; saying, That they were not worthy to be redeemed, that had rather be taken basely than die honestly and valiantly: The same Senate dealt more favourably with the captives which King *Pyrrhus* tooke, for they redeemed them, but with this disgrace, degrading them from their honours and places, untill by a double spoile they had woon their reputation againe. *L. Calpurnius Piso* handled *Titius* the captaine of his horsemen in Sicilia (one who being overcharged with enemies, delivered his weapons unto them) on this manner, he caused him to goe bare footed before the army, wearing a garment without seames, he forbad him society with any save such as were noted with the same fault, and from a Generall over horsemen he debased him to a common souldier. How did the same Senate correct the cowardise of *Caius Vatinus* (who to the end to priviledge himselfe from the Italicke warre, cut off all the fingers of his left hand:) even they proscribed his goods, and cast him into perpetuall prison, that that life which hee refused to hazard in defence of his countrey, he might consume in bondage and fetters.

Alex. ab Alex.

*Valerius Max.
lib. 2. cap. 2.*

Fulgosius saith, That among the Germanes it was so unhonourable a part to lose but a shield in the warre, that whosoever had happened to doe so, was suspended both from the place of common councill, and from

Lib. 2. cap. 26

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the temples of Religion ; insomuch , that many (as he reporteth) killed themselves to avoid the shame . The people called Daci punished cowards on this sort : they suffered them not to sleepe but with their heads to the beds feet-ward ; and besides , by the law they made them slaves and subjects to their owne wives . What viler disgrace could there be than this ? *Phi. Ageflaut.* And yet the Lacedemonians plagued them more shamefully : for with them it was a discredit to marry in the stocke of a coward ; anyman might strike them lawfully ; and in their attire they went with their clothes rent , and their beards halfe shaven . Thus are all kind of traitors continually punished of the Lord by one meanes or other ; and therefore let us learne to shun treason as one of the vilest and detestablest things in the world .

CHAP. IIII.

Of such as have murthered their Rulers or Princes.

All this whole chapter is regard of another, belongeth to the 6 commandment.
1. King. 16.



Zimri, Captaine of halfe the chariots of *Elah*, King of Israel, conspired against his Lord , as he was in Tirza drinking till he was drunke in the house of *Arze* his Steward , and came upon him suddenly , and smote him till hee died , and possessed the Kingdome in his roome . Howbeit , herein he was the Lords rod to punish the house of *Baasha* , yet when the punishment was past , the Lord threw the rod into the fire , for he enjoyed the Crowne but seven dayes : for all Israel , detesting his fact , made *Omri* King over them , who besieged him in Tirza , and drove him into that extremity , that hee went into the palace of the Kings house , and burnt himselfe and the house with fire .

2 King. 12. 22. *IoZachar* the sonne of *Shimeah* , and *Ieozaabed* the sonne of *Shomer* , came to no better end for murthering *Iehoash* King of Iuda : for *Amaziah* his sonne after the kingdome was confirmed unto him , caused them both to be put to death : but their children he slew not , according to that which is written in the Booke of the law ; *The fathers shall not be put to death for the children , nor the children for the fathers , but every man shall beare this owne sin.*

2 King. 15. Neither did *Shallum* , that slew *Zacharia* King of Israel , prosper any better ; for he reigned but one month in Samaria , when *Menahim* the sonne of *Gadi* rebelled against him , and slew him as he had done his master .

Amon , the sonne of *Manasseh* , was slaine by his owne servants , but the Lord stirred up the people of the Land to revenge his death , and to kill all them that had conspired against their King .

But to let passe the holy histories of the sacred Scripture , wherein , ever after any treason , the Holy Ghost presently setteth downe the punishment of traitours , as it were of purpose to signifie how the Lord hateth all such Rebels that rose up against his owne ordinance : let us consider a little the consequents of these in prophane , yet credible authors , and apply them unto our purpose .

Ælian. lib. 1.

Archelaus King of Macedonia had a minion called *Cratenas* , whom hee loved most entirely ; but he againe requited him not with love but with

with hatred, and stretched all his wits to install himselfe in his kingdom, by deposing and murdering him: which though he accomplished, yet his deserts were cut short by the vengeance of God: for he continued not many dayes in his royalty, but he was served with the same sauce that he had made *Archelaus* before him to taste of, even betraied and murdered, as he well deserved.

Lodovicus Sfortia to the end to invest himselfe with the Dukedome of Millain, spared not to shed the innocent blood of his two Nephewes, the sonnes of *Galcachus*, together with their tutors, and one *Francis Calaber*, a worthy and excellent man; but the Lord so disposed of his purposes, that he (in stead of obtaining the kingdom) was taken prisoner by the King of France, so that neither he nor any of his off spring injoyed that which he so much affected.

When *Numerianus* was to succeed *Carus* his father in the Empire, *Arrius Axer* his father in law, to the end to translate the Empire unto himselfe, entered a conspiracy, and slew his sonne in law, that nothing mistrusted his disloyalty: but the Pretorian army understanding the matter, discharged *Arrius*, and elected *Dioclesian* in his roome, who laying hold upon his competitor, laied an action of treason to his charge, and put him to death in the sight of the multitude.

Philip Melancthon
Chron. lib. 3.

Theodoricke and *Fredericke* conspired against their owne brother *Thurismund* King of the Visigothes, to the intent to succeed him in his Kingdom: And albeit that nature reclaymed them from the act, yet they slew him without all compassion. But after thirteene yeres reigne the same *Theodericke* was requited by his other brethren with the same measure that he before meted to his brother *Thurismund*. And so though vengeance slept a while, yet at length it wakened.

Chro. Sigebert.

Alis Antonius Gordianus, Emperour of Rome, though so excellent a young Prince, that he deserved to be called the Love and Jewell of the World, yet was he slaine by one promoted by himselfe to high honour, called *Philip Arabs*, when he was but two and twenty yeres old; after whose decease this *Philip* got himselfe elected Emperour by the Band, and confirmed by the Senate. All which notwithstanding, after five yeres *Decius* rebelled, and his owne souldiers conspired against him, so that both he at Verona, and his sonne at Rome, were slaine by them about one time.

Philip Melancthon
Chron.

Aventin. lib. 2.

Ingratitude
punished.

After the death of *Constantine* the Great, his three sonnes dividing the Empire betwixt them, succeeded their father. *Constantine* the eldest had for his share Spaine, France, the Alpes, and England; *Constance* the second held Italy, Africa, Græcia, and Illyricum; *Constantine* the younger was King and Emperour of the East. But ambition suffered them not to enjoy quietly these their possessions: for when the eldest being more proud and seditious than the other, not content with his allotted portion, made warre upon his brother *Constance* his Provinces, and strove to enter Italy, he was slaine in a battell by *Aquileia*, when he was but five and twenty yeares old; by which meanes, all the provinces which were his, fell to *Constance*, and therewithall such a drowinesse and Epicurisme for want of a stirrer up after his brothers death, that he fell into the gout, and neglected the government of the Empire: Wherefore in Auspurg and in Rhetia they created a new Emperour, one *Magnentius*, whose life before time *Constance* had saved from the souldiers, and therefore

Aventin. lib. 2.

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Notable in-
gratitude pu-
nished.

his treachery was the greater. This *Magnentius* deprived and slew *Constance*, but was overcome by *Constantine* the third brother in Illyricum, yet in such sort, that the conqueror could not greatly brag, for he lost an infinit company of his men, and yet missed of his chiefe purpose, the taking of *Magnentius*, for he escaped to Lyons, and there massacring all that he mistrusted, at last growing (I suppose) in suspition with his owne heart, slew himselfe also: and so his traiterous, ingratefull, and ambitious murder was revenged with his owne hands.

*Ritius lib. i. de
reg. b. Hispan.*

Vitricus betrayed *Lyba* king of Spaine, and succeeded in his place; seven yeares after, another traitour slew him, and succeeded also in his place. *Mauritius* the Emperor was murdered by *Phocas*, together with his wife and five of his children, he seating himselfe Emperour in his roome: Howbeit, traitors and murderers can never come to happy ends: for as he had slaine *Mauritius*; so *Priscus*, *Heracianus*, and *Phorius* three of his chiefe captaines, conspiring against him, with three severall armies gave him such an alarme at once at his owne doores, that they soone quailed his courage, and after much mangling of his body, cut him shorter by the head and the kingdome at one blow.

Lanquet.

In the time of *Edward* the second and *Edward* the third in England, one *Sir Roger Mortimer* committed many villanous outrages in shedding much bloud, and at last King *Edward* himselfe, lying at Barkley castle, to the end that he might (as it was supposed) enjoy *Isabel* his wife, with whom he had very suspicious familiarity. After this, he unjustly accused *Edmund* Earle of Kent of treason, and caused him to bee put to death therefore: and lastly, he conspired against King *Edward* the third, as it was suspected, for which cause he was worthily and deservedly beheaded.

Stow.

Among this ranke of murderers of Kings we may fitly place also *Richard* the third, usurper of the Crowne of England, and divers others which he used as instruments to bring his detestable purpose to effect: as namely *Sir James Tirrel* Knight, a man for natures gifts worthy to have served a much better Prince than this *Richard*, if he had well served God, and beene endued with as much truth and honesty as he had strength and wit: also *Miles Forest*, and *John Dighton* two villaines fleshed in murders. But to come to the fact, it was on this sort: When *Richard* the usurper had enjoyned *Robert Brackenbury* to this piece of service of murdering the young King *Edward* the fifth, his Nephew, in the Tower, with his brother the Duke of Yorke, and saw it refused by him: he committed the charge of the murder to *Sir James Tirrel*; who hasting to the Tower, by the Kings Commission received the keyes into his owne hands, and by the helpe of those two butchers, *Dighton* and *Forest*, smothered the two Princes in their bed, and buried them at the staires feet: which being done, *Sir James* rode back to king *Richard*, who gave him great thankes, and as some say, made him knight for his labour. All which things on every part well pondered, it appeareth, that God never gave the world a notabler example, both of the unconstancy of worldly weale, and also of the wretched end which ensueth such despightfull cruelty: for first, to begin with the ministers, *Miles Forest* rotted away peecemeale at Saint Martins, *Sir James Tirrel* died at the Tower hill beheaded for treason, King *Richard* himselfe (as it is declared elsewhere) was slaine in the field, hacked and hewed of his enemies, carried on horse-backe

backe dead, his haire in despight torne and tugged like a dog : besides, the inward torments of his guilty conscience were more than all the rest : for it is most certainly reported, That after this abominable deed hee never had quiet in his minde : when he went abroad, his eye whirled about, his body was privily fenced, his hand ever upon his dagger, his countenance and manner like one alwaies ready to strike, his sleep short and unquiet, full of fearefull dreames, insomuch that he would often suddenly start up and leap out of his bed, and runne about his chamber, his restlesse conscience was so continually tossed and tumbled with the tedious impression of that abominable murther.

CHAP. V.

Of such as rebelled against their Superiors, because of Subsidies and Taxes imposed upon them.



As it is not lawfull for children to rebell against their parents, though they be cruell and unnaturall, so also it is as unlawfull for subjects to withstand their Princes and Governors, though they be somewhat grievous and burthen some unto them : which we affirme, not to the end that it should be licensed to them to exercise all manner of rigour and unmeasurable oppression upon their subjects (as shall be declared hereafter more at large) but we entreat onely here of their duties which are in subjection to the power of other men, whose authority they ought in no wise to resist, unlesse they oppose themselves against the ordinance of God. Therefore this position is true by the word of God, That no subject ought by force to shake off the yoke of subjection and obedience due unto his Prince, or exempt himselfe from any tax or contribution, which by publicke authority is imposed : *Give (saith the Apostle) tribute to whom tribute belongeth, custome to whom custome pertaineth, feare to whom feare is due, and honour to whom honour is owing.* And generally in all actions wherein the commodities of this life (though with some oppression and grievance) and not the Religion and service of God, nor the conscience about the same is called into question, we ought with all patience to endure whatsoever burthen or charge is laid upon us, without moving any troubles, or shewing any discontentments for the same : for they that have otherwise behaved themselves, these examples following will shew how well they have been appaied for their misdemeanors.

In the yeare of our Lord 1304, after that *Guy Earle of Flanders* having rebelled against *Philip the Faire* his Sovereigne, was by strength of armes reduced into subjection, and constrained to deliver himselfe and his two sons prisoners into his hands, the Flemings made an insurrection against the Kings part, because of a certain tax which he had set upon their ships that arrived at certaine havens : and upon this occasion great warre, divers battels, and sundry overthrowes on each side grew, but so, that at last the King remained conqueror, and the Flemings (for a reward of their rebellion)

Nich. Gil. vol. 1

The same author.

lion) lost in the battell six and thirty thousand men that were slaine, beside a great number that were taken prisoners.

Two yeares after this Flemmish stirre, there arose a great commotion and hurly burly of the rascall and basest sort of people at Paris, because of the alteration of their coines : who being not satisfied with the pillage and spoilage of their houses, whom they supposed to be either causes of the said alteration, or by counsell or other meanes any furtherers thereunto, came in great troupes before the Kings Palace, at his lodging in the Temple, with such an hideous noise and outrage, that all the day after, neither the King nor any of his officers durst once stir over the threshold : nay they grew to that overflow of pride and insolency, that the victuals which were provided for the Kings diet, and carried to him, were by them shamefully throwne under feet in the dirt, and trampled upon in despite and disdain. But three or foure daies after this tumult was appeased, many of them for their pains were hanged before their own doores, and in the city gates, to the number of eight and twenty persons.

In the raigne of *Charles* the sixth, the Parisians (by reason of a certaine taxe which he minded to lay upon them) banded themselves and conspired together against him : they determined once (saith *Froissard*) to have beaten downe Loure, and S. Vincents castle, and all the houses of defence about Paris, that they might not be offensive to them. But the King (though young in yeares) handled them so ripe and handsomely, that having taken away from them their armor, the city gates and chaines of the streets, and locked up their weapons in S. Vincents castle, hee dealt with them as pleased him. And thus their pride being quashed, many of them were executed and put to death : As also for the like rebellion were at Troyes, Orlean, Chalon, Sens, and Rhemes.

About the same time the Flandrians, and especially the inhabitants of Gaunt wrought much trouble against *Lewis* the Earle of Flanders, for divers taxes and tributes which he had layd upon them, which they in no respect would yeeld unto. The matter came to be decided by blowes, and much bloud was shed, and many losses endured on both sides, as a meanes appointed of God to chastise as well the one as the other. The Gaunts being no more in number than five or six thousand men, overthrew the Earles army consisting of forty thousand, and in pursuit of their victory tooke Bruges, whither the Earle was gone for safety, and lying in a poore womans house, was constrained (in the habit of a beggar) to fly the City. And thus he fared till King *Charles* the sixth sent an army of men to his succor (for he was his subject) by whose support he overcame those Rebels in a battell fought at Rose Bec, to the number of forty thousand : and the body of their chieftaine *Philip Arteuil*, slaine in the throng, he caused to be hanged on a tree. And this was the end of that cruell Tragedy, the countrey being brought againe into the obedience of their old Lord.

A while before this, whilst King *John* was held prisoner in England, there arose a great commotion of the common people in France, against the nobility and gentry of the realme, that oppressed them : this tumult began but with an hundred men that were gathered together in the countrey of Beauvoisin, but that small handfull grew right quickly to an armfull, even to nine thousand, that ranged and robbed throughout all Brie, along by the river Marne to Laonoise, and all about Soissons, armed with great

great bats shod with yron : an headlesse crue without Governour, fully purposing to bring to ruine the whole nobility. In this disorder they wrought much mischief, broke up many houses and castles, murdered many Lords; so that divers Ladies and Knights, as the Duchesses of Normandy & Orleance, were faine to fly for safegard to Meaux : whither when these Rebels would needs pursue them, they were there overthrown, killed, and hanged by troupes.

In the yeare of our Lord 1525, there were certain husbandmen of Souabe that began to stand in resistance against the Earle of Lupfen, by reason of certaine burthens which they complained themselves to be overlaid with by him : their neighbors seeing this, enterprised the like against their Lords : And so upon this small beginning (by a certaine contagion) there grew up a most dangerous and fearefull commotion, that spread it selfe almost over all Almaine : the sedition thus increasing in all quarters, and the swaines being now full forty thousand strong, making their owne liberty and the Gospels a cloake to cover their treason and rebellion, and a pretence of their undertaking armes (to the wonderfull grieve of all that feared God) did not onely fight with the Romane Catholickes, but with all other without respect, as well in Souabe as in Franconia : they destroyed the greater part of the Nobility, sacked and burnt many castles and fortresses, to the number of two hundred, and put to death the Earle of Helfest, in making him passe through their pikes. But at length their strength was broken, they discomfited and torn in pieces with a most horrible massacre of more than eighteen thousand of them. During this sedition there were slaine on each side fifty thousand men. The captaine of the Souabian swaines called *Geismer*, having betaken himselfe to flight, got over the mountaines of Padua, where by treason he was made away.

In the yeare of our Lord 1517, in the Marquesdome of the Vandales, the like insurrection and rebellion was of the commonalty, especially the baser sort, against the Nobility, Spirituall, and Temporall, by whom they were oppressed with intolerable exactions : their army was numbred of ninety thousand men all clowns and husbandmen, that conspired together to redresse and reforme their owne grievances, without any respect of civill Magistrate, or feare of Almighty God. This rascality of swaines raged and tyrannized every where, burning and beating down the castles and houses of Noblemen, and making their ruines even with the ground : Nay, they handled the Noblemen themselves, as many as they could attaine unto, not contumeliously only, but rigorously and cruelly, for they tormented them to death, and carried their heads upon speares, in token of victory. Thus they swayed a while uncontrolled, for the Emperour *Maximilian* winked at their riots, as being acquainted with what injuries they had been overcharged : but when he perceived that the rude multitude did not limit their fury within reason, but let it runne too lavish to the damnifying as well the innocent as the guilty, he made out a small troupe of mercenary souldiers, together with a band of horsemen, to suppress them, who coming to a city were presently so environed with such a multitude of these swaines, that like locusts overspread the earth, that they thought it impossible to escape with their lives; wherefore feare and extremity made them to rush out to battell with them. But see how the Lord prospereth a good cause, for all their weak number in comparison of their enemies, yet such a
feare

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feare possessed their enemies hearts, that they fled like troupes of sheep, and were flaine like dogges before them: insomuch, that they that escaped the sword, were either hanged by flocks on trees, or rosted on spits by fires, or otherwise tormented to death. And this end befell that wicked rebellious rout, which wrought such mischiefe in that country, with their monstrous villanies, that the traces and steppes thereof remaine at this day to bee scene.

Stow Chron.

In the yeare of our Lord 1381, *Richard* the second being King, the Commons of England (and especially of Kent and Essex) by meanes of a taxe that was set upon them, suddenly rebelled, and assembled together on Blackheath, to the number of 60000 or more: which rebellious rout had none but base and ignoble fellowes for their captaines; as *Wat Tiler*, *Jacke Straw*, *Tom Miller*, but yet they caused much trouble and disquietnesse in the Realme, and chiefly about the city of London, where they committed much villany, in destroying many goodly places, as the Savoy, and others; and being in Smithfield, used themselves very proudly and unreverently towards the King: but by the manhood and wisedome of *William Walworth*, Major of London (who arrested their chiefe captain in the midst of them) that rude company was discomfited, and the ringleaders of them worthily punished.

Stow Chron.

In like manner in the raigne of *Henry* the seventh, a great commotion was stirred up in England by the Commons of the North, by reason of a certaine taxe which was levied of the tenth peny of all mens lands and goods within the land; in the which the Earle of Northumberland was slain; but their rash attempt was soon broken, and *Chamberlain* their captain with divers other hanged at Yorke, for the same. Howbeit their example feared not the Cornishmen from rebelling upon the like occasion of a tax, under the conduct of the Lord Audley, untill by woefull experience they felt the same scourge: for the King met them upon Blackheath, and discomfiting their troupes, took their captaines and ringleaders, and put them to most worthy and sharp death.

Thus we may see the unhappy issue of all such seditious revoltings, and thereby gather how unpleasant they are in the sight of God. Let all the people therefore learne by these experiences to submit themselves in the feare of God to the higher powers, whether they be Lords, Kings, Princes, or any other that are set over them.

CHAP. VI.

Of Murtherers.

Exod. 21.



Stouping Murther, which is (by the second commandment of the second Table) forbidden in these words, *Thou shalt not kill*: the Lord denounceth this judgment upon it, That he which striketh a man that hee dieth, shall die the death. And this is correspondent to that Edi& which he gave to *Noah* presently after the universall floud, to suppress that generall cruelty which had taken root from the beginning in *Cain* and his posterity, being carefull for

for mans life; saying, *That he will require the blond of man, at the hands of either man or beast that killeth him*: adding moreover, *That whosoever sheddeth mans blond, by man also his blond shall be shed, seeing that God created him after his owne Image*: which he would not have to be basely accounted of, but deare and precious unto us. If then the bruit and unreasonable creatures are not exempted from the sentence of death pronounced in the law, if they chance to kill a man: how much more punishable then is man, endued with will and reason, when maliciously and advisedly he taketh away the life of his neighbour? But the hainousnesse and greatnesse of this sinne is most lively expressed by that ordinance of God set downe in the 21 of *Deutronomy*, where it is enjoyned, That if a man be found slain in the field, and it be not knowne who it was that slew him, then the Elders and Iudges of the next towne assembling together, should offer up an expiatory sacrifice by the hands of the Priests, to demand pardon for that cruell murther, that the guilt of innocent blond might not be imputed unto them. And if by oversight or negligence without any malice, hatred, or pretence, one killed another, yet was he not exempted from all punishment, but suffered to fly to the city of refuge, to be kept, and as it were inclosed untill his innocency were made manifest, or at the least untill the death of the high Priest. From this (it may seeme) arose the custome of Painims in the like case; which was, that if a man had unwillingly committed murther, he did presently avoid the countrey, and goe unto some man of power and authority of a strange nation, and present himselfe at his gate, sitting with his face covered, humbly intreating pardon and reconciliation for his murther: and for one whole yeare he might not returne into his countrey. On this manner was the sonne of a certaine King of Phrygia entertained in King *Crasus* court, who unadvisedly had slaine his owne brother. Whereby it is manifest, how odious and execrable in all ages, and all places, and all people, this murther hath been: insomuch that men did shun their very meeting and company, and abandon them out of their temples and publicke assemblies, as people excommunicate and prophane. And yet for all this, mankinde (for the most part) like savage beasts hath by the instigation of that wicked spirit (who was a murtherer from the beginning) been too too addicted to this kind of cruelty, not being afraid to offer violence to nature, and shed innocent blond. Such was the franticke and perverse cruelty of the second man *Cain*, when without any occasion, but onely through envy, he slew his brother *Abel*, and that traiterously: which deed, albeit it was done in secret and without the view of men, yet it could not shun the piercing eye of God, who reprov'd him for it, saying, *That the blond of Abel cried for vengeance from the earth*. And although this cursed and wiked murtherer received not immediately a condigne punishment answerable to his crime (God to the end to spare mans blond, using undeserved favour towards him) yet escaped hee not scot free, for he was pursued with a continuall torment and sting of conscience, together with such an incessant feare, that he became a vagabond and a runnagate upon the earth: and seeing himselfe brought into so miserable an estate, he fell to complaining, that the punishment was greater than he was able to beare. Thus God permitted this wretch to draw out his life in such anguish, that for a greater punishment he might pine away the rest of his daies without comfort. A man may find in this world many such brother-murthering *Cains*, who

Gen. 9.

Exod. 21.

Deut. 21.

Num. 35.

Herod. lib. 1.

Gen. 4.

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who for no occasion sticke not to cut their throats, whom (for the bond of common nature wherein all men are linked together as branches to one root) they ought to acknowledge for their brethren and friends: upon whom the heavy hand of God hath not beene more slacke to punish either by one meanes or other, than it was upon their eldest brother *Cain*. But seeing the number of them is so great, and it is not so convenient to heape up here so huge a multitude together, it shall suffice onely to recount the most famous and notablest of them, as of those that have beene men of note and reputation of the world, or that through an ambitious desire of raigning, have by armes sought to atchieve their purposes: for these for the most part are the greatest murtherers and butchers of all, that through their wicked affections, worldly pompe, or desire of revenge, have no remorse of making the blood of men run like rivers upon the earth, making no more account of the life of a man, than of a flie or a worme.

Judg. 9.

Such an one was *Abimelech* one of the sonnes of *Gedeon*, who to the end to usurpe the regiment of the people, (which his father before him refused) got together a rout of rascal and vile fellowes, by whose aid comming to his fathers house, he slew seventy of his brethren, even all except *Ioathan* the yongest, that stole away and hid himselfe. After which massacre, he rained in jolity three yeares, and at the end thereof was cut short by God, together with the *Sichemites* his provokers and maintainers, who were also guilty of all the innocent blood which he had shed: for God sent the spirit of division betwixt them, so that the *Sichemites* began to despise him, and rebell against him, but they had the worst end of the staffe, and were overcome by him: who pursuing the victory, tooke their city by force, and put them all to the edge of the sword. And after he had thus destroyed their city, put fire also to the castle, wherein he consumed neere about a thousand persons of men and women, that were retired thither to save their lives. And thus God brought upon them the mischief which they had consented and put their hands unto: for as they had lent him aid and furtherance to the shedding of his brethrens blood, so was their owne blood with their wives and childrens shed by him: yet this tyrannot content therewith, made war also with the inhabitants of *Tebez*, and tooke their city, and would have forced the tower also, wherein the citisens had inclosed themselves; but as he approached to the wall, a woman threw downe a piece of a milstone upon his head, wherewith finding himselfe hurt to death, he commanded one of his soldiers to kill him outright. And thus this wicked murtherer that had shed the blood of many men, yea of his owne brethren, had his braines knockt out by a woman, and died a most desperate death.

2 Sam. 4.

Treason, lib. 2.
cap. 3. & 4.

The bloody treachery of *Baana* and *Rechab*, chiefe captaines of *Ishbosheth*, *Sauls* son, in conspiring against and murthering their master whilest he slept, abode not long unpunished; for having cut off his head, they presented it for a present to king *David*, hoping to gratifie the king, and to receive some recompence for their paines. But *David* being of an upright and true kingly heart, could not endure such vile treachery, though against the person of his enemy; but entertained them as most vile traitors and master-murtherers, commanding first their hands and feet to be cut off, which they had especially imployed as instruments about that villany, and afterwards caused them to bee slaine, and then hanged

hanged for an example to all others that should attempt the like.

For the like cause was *Joab* (Generall of king *Dauids* host) for killing *Abner* traiterously (who forsaking *Ishboseth*, had yeelded himselfe to the King) cursed of *David*, with all his house, with a most grievous and terrible curse. And yet notwithstanding a while after he came againe to that passe, as to murder *Amasa* one of *Dauids* chiefe captains, making shew to salute and embrace him. For which cruell deed, albeit that in *Dauids* time he received no punishment, yet it overtooke him at last, and the same kinde of cruelty which he had so traiterously and villanously committed towards others, fell upon his owne head, being himselfe also killed as he had killed others: which happened in king *Solomons* raigne, who executing the charge and commandement of his father, put to death this murderer in the tabernacle of God, and by the Altar, whither hee was fled as to a place priviledged for safetic.

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Treason, lib. 2.
cap. 3.

2. Sam. 20.

1. King. 2.

CHA. VII.

A suite of examples like unto the former.



Leaving the Scripture, we finde in other writers notable examples of this subject: As first of *Astyages* king of the Medes, who so much swarved from humanity, that he gave in strait charge that young *Cyrus* his own daughters sonne, now ready to be borne, should be made away by some sinister practise, to avoid by that meanes the danger which by a dreame was signified unto him. Notwithstanding the young infant finding friends to preserve him alive, and growing up by meanes of the Peers favor (to whom his grandfather by his cruell dealings, was become odious) obtained the Crowne out of his hands, and dispossessing him, seated himselfe in his roome.

Herod. lib. 1.

This *Cyrus* was that mighty and awfull king of Persia, whom God used as an instrument for the delivery of his people out of the captivity of Babylon, as he foretold by the Prophet *Isaiah*: who yet (following kinde) made cruell war in many places for the space of thirty yeares: and therefore it was necessary that he should taste some fruits of his insatiable and bloud-thirsty desire, as hee indeed did: for after many great victories and conquests over divers countries atchieved, going about to assaile Scythia also, hee and his armie together were surprised, overcome, and flaine, to the number of two hundred thousand persons: and for his shame received this disgrace at a womans hand, who triumphing in her victory, threw his head into a sacke full of bloud, with these tearmes, *Now glut thy selfe with bloud which thou hast thirsted after so long time.*

Oros. lib. 2.

Cambyses, *Cyrus* son, was also so bloudy and cruell a man, that one day hee shot a noblemans sonne to the heart, with an arrow, for being admonished by his father of his drunkenesse, to which he was very much given, which he did in indignation, and to shew that he was not yet so drunken but he knew how to draw his bow. He caused his own brother to be murdered privily, for feare he should raigne after him; and slew his sister for reproving him for that deed. In his voyage to *Aethiopia*, when his armie

Herod. lib. 3.

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was brought into so great penurie of victuals, that they were glad to feed upon horse flesh, hee was so cruell and barbarous, that after their horses were spent he caused them to eat one another: but at his returne from Ægypt, the Sufians his chiefe citizens welcommed him home with rebellion: and at last, as he was riding, it so chanced, that his sword fell out of the scabberd, and himselfe upon the point of it, so that it pierced him through, and so he dyed.

Diodor. lib. ii.

After that *Xerxes* by his overbold enterprise had disturbed the greatest part of the world, passed the sea, and traversed many countries, to the end to assaile Greece with innumerable forces, he was overcome both by sea and by land, and compelled privily to retire into his countrey with shame and discredit: where he had not long beene, but *Artabanus* the capitaine of his guard killed him in his palace by night: who also after that and many other mischiefes committed by him, was himselfe cruelly murdered.

Iustine.

The thirty Governours which the Lacedemonians set over the Athenians by compulsion, were such cruell tyrants, oppressors, and bloudsuckers of the people, that they made away a great part of them, untill they were chased away themselves violently: and then being secretly dogged and pursued, were all killed one after another.

Pyrrhus king of Epire that raigned not long after *Alexander* the great, was naturally disposed to such a quicknes and heat of courage, that he could never be quiet but when he was either doing some mischief to another, or when another was doing some unto him: ever devising some new practise of molestation for pastimes sake. This his wilde and dangerous disposition began first to shew it selfe in the death of *Neoptolemus*, who was conjoynd king with him, whom having bidden to supper in his lodging under pretence of sacrifice to his gods, he deceitfully slew: preventing by that meanes *Neoptolemus* pretended purpose of poysoning him when occasion should serve. After this he conquered Macedonia by armes, and came into Italie to make war with the Romans, in the behalfe of the Tarentines, and gave them battel in the field, and slew fifteen thousand of them in one day: he took their camp, revoked many cities from their alliance, and spoyled much of their countrey even to the walls of Rome: and all this in a trice without breathing. Againe by Ascolie he encountred them the second time, where there was a great overthrow of each side of fiftene thousand men: but the Romanes had the worst, and tooke their heeles. When hee was intreated by the Sicilian embassadors to lend them aid to expulse the Carthaginians out of their Isle, hee yeelded presently and chased them out. Being recalled by the Tarentines into Italy for their succour, he was conquered by the Romanes after he had made war upon them six yeres. At his returne to Epire he re-entred by violence Macedonia, tooke many places, overcame the army of king *Antigonus* that resisted him, & had all the whole realm rendred into his hand. Being intreated by *Cleominus* to make war upon Sparta, to the end to re-install him in his kingdome which he was deprived of: forthwith he mustered his forces, besieged the citie, and spoyled and wasted all the whole country. Afterwards there being a sedition raised in the city of Argos betweene two of the chiefeest citizens, one of the which sent unto him for aid, he (what issue soever was like to ensue, whether victory or vanquishment) could not abide in peace from disquieting others and himselfe, but must needs go to take part in that sedition: but to his cost, even to his destruction. For first in his way he

he found an evill-favoured welcome by an ambush placed of purpose to interrupt his journey, amongst whom he lost his son: which mishap nothing dismaied him, nor abated any whit of his purpose or courage from pursuing this journey to Argos, though the citizens themselves intreated him to retire, and though he had no business there save only to looke over the town: being arrived by night, and finding a gate left open for him to enter by, by the meanes of him that had sent for him to his aid, hee put his souldiers in, and possessed himselfe of the towne incontinently. But the city being aided by *Antigonus* and the King of Sparta, charged and pressed him so sore, that he sought meanes to retire out of the same, but could not. At which time being about to strike a young man of the city that had done him some hurt, his mother being aloft upon the roose of an house, perceiving his intent, threw downe a tile with both her hands upon his head, and hit him such a knocke upon the necke through default of his armour, that it so bruised his joynts, that he fell into a sudden swoound, and lost his sight, his raines falling out of his hand, and he himselfe tumbling from his saddle upon the ground, which when some of the soldiers perceived, they drew him out of the gate, and there, to make an end of the tragedy, cut off his head.

The cruelty of the Ephori was marvellous strange, when being unwilling once to heare the equality of lands and possessions to be named, which *Agis* their King, for the good of the commonwealth (according to the antient custome and ordinance of *Licurgus*) sought to restore: they rose up against him and cast him in prison, and there without any processe or forme of law strangled him to death, with his mother and grandfather. But it cost them very deare: for *Cleomenes* who was joynt King with *Agis*, albeit he had consented to the weaving of that web himself, to the end he might raigue alone; yet ceased he not to prosecute revenge upon them, which hee did not onely by his daily and usuall practises openly, but also privily; for taking them once at advantage, being at supper all together, hee caused his men to kill them suddenly as they sat. And thus was the good King *Agis* revenged. But this last murtherer which was sullied and polluted with so much bloud, he went not long unpunished for his misdeeds: for soone after, *Antigonus* King of Macedonia gave him a great overthrow in a battell, wherein hee lost Sparta his chiefe city, and fled into *Ægypt* for succour: where after small abode, upon an accusation laid against him, he was cast into prison, and though he escaped out with his company by cunning and craft, yet as he walked up and down *Alexandria* in armor, in hope that through his seditious practises the citizens would take his part, and help to restore him to his liberty; when he perceived it was nothing so, but that every man forsooke him, and that there was no hope left of recovery, he commanded his men to kill one another, as they did. In which desperate rage and fury he himselfe was slain, & his body being found, was commanded by King *Ptolomey* to be hangd on a gibbet; and his mother, wives, and children that came with him into *Ægypt*, to bee put to death. And this was the tragickall end of *Cleomenes* King of Sparta.

Alexander the tyrant of Pheres never ceased to make and spy out all occasions of warre against the people of Thessaly, to the end to bring them generally in subjection under his dominion: he was a most bloudy and cruell minded man, having neither regard of person or justice in any action. In his cruelty he buried some alive, others he clothed in beares and boares skins, and then set dogs at their tailes to rend them in pieces; others hee used

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in way of pastime to strike through with darts and arrowes. And one day as the inhabitants of a certaine city were assembled together in counsell, he caused his guard to inclose them up suddenly, and to kill them all even to the very infants. He slew also his owne uncle, and crowned the speare where with he did that deed with garlands of flowers, and sacrificed unto him being dead, as to a god. Now albeit this cruell Tygre was garded continually with troupes of souldiers that kept night and day watch about his body wheresoever hee lay, and with a most ougly and terrible dog, unacquainted with any saving himselfe, his wife, and one servant that gave him his meat, tied to his chamber dore, yet could hee not escape the evill chance which by his wives meanes fell upon him: for she taking away the staires of his chamber, let in three of her owne brethren provided to murther him, as they did: for finding him asleep, one tooke him fast by the heeles, the other by the haire, wringing his head behind him, and the third thrust him through with his sword, shee all this while giving them light to dispatch their businesse. The citizens of Pheres when they had drawne his car-kasse about their streets, and trampled upon it their bellies full, threw it to the dogges to be devoured; so odious was his very remembrance among them.

Salust.

Jugurth, sonne to *Manastabal*, brother to *Micipsa* King of Numidia, by birth a bastard, for hee was borne of a concubine, yet by nature and disposition so valiant and full of courage, that hee was not onely beloved of all men, but also so deerely esteemed of by *Micipsa*, that he adopted him joynt heire with his sonnes *Adherbal* and *Hiempsal*, to his crowne, kindly admonishing him in way of intreaty to continue the union of love and concord without breach between them, which hee promised to performe. But *Micipsa* was no sooner deceased, but hee by and by not content with a portion of the Kingdome, ambitiously sought for the whole. For which cause hee first found meanes to dispatch *Hiempsal* out of his way by the hands of the guard, who in his lodging by night cut his throat, and then by battell having vanquished *Adherbal* his brother, obtained the sole regiment without controulment. Besides, hee corrupted so by bribes the Senators of Rome that had soveraigne authority in and over his Kingdome, that in stead of punishment which his murther cried for, he was by the decree of the Senate allotted to the one halfe of the Kingdome. Whereupon being growne yet more presumptuous, hee made excursions and ryots upon *Adherbals* territories, and did him thereby much injury: and from thence falling to open warre, put him to flight, and pursued him to a city, where hee besieged him so long, till he was constrained to yeeld himselfe. And then having gotten him within his power, put him to the cruellest death he could devise: which villanous deed gave just cause to the Romanes, of that warre which they undertooke against him, wherein hee was discomfited: and seeing himselfe utterly lost, fled to his sonne in law *Bochus*, King of Mauritania, to seeke supply of succour, who receiving him into safegard, proved a false gard to him, and delivered him into the hands of his enemies, and so was he carried in triumph to Rome by *Marius* fast bound; and being come to Rome, cast into perpetuall prison, where first his gowne was torne off his backe by violence, next a ring of gold pluckt off his eare, lap and all; and lastly, himselfe starke naked throwne into a deepe ditch, where combating

bating with famine six dayes, the seventh miserably ended his wretched life, according to the merits of his mildeeds. *Orsius*, saith he, was strangled in prison.

Methridates king of Parthia put to death the king of Cappadocia, to get his kingdome, and after under pretence of parlying with one of his sonnes, slew him also: for which cause the Romanes tooke up the quarrell, and made warre upon him, by meanes whereof much losse and inconvenience grew unto him as well by sea as by land. After the first overthrow, where one of his sisters was taken prisoner, when he saw himselfe in so desperate a case, that no hope of helpe was left, he slew two other of his sisters, with two of his wives, having before this warre given his fourth sister (who also was his wife) a dram of poyson to make up the tragedy. Afterward being vanquished in the night by *Pompey* the Roman, and put to flight with onely three of his company, as he went about to gather a new supply of forces, behold tydings was brought him of the revolt of many of his Provinces and countries, and of the delivering up of the rest of his daughters into *Pompeyes* hand, and of the treason of his yong sonne *Pharnax*, the gallantest of his sonnes, and whom he purposed to make his successor, who had joyned himselfe to his enemy, which troubled and astonished him more than all the rest: so that his courage being quite dashed, and all hope of bettering his estate extinguished, his other two daughters he poysoned with his owne hands, and sought to practise the same experiment upon himselfe, but that his body was too strong for the poyson, and killed the operation thereof by strength of nature: but that which poyson could not effect, his owne sword performed.

Oras. Sabel.
Treason, lib. 2.
cap. 3.

Though *Pompey* the great was never any of the most notorious offenders in Rome, yet did this stain of cruelty, ambition and desire of rule, cleave unto him: for first he joyning himselfe to *Silla*, dealt most cruelly and unnaturally with *Carbo*, whom after familiar conference, in shew of friendship, he caused suddenly to be slain, without shew of mercy. And with *Quintius Valerius*, a wise and well lettered man, with whom walking but two or three turnes, he committed to a cruell and unexpected slaughter. He executed severe punishment upon the enemies of *Sylla*, especially those that were most of note and reputation, and unmercifully put *Brutus* to death, that had rendered himselfe unto his mercy. It was he that devised that new combat of prisoners and wilde beasts, to make the people sport withall; a most inhumane and bloody pastime, to see humane and manly bodies torne and dismembred by brute and senselesse creatures: which, if we will beleve *Plutarch*, was the onely cause of his destruction. Now after so many brave and gallant victories, so many magnificent triumphs; as the taking of King *Hiarbas*, the overthrow of *Domitius*, the conquest of Africa, the pacifying of Spaine, and the overwelding of the commotions that were therein, the clearing of the sea coasts from Pirates, the victory over *Methridates*, the subduing of the Arabians, the reducing of Syria into a Province, the conquest of Iudea, Pontus, Armenia, Cappadocia, and Paphlagonia: I say, after all these worthy deeds of armes and mighty victories, he was shamefully overcome by *Julius Caesar* in that civill warre, wherein it was generally thought that he had undertaken the better cause in maintaining the authority of the Senat, and defending the liberty of the people, as he pretended to doe: being thus put to flight, and making to-

Plutarch.

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wards Egypt, in hope the King (for that before time he had beene his tutor) would protect and furnish him, that he might recover himselfe againe, he found himselfe so farre deceived of his expectation, that in stead thereof the Kings people cut him short of his purpose, and of his head both at once, sending it for a token to *Caesar*, to gratifie him withall. Nevertheless, for all this, his murtherers and betrayers, as the yong King, and all others that were causers of his death were justly punished for their cruelty, by the hands of him whom they thought to gratifie: for as *Cleopatra* the Kings sister threw her selfe downe at *Caesars* feet to entreat her portion of the kingdome, and he being willing also to shew her that favour, was by that means gotten into the kings palace; forthwith the murtherers of *Pompey* beset the palace, and went about to bring him into the same snare that they had caught *Pompey* in. But *Caesar* after that he had sustained their greatest brunt, frustrated their purposes, and recovered his forces into his hands, assayed them with such valour and prowesse on all sides, that in short space he overcame this wicked and traiterous nation. Amongst the slaine, the dead body of this young and evill advised King was found, overborne with dirt. *Theodorus* the kings schoolemaster (by whose instigation and advice both *Pompey* was slaine, and this warre undertaken) being escaped and fled towards Asia for his safety, found even there sufficient instruments both to abridge his journey and shorten his life. As for the rest of that murthering fellowship, they ended their lives some here, some there, in (that mercilesse element) the sea, and by (that boisterous element) the wind, which though senselesse, yet could not suffer them to escape unpunished.

Flor.lib.4.

Plutarch.

Treason, lib 2.
cap. 3. & 4.
Plutarch.

Eutrop.

Although that *Julius Caesar* (concerning whom more occasion of speech will be given hereafter) did tyrannously usurp the key of the Roman Commonwealth, and intruded himselfe into the Empire against the lawes, customes, and authority of the people and Senate, yet was it accounted a most traiterous and cruell part to massacre and kill him in the Senate, as he sat in his seat misdoubting no mishap, as the sequell of their severall ends which were actors in this tragedy did declare: for the vengeance of God was so manifestly displayed upon them, that not one of the conspirators escaped, but was pursued by sea and land so eagerly, till there was not one left of that wicked crew whom revenge had not overtaken. *Cassius* being discomfited in the battell of Philippos, supposing that *Brutus* had beene also in the same case, used the same sword against himselfe (a marvellous thing) wherewith before he had smitten *Caesar*. *Brutus* also a few dayes after, when a fearefull vision had appeared twice unto him by night, understanding thereby that his time of life was but short, though he had the better of his enemies the day before, yet threw himselfe desperately into the greatest danger of the battell, for his speedier dispatch; but he was reserved to a more shamefull end, for seeing his men slaine before him, he retired hastily apart from view of men, and setting his sword to his breast, threw himselfe upon it, piercing him through the body, and so ended his life. And thus was *Caesars* death revenged by *Octavius* and *Anthony* who remained conquerors, after all that bloudy crew was brought to nought: betwixt whom also ere long burst out a most cruell division, which grew unto a furious and cruell battell by sea, wherein *Anthony* was overcome, and sent flying into Egypt, and there taught his owne hands

to be his murtherers. And such was the end of his life, who had beene an actor in that pernicious office of the Triumvirship, and a causer of the deaths of many men. And forasmuch as *Cleopatra* was the first motive and setter on of *Anthony* to this warre, it was good reason that she should partake some of that punishment which they both deserved; as she did: for being surpris'd by her enemies, to the intent she might not be carried in triumph to Rome, she caused an aspe to bite her to death. Marke here the pitrifull Tragedies that following one another in the necke, were so linkt together, that drawing and holding each other, they drew with them a world of miseries to a most wofull end: a most transparent and cleere glasse, wherein the visages of Gods heavy judgements upon all murtherers are apparently deciphered.

CHAP. VI.

Other examples like unto the former.



After that the Empire of Rome, declining after the death of *Theodosius*, was almost at the last cast, ready to yeeld up the ghost, and that *Theodorick* king of the Goths, had usurped the dominion of Italy under the Emperor *Zeno*, he put to death two great personages, Senators and chiefe citizens of Rome, to wit, *Simmachus* and *Bonifatius*, only for secret surmise which he had, without probability, that they two should weave some stie web for his destruction. After which cruell deed, as he was one day at supper, a fishes head of great bignesse beeing served into the table, purposing to be very merry, suddenly the vengeance of God assailed, amased, oppressed, and pursued him so freshly, that without intermission or breathing it sent his body a senselesse trunk into the grave in a most strange and marvellous manner: for he was conceited (as himselfe reported) that the fishes head was the head of *Simmachus*, whom he had but lately slaine, which grinned upon him, and seemed to face him with an overthwart threatening and angry eye: wherewith hee was so scarred, that he forthwith rose from the table, and was possessed with such an exceeding trembling and icie chilnesse that ran through all his joynts, that he was constrained to take his chamber and goe to bed, where soone after with grieve and fretting and displeasure hee died. He committed also another most cruell and traiterous part upon *Odancer*; whom inviting to a banquet, he deceitfully welcommed with a messe of swords in stead of other victuals, to kill him withall, that he might sway the Empire alone both of the Gothes and Romanes without checke.

Procopius.

It was not without cause that *Attila* was called the scourge of God: for with an army of five hundred thousand men he wasted and spoiled all fields, cities and villages that he passed by, putting all to fire and sword, without shewing mercy to any: on this manner he went spoiling through France, and there at one time gave battell to the united forces of the Romans, Vice-gothes, Frenchmen, Sarmatians, Burgundians, Saxons, and Almaines: after that he entered Italy, tooke by way of force *Aquilea*, sacked and destroyed

*Isidore, Greg.
de Tours.*

stroyed Millan, with many other cities, and in a word spoiled all the country: in fine, being returned beyond *Almaigne*, having married a wife of excellent beauty, though he was well wived before, he died on his marriage night suddenly in his bed: for having well caroused the day before, he fell into so dead a sleepe, that lying upon his backe without respect, the blood which was often wont to issue at his nostrils, finding those conduits stopped by his upright lying, descended into his throat, and stopped his winde. And so that bloody tyrant that had shed the blood of so many people, was himselfe by the effusion of his owne blood murdered and stifled to death.

Ithilbald king of *Gothia* at the instigation of his wife put to death very unadvisedly one of the chiefe peeres of his realme: after which murther, as he sate banquetting one day with his princes, environed with his gard and other attendants, having his hand in the dish, and the meat between his fingers, one suddenly reached him such a blow with a sword, that it cut off his head, so that it almost tumbled upon the table, to the great astonishment of all that were present.

Greg. of Tours,
lib. 3. biff.

Referre this
properly to
lib. 2. cap. 11.

Sigismund king of *Burgundy* suffered himselfe to be carried away with such an extreame passion of choler, provoked by a false and malicious accusation of his second wife, that he caused one of his sonnes which he had by his former wife, to be strangled in his bed, because he was induced to think that he went about to make himselfe king: which deed being blowne abroad, *Clodomire* sonne to *Clodovee* and *Clotild* king *France*, and cousin german to *Sigismund*, came with an army for to revenge this cruell and unnaturall part; his mother setting forward and inciting him thereunto, in regard of the injury which *Sigismunds* father had done to her father and mother, one of whom he slew, and drowned the other. As they were ready to joyne battell, *Sigismunds* souldiers forsooke him, so that hee was taken and presently put to death, and his sonnes which he had by his second wife were taken also, and carried captive to *Orleance*, and there drowned in a Well. Thus was the execrable murther of *Sigismund* and his wife punished in their owne children. As for *Clodomire*, though he went conqueror from this battell, yet was he encountered with another disastrous misfortune: for as hee marched forward with his forces to fight with *Sigismunds* brother, he was by him overcome and slaine; and for a further disgrace, his dismembred head fastened on the top of a pike was carried about to the interview of all men. Hee left behinde him three young sonnes, whom his owne brethren and their uncles *Clotaire* and *Childebert*, notwithstanding their young and tender yeres, tooke from their grandmother *Clotildes* custody, that brought them up, as if they would install them into some part of their fathers kingdome; but most wickedly and cruelly, to the end to possesse their goods, lands, and seigniories, bereft them all of their lives, save one that saved himselfe in a Monastery. In this strange and monstrous act *Clotaire* shewed himselfe more than barbarous, when he would not take pity upon the youngest of the two, being but seven yeares old, who hearing his brother (of the age of tenne yeres) crying pittifully at his slaughter, threw himselfe at his uncle *Childeberts* feet with teares, desiring him to save his life: wherewith *Childebert* being greatly affected, entreated his brother with weeping eies to have pity upon him, and spare the life of this poore infant: but all his warnings and entreaties could not hinder the savage beast from

from performing this cruell murther upon this poore childe, as he had don upon the other.

The Emperour *Phocas* attained by this bloody means the imperiall dignity, even by the slaughter of his lord and master *Mauricins*, whom as he fled in disguised attire for feare of a treason pretended against him, he being beforetime the Lievtenant Generall of his army, pursued so maliciously and hotly, that he overtooke him in his flight, and for his further grieve, first put all his children severally to death before his face, that every one of them might be a severall death unto him before he died, and then slew him also. This murtherer was he that first exalted to so high a point the popish horn, when at the request of *Boniface* he ordained, That the Bishop of Rome should have preheminance and authority over all other Bishops : which he did to the end that the staine and blame of his most execrable murther might be either quite blotted out, or at least winked at. Vnder his regency the forces of the Empire grew wondrously into decay : France, Spaine, Almaine, and Lombardy, revolted from the Empire: and at last himselfe being pursued by his son in law *Priscus* with the Senatours, was taken, and having his hands and feet cut off, was together with the whole race of his off-spring put to a most cruell death, because of his cruell and tyrannous life.

Among all the strange examples of Gods iudgements that ever were declared in this world, that one that befell a King of Poland, called *Papiel*, for his murthers, is for the strangeness thereof most worthy to be had in memory: he reigned in the yeare of our Lord 1346. This man amongst other of his particular kinds of cursings and swearings, whereof he was no niggard, used ordinarily this oath, *If it be not true, would rats might devoure me* ; prophesying thereby his owne destruction; for hee was devoured by the same meanes which he so often wished for, as the sequell of his history will declare. The father of this *Papiel* feeling himselfe neere death, resigned the government of his kingdome to two of his brethren, men exceedingly revered of all men for the valour and vertue which appeared in them. He being deceased, and *Papiel* being growne up to ripe and lawfull yeares, when he saw himselfe in full liberty, without all bridle of government to doe what hee listed, he began to give the full swinge to his lawlesse and unruly desires, in such sort, that within few daies he became so shamelesse, that there was no vice which appeared not in his behavior, even to the working of the death of his owne uncles, for all their faithfull dealing towards him, which he by poison brought to passe. Which being done, he caused himselfe forthwith to be crowned with garlands of flowers, and to be perfumed with precious oyntments : and to the end the better to solemnise his entry to the crowne, commanded a sumptuous and pompous banquet to be prepared, whereunto all the Princes and Lords of his kingdome were invited. Now as they were about to give the onset upon the delicate cheere, behold an army of rats sallying out of the dead and putrified bodies of his uncles, set upon him, his wife and children, amid their dainties, to gnaw them with their sharp teeth, insomuch that his gard with all their weapons and strength were not able to chase them away, but being weary with resisting their daily and mighty assaults, gave over the battell: wherefore counsell was given to make great cole fires about them, that the rats by that means might be kept off, not knowing that no policy or power of man was able to withstand the unchangeable decree of God ; for, for all their huge forces they ceased not to run through the midst

Niceph.
l. 18. c. 58.

Munfl. Cosmog.
Mandat. 3.
Cursing. l. 1.
cyp. 32.

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midst of them, and to assault with their teeth this cruell murtherer. Then they gave him counsell to put himselfe, his wife, and children into a boat, and thrust it into the middest of a lake, thinking that by reason of the waters the rats would not approach unto them: but alas in vaine; for they swum through the waters amaine, and gnawing the boat, made such chinkes into the sides thereof, that the water began to run in: which being perceived of the boatman, amased them sore, and made them make poste haste unto the shore, where hee was no sooner arrived, but a fresh muster of rats uniting their forces with the former, encountred him so sore, that they did him more scath than all the rest. Whereupon all his guard, and others that were there present for his defence, perceiving it to be a judgement of Gods vengeance upon him, abandoned and forsooke him at once: who seeing himselfe destitute of succour, and forsaken on all sides, flew into a high tower in Chouzitze, whither also they pursued him, and climbing even up to the highest roome where hee was, first eat up his wife and children (she being guilty of his uncles death) and lastly gnawed and devoured him to the very bones.

Munster Cos-
mographie.

Mandat. 8.
Avarice and
unmercifulnes

After the same sort was an Archbishop of Mentz, called *Hatto*, punished in the yeare 940, under the reigne of the Emperour *Otho* the great, for the extreme cruelty which he used towards certain poor beggers, whom in time of famine he assembled together into a great barn, not to relieve their wants, as he might and ought, but to rid their lives, as he ought not, but did: for he set on fire the barne wherein they were, and consumed them all alive; and comparing them to rats and mice that devoured good corne, but served to no other good use. But God that had regard and respect unto those poore wretches, tooke their cause into his hand, to quit this proud Prelate with just revenge for his outrage committed against them; sending towards him an army of rats and mice to lay siege against him with the engines of their teeth on all sides, which when this cursed wretch perceived, he removed into a tower that standeth in the midst of Rhine, not far from Bing, whither hee presumed this host of rats could not pursue him; but he was deceived: for they swum over Rhine thick and threefold, and got into his tower with such strange fury, that in very short space they had consumed him to nothing; in memoriall whereof, this tower was ever after called the tower of rats. And this was the tragedy of that bloody arch-butcher that compared poore Christian soules to brutish and base creatures, and therefore became himselfe a prey unto them, as *Fopiel* King of Poland did before him; in whose strange examples the beames of Gods justice shine forth after an extraordinary and wonderfull manner, to the terrour and feare of all men; when by the means of small creatures they made roome for his vengeance, to make entrance upon these execrable creature-murtherers, notwithstanding all mans devises and impediments of nature: for the native operation of the elements was restrained from hindering the passage of them, armed and inspired with an invincible and supernaturall courage, to feare neither fire, water, nor weapon, till they had finished his command that sent them. And thus in old time did frogs, flyes, grasshoppers, and lice, make war with *Pharaoh*, at the command of him that hath all the world at his becke.

After this Archbishop, in the same ranke of murtherers we finde registered many Popes, of all whom the most notorious and remarkable are these two, *Innocent* the fourth, and *Boniface* the eighth, who deserved rather to be called *Nocents* and *Malefices* than *Innocents* and *Boniface*, for their wicked

ked and perverse lives : for as touching the first of them, from the time that he was first installed in the Papacie, he alwayes bent his hornes against the Emperor *Fredericke*, and fought with him with an armie not of men, but of excommunications and cursings ; as their manner is : and seeing that all his thundering Bulls and Canons could not prevaile so farre as he desired, he presently sought to bring to passe that by treason which by force he could not : for he so enchanted certain of his household servants with foule bribes and faire words, that when by reason of his short draught, the poyson which he ministred could not hurt him, he got them to strangle him to death. 197
Hieron.
Marins.

Moreover, he was chiefe sower of that warre betwixt *Henry*, Lantgrave of Thuring, whom hee created King of the Romanes, and *Conrade*, *Frederickes* sonne, wherein he reaped a crop of discomfitures and overthrowes : after which, he was found flaine in his bed, his body being full of blacke markes, as if he had beene beaten to death with cudgels.

Concerning *Boniface*, after he had by subtile and crafty meanes made his predecessor dismisse himselfe of his Papacie, and enthronised himselfe therein, he put him to death in prison, and afterward made war upon the *Gibelines*, and committed much cruelty ; wherefore also he dyed mad, as we heard before. But touching Popes and their punishments, we shall see more in the 44 chapter following, whither the examples of them are referred, that exceeding in all kinde of wickednesse, cannot be rightly placed in the treatise of any particular commandement. Baleus.
Murdering
Popes.

CHAP. IX.

Other memorable examples of the same subject.

IF wee descend from antiquities to histories of later and fresher memory, wee shall finde many things worthy report and credit : as that which happened in the yeere 1405 betwixt two Gentlemen of Henault ; the one of which accused the other for killing a neere kinsman of his, which the other utterly & stedfastly denied : whereon *DWilliam*, County of Henault, offered them the combat in the city of *Quesney* to decide the controversie, when as by law it could not be ended : whereunto they being come, and having broken their speares in two, and encountered valiantly with their swords, at length he that was charged with and indeed guilty of the murder, was overcome of the other, and made to confesse with his mouth in open audience the truth of the fact : Wherefore the County adjudged him in the same place to be beheaded ; which was speedily executed, and the conquerour honourably conducted to his lodging. Now albeit this manner of deciding controversies be not approved of God, yet we must not think it happened at all adventures, but rather that the issue thereof came of the Lord of Hosts, that by this meanes gave place to the execution of his most high and soveraigne justice, by manifesting the murderer, and bringing him to that punishment which he deserved. Enguerran de
Monstr. Vol. 1.

About

About this very time there was a most cruell and outrageous riot practised and performed upon *Lewis* Duke of Orleance, brother to *Charles* the sixth, by the complot and devise of *John* Duke of Burgundie, who (as hee was naturally haughtie and ambitious) went about to usurpe the government of the realme of France, for that the king by reason of weakenesse of his braine was not able to mannage the affaires thereof, so that great trouble and uncivill warres were growne up by that occasion in every corner of the realme. As therefore he affected and gaped after the rule, so hee thought no meanes dishonest to attaine unto it, and therefore his first enterprise was to take out of the way the Kings brother, who stood betwixt him and home. Having therefore provided fit champions for his purpose, he found opportunity one night to cause him to come out of his lodging late by counterfeit tokens from the king, as if he had sent for him about some matters of importance: and being in the way to *S. Pauls* hostie, where the kings lodging was in Paris, the poore Prince suspecting nothing, was suddenly set upon with eighteen roisters at once, with such fury and violence, that in very short space they left him dead upon the pavement, by the gate *Barbet*, his braines lying scattered about the street. After this detestable and odious act committed and detected, the cruell Burgundian was so farre from shaming, that he wanted and boasted at it, as if he had atchieved the most valourous and honourable exploit in the World (so farre did his impudencie outstretch the bond of reason.) Nevertheless, to cast some counterfeit colour upon this rough practise, he used the conscience and fidelitie of three famous Divines of Paris, who openly in publike assemblies approved of this murder; saying, That he had greatly offended, if he had left it undone. About this device he imployed especially *M. John Petit*, a Sorbonist Doctor, whose rashnesse and brasen-facednesse was so great, as in the council-house of the King, stoutly to averre, That that which was done in the death of the Duke of Orleance was a vertuous and commendable action, and the author of it to be void of fault, and therefore ought to be void of punishment. The preface which this brave Orator used, was, That he was bounden in duetie to the Duke of Burgundie, in regard of a goodly pension which he had received at his hands, and for that cause he had prepared his poor tongue in token of gratitude to defend his cause. He might better have said thus, That seeing his tongue was poore and miserable, and he himselfe a sencelesse creature, therefore he ought not to allow or defend so obstinately such a detestable & traiterous murder committed upon a Duke of Orleance, and the same the Kings brother, in such vile sort; and that if he should doe otherwise, he should approve of that which God and man apparently condemned, yea the very Turkes and greatest Paynims under heaven; and that he should justifie the wicked, and condemne the innocent, which is an abomination before God; and should put darkenesse in stead of light, and call that which is evill, good: (for which the Prophet *Esay* in his fifth chapter denounceth the judgements of God against false prophets) and should follow the steps of *Balaam*, which let out his tongue to hire for the wages of iniquity: but none of these supposes came once into his minde. But to returne to our History: The Duke of Burgundy having the tongues of these brave Doctors at his commandement, and the Parisians who bore themselves partially in this quarrell (generally favourers of his side) came to Paris in armes, to justifie himselfe, as he pretended, and strucke such a dreadfull awe of himselfe

selfe into all mens mindes, that notwithstanding all the earnest pursuit of the Dutchesse, the widow of Orleance, for justice, he escaped unpunished, untill God (by other meanes) tooke vengeance upon him: which happened after a while; after that those his complices of Paris (being become lords and rulers of the citie) had committed many horrible and cruell murders, as of the Constable and Chancellor, two head officers of the realme, whose bodies fast bound together; they drew naked through the streets from place to place in most despightfull manner: for the Daulphin escaping their hands by night, and safegard in his castle; after that he heard of the seisure of the citie, found meanes to assemble certaine forces, and marched to Montereau faulton with 20000 men, of purpose to be revenged on the Duke for all his brave and riotous demeanors: hither, under colour of parling and devising new means to pacifie these old civill troubles, he enticed the Duke, and being come, at his very first arrivall, as he was bowing his knee in reverence to him, he caused him to be flaine. And on this manner was the Duke of Orleance death quitted, and the evill and cruelty shewed towards him, returned upon the murderers owne necke; for as he slew him trecherously and cowardly, so was he also trecherously and cowardly flaine, and justly requited with the same measure that he before had measured to another: notwithstanding herein the Daulphin was not free from a grievous crime of disloyaltie and truth-breach, in working his death without shame of either faith-breach or perjury, and that in his owne presence, whom hee had so often with protestation of assurance and safetie, requested to come to him. Neither did he escape unpunished for it; for after his fathers decease he was in danger of losing the Crowne, and all for this cause: for *Philip* Duke of Burgundie taking his fathers revenge into his hands, by his cunning devices wrought meanes to displace him from the succession of the kingdome, by according a marriage betwixt the King of England and his sister, to whom he in favor agreed to give his kingdome in reversion after his owne decease. Now as soone as the King of England was seised upon the government of France, the Daulphin was presently summoned to the marble Table, to give answer for the death of the old Duke: whither, when he made none appearance, they presently banished him the realme, and pronounced him to be unworthy to be succeder to the noble Crowne: which truely was a very grievous chastisement, and such an one as brought with it a heape of many mischiefes and discomfitures, which happened in the warre betwixt England and him, for the recovery of his kingdome.

Treason, lib. 2.
cap. 3.

Peter, sonne to *Alphonfus* King of Castile, was a most bloudy and cruell Tyran: for first he put to death his owne wife, the daughter of *Peter* Duke of Burbon, and sister to the Queene of France: next hee slew the mother of his bastard brother *Henrie*, together with many Lords and Barons of the realme, for which he was hated not onely of all his subjects, but also of his neighbor and adjoyning countries: which hatred moved the foresaid *Henrie* to aspire unto the Crowne; which, what with the Popes avouch, who legitimated him, and the helpe of certaine French forces, and the support of the Nobility of Castile, he soone atchieved. *Peter* thus abandoned, put his safest gard in his heeles, and fled to Bordeaux, towards the Prince of Wales, of whom he received such good entertainment, that with his aid he sonne re-entred his lost dominions, and by maine battell chased his ba-

F.ois. lib. 1.
bist.

stard brother out of the confines thereof : but being re-installed, whilest his cruelties ceased not to multiply on every side, behold *Henrie* (with a new supply out of France) began to assaile him afresh, and put him once again to his shifts : but all that he could doe, could not shift him out of *Henries* hands, who pursued him so hotly, that with his owne hands hee soone rid him out of all troubles, and afterwards peaceably enjoyed the kingdome of Castille.

But above all the horrible murders and massacres that ever were heard or read of in this last age of the World, that bloody massacre in France, under the roigne of *Charles* the ninth, is most famous, or rather infamous ; wherein the noble Admirall, with many of the nobility and gentrie, which were Protestants, were most traiterously and cruelly murdered in their chambers and beds in Paris, the foure and twentieth of August, in the night : in this massacre were butchered in Paris that very night ten thousand Protestants, and in all France, (for other cities followed the example of Paris) thirty, or as some say, forty thousand. I will not stand to relate the particular circumstances and manner thereof, it being at large described by divers writers both in French and English : only to our purpose, let us consider the judgements and vengeance of Almightye God upon the chiefe practisers and plotters thereof, which were these : *Charles* the ninth then King, by whose commission and commandement this massacre was undertaken ; his brother and successour the Duke of Anjou ; the Queene uother, his bastard brother, and the Duke of Guise, yea the whole towne of Paris ; and generally all France was guilty thereof. Now observe Gods just revenge : *Charles* him selfe had the thred of his life cut off by the immediat hand of God, by a long and lingring sicknesse, and that before he was come to the full age of 24 yeres : in his sicknesse blood issued in great abundance out of many places of his body, insomuch that sometimes he fell and wallowed in his owne blood : that as he had delight to shed the blood of so many innocents, so he might now at the latter end of his dayes be glutted with blood. And surely by this meanes the Lord did put him in minde of his former bloody murders, to draw him to repentance, if it were possible. The Duke of Anjou, who succeeded this *Charles* in the Crowne of France, and was called *Henrie* the third, was murdered by a young Iacobine Monke, called Frier *Iaques Clement*, at the instigation of the duke de Maine and others of the league, and that (wherein appeareth manifestly the hand of God) in the selfe same chamber at S. Cloves wherein the Councell for the great massacre had beene taken and plotted, as it is constantly affirmed. The Duke of Guise, in the yeare 1588, the 23 of December, was murdered by the kings owne appointment, being sent for into the kings chamber out of the councell chamber, where attended him 45 with rapiers and poniards ready prepared to receive him. The Queene mother soone after the slaughter of the Duke of Guise, tooke the matter so to heart, that shee went to bed, and dyed the first of Ianuarie after. Touching all the rest that were chiefe actors in the tragidie, few or none escaped the apparant vengeance of God : and as for Paris and the whole realme of France, they also felt the severe scourge of Gods justice, partly by civile wars and bloudshed, and partly by famine and other plagues ; so that the Lord hath plainly made knowne to the world, how precious in the sight of his most Holy Majestie, is the death of innocents, and how impossible it is for cruell murtherers to escape unpunished.

CHAP. X.

Of divers other Murderers, and their severall punishments.

M*aximinus* from a shepheard in Thracia, grew to be an Emperor in Rome by these degrees: his exceeding strength and swiftnesse in running commended him so to *Severus* then Emperour, that he made him of his gards; from that he arose to be a Tribune, and at last to bee Emperor: which place he was no sooner in possession of, but immoderate cruelty (all this while buried) began to shew it selfe: for he made havocke of all the Nobilitie, and put to death those that he suspected to be acquainted with his estate: inso much as some called him *Cyclops*, some *Busiris*, others *Am-reus*, for his cruelty. Wherefore the Senate of Rome seeing his indignity, proclaimed him an enemy to their commonwealth. and made it lawfull for any man to procure his death: Which being knowne, his souldiers lying at the siege of Aquileia, moved with hatred, entred his tent at noone day, and slew him and his sonne together.

Iustinian the yonger (no lesse hatefull to his subjects for his cruelty than *Maximinus*) was deposed from the empire by conspiracy, and having his nostrils slit, exiled to Chersona, *Zenobius* succeeding in his place. Howbeit ere long he recovered his Crowne and Scepter, and returned to Constantinople, exercising more cruelty at his returne, than ever he had done before: for he had not only put to death *Leontius* and *Tiberius*, but also all that anyway favored their parts. It is said of him, that he never blew his mangled nose, but he caused one of them to be executed to death. At last he was slaine by *Philippicus*, to verifie the word of the Lord, That he which striketh with the sword shall perish with the sword.

Alboinus king of Lombardy, drinking upon a time to his wife *Rosimund* in a cup made of her fathers skull (whom he in battell had slaine) so displeased her therewith, that (attributing more to naturall affection than unity of marriage) decreed with her selfe to hazard life and kingdome, to be revenged upon this grievous injurie; wherefore she thus practised: A knight called *Hemichild* was enamoured with one of her maids; him shee brought into a secret darke place by policie, in shew to enjoy his love, but indeed to be at her command; for she supplied his loves place: and then discovering her selfe, put it to his choise, either to kill her husband, or to be accused by her of this villanie. *Hemichild* chose the former, and indeed murdered his Lord in his bed; and after the deed done, fled with her to Ravenna. But marke how the Lord requited this murder, even most strangely; for they both which were linkt together in the fact, were linkt together also in the punishment; and as they had beene joynt instruments of anothers destruction, so he made them mutuall instruments of their owne: for *Rosimund* thinking to poyson him too, made him drinke halfe her medicine: but hee feeling the poyson in his veines, staid in the mid way, and made her sup up the other halfe for her part: so they died both together.

The Electors of the Empire disagreeing in suffrages, *Adolphus* Duke

of Nassavia, and *Albertus* Duke of Austria, tooke upon them the regiment and managing of the State: whereupon grew grievous wars in all Germanie, and dissention between the two State-men, so that *Adolphus* was slaine by the Duke of Austria in battell by the citie of Spire: whose death was thus notably revenged. All that tooke part against him, or that were accessary to the murder, perished most strangely; *Albert* Earle of Hagerloch was slaine, *Otto* of Ochsensteme was hanged, the Bishop of Mentz died suddenly of an apoplexie, in his cellar, the Bishop of Strasbrough was butchered by a Butcher: the Earle of Leimingen died of a frensie, the Duke of Austria himselfe was slaine by his nephew *Iohn*, from whom hee had taken the government of Suevia, because of his unthriftnesse: generally they all came to destruction, so grievous is the crie of innocent blood, against those that are guilty thereof.

Treason, lib. 2.
cap. 3.

Chron. Pol. lib.
2. cap. 10.

Treason, lib. 2.
cap. 3.

Ioseph. antiq.
Iudae, li. 11. c. 7.

Prophanation
of holy things,
Lib. 1. cap. 34.

After the death of *Woldimirus* King of Rhythenia, his sonne *Berisus* succeeded in the kingdome, who though hee was a vertuous and religious Prince, yet could not his vertue or religion priviledge him from the malice of his brother *Suadopolcus*, who gaping and itching for the Crowne, slew his brother this good Prince as hee was sleeping in his Chamber, together with his Esquire that attended upon him: and not content herewith, but adding murder to murder, hee assaulted another of his brethren by the same impietie, and brought him to the same end. Whereupon the last brother *Iorislaus* (to bee revenged on this villanie) set upon him with an armie of men, and killing his complices, drove him to fly to *Crachus* king of Polonia for succour: who furnishing him with a new armie, sent him backe against his brother, in which battell (his successe being equall to the former) hee lost his men, and himselfe escaping the sword, dyed in his flight to Polonia, and was buried in a base and ignoble sepulchre, fit enough for so base and ignoble a wretch. And that we may see how hatefull and ungodly a thing it is to be either a protector or a savor of any murderer, marke the judgement of God that fell upon this king of Polonia, though not in his own person, yet in his posterity; for hee being dead, his eldest sonne and heire *Crachus* was murdered by his younger brother *Lechus*, as they were hunting, so disguised and torn, that every man imputed his death not to *Lechus* (whose eyes dropt crocodiles teares) but to some savage and cruell beast: howbeit ere long (his trechery being discovered, and disseised of his kingdome) hee died with extreame grieve and horreur of conscience. And thus we see that *Crachus* his kingdome came to desolation for maintaining a murderer.

Iohn the high Priest of Jerusalem, sonne and successor to *Iudas*, had a brother termed *Iesus*, to whom *Bagoses* the lieutenant of *Artaxerxes* army promised the Priesthood, meaning indeed to depose *Iohn*, and install him in his roome: upon which occasion this *Iesus* growing insolent, spared not to revile his brother, and that in the temple, with immodest and opprobrious speeches, so that his anger being provoked he slew him in his rage; a most impious part for the high Priest to pollute the holy temple with blood, and that of his owne brother, and so impious, that the Lord in justice could not chuse but punish the whole nation for it most severely. For this cause *Bagoses* imposed a tribute upon them, even a most grievous tribute, that for every lambe they offered upon the altar, they should pay fiftie groats to the king of Persia, besides the prophanation of their

their temple with the uncircumcised Perfians, who entred into it at their pleasures, and so polluted the Sanctuary and holy things of God: this punishment continued upon them seven yeares and all for this one murder.

Gerhardus Earle of Holfatia, after he had conquered the Danes in many and sundry battells, was traiterously slaine in the citie Kanderhusen, by one *Nicolaus Iacobus*, a rich Baron: so that whom the open enemy feared in the field, him the privie subtile foe murdered in his chamber. But the traitor and murderer, albeit hee fled to the castle Schaldenburg, and got a band of souldiers to defend himselfe, yet hee was surprised by the Earles sonnes, who tormenting him as became a traitor to bee tormented, at last rent his body into foure quarters, and so his murder and treason was condignely punished.

Treason, lib. 2.
cap. 3.

Above all, the execution of Gods vengeance is most notably manifested in the punishment and detection of one *Parthenius* an homicide, treasurer to *Theodobert* king of France; who having traiterously slaine an especial friend of his called *Ausanius*, with his wife *Papianilla*, when no man suspected or accused him thereof, he detected and accused himselfe after this strange manner: As hee slept in his bed, suddenly hee roared out most pittifully, crying for helpe, or else hee perished: and being demanded what he ailed, he halfe asleepe answered, That his friend *Ausanius* and his wife, whome hee had slaine long agoe, summoned him to judgement before God: upon which confession hee was apprehended, and after due examination stoned to death. Thus though all witnesses faile, yet a murderers own conscience will betray him.

Greg. of Tours,
lib. 1. cap. 36.

This example
belongeth also
to the 11. chap

Pepin and *Martellus* his sonne, kings of France, enjoying prosperity and ease, fell into divers monstrous finnes: as to forsake their wives and follow whores: which filthynesse when the Bishop of Tungria reprov'd, *Dodo* the harlots brother murdered him for his labor: but hee was presently taken with the vengeance of God, even a lousie and most filthie disease, with the grieve and stinke whereof being moved, hee threw himselfe into the river of Mosa, and there was drowned.

Cap. Hed. li. 6.
cap. 17.

How manifest and evident was the vengeance of God upon the murderers of *Theodorick* Bishop of Treverse! *Conrade* the author of it dyed suddenly: the souldier that helped to throw him downe from the rocke, was choaked as he was at supper: two other servants that layd to their hands to this murder, flew themselves most desperatly.

Martian.
Scotus.
Hermanus con-
tractus.

About the yeare of our Lord 700. *Geilian* the wife of *Gosbert* prince of Wurtiburg, being reprov'd by *Kilianus* for incest (for shee married her husbands brother) wrought such meanes, that both hee and his brethren were deprived of their lives: but the Lord gave her up to Satan in vengeance, so that shee was presently possessed with him, and so continued till her dying day.

Cap. Hed. li. 6.
cap. 10.

A certaine woman of Millaine in Italie hung a young boy, and after devoured him instead of meat, when as she wanted none other victuals: and when she was examined about the crime, she confessed that a spirit perswaded her to doe it, telling her, that after it she should attaine unto whatsoever she desired: for which murder shee was tormented to death by a lingering and grievous punishment. This *Arianus* reporteth to have happened in his time. And surely howsoever openly the Divell sheweth not himselfe, yet he is the mover and perswader of all murders, and commonly the doctor.

For hee delighteth in mens blouds and their destruction, as in nothing more.

A gentleman of Chaleur in Fossignie, being in the Duke of Savoyes army, in September the yeare of our Lord 1589, and grieving to behold the cruelties which were exercised upon the poore inhabitants of that countrey, resolved to depart from the said army: now because there was no safer nor neerer waie for him, than to crosse the lake to Bonne, he entreated one of his acquaintance, named *John Villaine*, to procure him meanes of safe passage over the lake: who for that purpose procured two watermen to transport him, with his horse, apparell, and other things: being upon the lake, the watermen, whereof the chiefeſt was called *Martin Bourrie*, fell upon him and cut his throat: *John Villaine* understanding hereof complained to the magistrates; but they being forestalled with a present from the murderer, of the gentlemans horse, which was of great value, made no inquisition into the matter, but said, that hee was an enemy which was dispatched: and so the murderers were justified; but God would not leave it so unpunished: for about the fifteenth of July 1591, this *Bourrie* going with divers others to shoot for a wager, as hee was charging the harquebuse which hee had robbed the gentleman of when hee murdered him, it suddenly discharged of it selfe, and shot the murderer through the heart, so that hee fell downe starke dead, and never stirred nor spake word.

Historie of
France,
Charles the
ninth.

In the first troubles of France, a gentleman of the troupes which besieged Moulins in Bourbonnois, was taken with sicknesse, in such sort that hee could not follow his company when they dislodged; and lying at a Bakers house which professed much friendship and kindnesse to him, hee put such confidence in him, that hee shewed him all the money that he had: but so farre was this wretch from either conscience or common honestie, that as soone as it was night hee most wickedly murdered him. Now marke how God revenged it: it happened not long after, that the murderer being in sentinell, one of his owne fellowes unawares shot him through the arme with a harquebuse, whereof he languished the space of three moneths, and then died starke mad.

The same hi-
storie.

The town of Bourges being yeelded by Monsieur *D'yvoy*, during the first troubles in France, the inhabitants were inhibited from talking together, either within or without the towne, or from being above two together at a time: under colour of which decree many were most cruelly murdered: And a principall actor herein was one *Garget* captaine of the Bourbonne quarter, who made a common practise of killing innocent men, under that pretence. But shortly after, the Lord that heareth the crie of innocent blood met with him: for hee was stricken with a burning fever, and ranne up and downe blaspheming the Name of God, calling upon the Divell, and crying out if any would goe along with him to hell, hee would pay his charges; and so died in desperate and franticke manner.

The same hi-
storie.

Peter Martin, one of the Queries of the King of France his stable, and Post-master at a place called Lynge, in the way towards Poyctou, upon a sleight accusation, without all just forme of lawfull proceſſe, was condemned by a Lord to bee drowned: The Lord commanded one of his Faulkners to execute this sentence upon him, upon paine to bee drowned himſelfe: whereupon he performed his masters command: But God deferred not the revenge thereof long; for within three daies after, this Faulkner and a Lackey falling out about the dead mans apparell, went into the field and

and flew one another. Thus he that was but the instrument of that murder was justly punished: how much more is it likely that the author escaped not scot free, except the Lord gave him a heart truly to repent?

It hath beene observed in the history of France, since the yeare of our Lord 1560, that of a thousand murders which remained unpunished in regard of men, not tenne of them escaped the hands of God, but came to most wretched ends.

In the yeare of our Lord 1546 *John Diazius*, a Spaniard by birth, living a student and Professor in Paris, came first to Geneva, and then to Strasbrough; and there by the grace of Gods spirit saw his Sorbonicall errors, and renounced them; betaking himselfe to the profession of the purer religion, and the company and acquaintance of godly men: amongst whom was *Bucer* that excellent man, who sent him also to Nurnburge; to oversee the printing of a booke which he was to publish. Whilest *Diazius* lived at this Nurnburge (a city scituat upon the river Dimow) his brother, a lawyer, and judge laterall to the Inquisition, by name *Alphonsus*, came thither, and by all meanes possible endeavoured to dissuade him from his religion, and to reduce him againe to Popery. But the good man persisted in the truth notwithstanding all his perswasions and threats: wherefore the subtill fox took another course, and faining himselfe to be converted also to his religion, exhorted him to goe with him into Italy, where he might do much good; or at the least to Angust: but by the counsell of *Bucer* and his friends he was kept back, otherwise willing to follow his brother. Wherefore *Alphonsus* departed, and exhorted him to constancy and perseverance, giving him also fourteene crowns to defray his charges. Now the wolfe had not been three dayes absent, when he hired a rakehell and common butcher, and with him flew again to Nurnburge in post hast: and comming to his brothers lodging, delivered him a letter, which whilest he read, the villain his confederat cleft his head in pieces with an axe, leaving him dead upon the floore, and so fled with all expedition. Howbeit they were apprehended, yet quit by the Popes justice (so holy and sacred are the fruits of his Holinesse) though not by the justice of God, for within a while after hee hung himselfe upon his mules necke at Trent.

Steid. lib. 17.

Duke *Abrogastes* flew *Valentinian* the Emperour of the West, and advanced *Engenius* to the crowne of the Empire: but a while after, the same sword which had slain his lord and master was by his owne hands turned in to his owne bowels.

Mempricius the sonne of *Madan*, the fourth King of England, then called Britaine after *Brute*, had a brother called *Manlius*, betwixt whom was great strife for the soveraigne dominion: but to rid himselfe of all his trouble at once, he flew his brother *Manlius* by treason, and after continued his raigne in tyranny and all unlawfull lusts, the space of twenty yeeres: but although vengeance all this while winked, yet it slept not, for at the end of this space, as he was hunting, he was devoured of wilde beasts.

Lanquet. Chro.

In the yeare of our Lord God 745 one *Sigebert* was authorised king of the Saxons in Britaine, a cruell and tyrannous Prince towards his subjects. and one that changed the antient Lawes and customes of his Realme after his owne pleasure: and because a certaine Nobleman somewhat sharply advertised him of his evill conditions, hee maliciously caused him to bee put to death. But see how the Lord revenged this murder, hee caused his Nobles

Nobles to deprive him of his kingly authority, and at last as a desolate and forlorne person, wandring alone in a wood, to be slaine of a swineheard, whose master he (being king) had wrongfully put to death.

About the yeare of our Lord 793 *Ethelbert* king of the East Angles, a learned and right godly Prince, came to the court of *Offa* the king of Mercia, perswaded by the counsell of his nobles, to sue for the marriage of his daughter, well accompanied like a prince with a great traine of men about him: whereupon *Offa's* Queene conceiving a false suspicion of that which was never minded, That *Ethelbert* under the pretence of this marriage, was come to worke some violence against her husband, and the kingdome of Mercia, so perswaded with king *Offa* and certaine of his Councell that night, that the next day following *Offa* caused him to be trained into his palace alone from his company, by one called *Guymer-tus*, who tooke him and bound him, and after strooke off his head, which forthwith he presented to the king and Queene. Thus was the innocent King wrongfully murdered, but not without a just revenge on Gods hand: for the aforesaid Queene, worker of this villany, lived not three moneths after, and in her death was so tormented, that she bit and rent her tongue in pieces with her teeth, which was the instrument to set abroad that murtherous practise. *Offa* himselfe understanding at length the innocency of the king, and the hainous cruelty of his fact, gave the tenth part of his goods to the Church, bestowed upon the Church of Hereford, in remembrance of this *Ethelbert*, great lands, builded the Abbey of S. Albons, with certaine other Monasteries beside, and afterward went to Rome for his penance, where hee gave to the Church of S. Peter, a peny through every house in his dominion, which was commonly called Rome-shot, or Peterpence, and there at length was transformed from a king to a monke. Thus God punished not only him and his wife, but the whole land, for this vile murder.

One principall cause of the conquest of this land by the Normans, was a vile and horrible murder committed by one *Goodwin*, an Earle in England, upon certaine Mormans that came over with *Alfred* and *Edward*, to visit their mother *Emma*, that had beene married to King *Canute*. This matter thus fell out: When these two came from Normandy to England, to visit their mother, as I have said, Earle *Goodwin* having a daughter called *Godith*, whom hee thought to marry to *Edward*, and advance him to the kingdome, to bring his purpose to passe used this practise, that is, to perswade King *Hardeknout* and the Lords, not to suffer those Normans to bee within the Realme, for jeopardy, but rather to punish them for example: by which meanes hee got authority to order the matter himselfe: Wherefore hee met them on Guild downe, and there wretchedly murdered, or rather martyred the most part of the Normans, killing nine, and leaving the tenth alive throughout the whole company; and then tything againe the said tyth, he slew every tenth knight, and that by cruell torment, as winding their guts out of their body, after a most savage manner: among the rest he put out the eyes of the elder of the two brethren, *Alfred*, and sent him to an Abbey at Elie; where being fed with bread and water, hee ere long ended his life. Now albeit hee obtained his purpose hereby; and married his daughter to *Edward*, who was after King, called *Edward* the Confessor, yet

yet did not Gods justice sleepe to punish this horrible murder: for he himselfe died not long after suddenly; having forsworne himselfe, and the Normanes with *William* their Duke ere long came into this Iland, to revenge this murder, as also to claime a right of inheritance bequeathed unto him by *Edward* his Nephew: and how hee succeeded, and what misery he brought this whole Nation unto, who knoweth not. But heere is the justice of God: As the Normans comming with a naturall English Prince, were most cruelly and barbarously murdered of Englishmen; so afterwards the Englishmen were slaine and conquered, by the Normans comming with a forreine King, being none of their naturall countrey.

In the yeare of our Lord sixe hundred threescore and eightene, *Childe-rich* King of France caused a Nobleman of his Realme, called *Bolyde*, to bee bound to a stake, and there beaten to death, without the pretence of any just crime or accusation against him: For which cruelty his Lords and Commons, being grievously offended, conspired together, and slew him and his wife as they were hunting.

In the raigne of *Edward* the second and *Edward* the third, *Sir Roger Mortimer* committed many villanous outrages, in shedding much humane bloud: but he was also justly recompenced in the end; first he murdered King *Edward* the second, lying in Barkeley Castle, to the end he might, as it was supposed, enjoy *Isabel* his wife, with whom he had very suspicious familiarity. Secondly, he caused *Edward* the third to conclude a dishonorable peace with the Scots, by restoring them all their ancient writings, charters, and patents, whereby the Kings of Scotland had bound themselves to be feudaries to the Kings of England. Thirdly, he accused *Edmund* Earle of Kent, uncle to King *Edward*, of treason, and caused him unjustly to bee put to death. And lastly he conspired against the King to worke his destruction; for which and divers other things that were laid to his charge he was worthily and justly beheaded.

In the reigne of *Henry* the sixt, *Humphrey* the good duke of Gloucester, and faithfull protectour of the King, by the meanes of certaine malicious persons, to wit, the Queene, the Cardinall of Winchester, and especially the Marquesse of Suffolke, (as it was supposed) was arrested, cast into hold, and strangled to death in the Abbey of Bure: For which cause the Lords hand of judgement was upon them all: for the Marquesse was not onely banished the land for the space of five yeares, but also banished out of his life for ever; for as hee sailed towards France, hee was met withall by a Ship of Warre, and there presently beheaded, and the dead corps cast up at Dover; that England wherein he had committed the crime, might be a witnesse of his punishment. The Queene, that thought by this meanes to preserve her husband in honour, and her selfe in estate, thereby both lost her husband and her state: her husband lost his realme; and the Realme lost Anjou, Normandy, with all other places beyond the sea, Calice onely excepted. As for the Cardinall, who was the principall artificer of all this mischief, he lived not long after; and being on his death bed, murmured and grudged against God, asking wherefore hee should die, having so much wealth and riches: and saying, That if the whole Realme would save his life, he was able either by policy to get it, or by riches to buy it: but death would not be bribed; for all his abundant treasure he died miserably, more like a Heathen than

than a Christian, without any shew of repentence. And thus was the good Dukes death revenged upon the princiall procurers thereof.

As the murder of a gentleman in Kent, called master *Arden* of *Feversham*, was most execrable, so the wonderfull discovery thereof was exceeding rare. This *Arden* being somewhat aged, had to wife a young woman, no lesse faire than dishonest, who being in love with one *Mosbie* more than her husband, did not onely abuse his bed, but also conspired his death with this her companion: for together they hired a notorious Ruffin, one *Blacke Will*, to strangle him to death with a towell as he was playing a game at tables: which though secretly done, yet by her owne guilty conscience, and some tokens of blood which appeared in his house, was soone discovered and confessed. Wherefore she her self was burnt at *Canterbury*: *Michael*, master *Ardens* man, was hanged in chaines at *Feversham*: *Mosbie* and his sister were hanged in *Smithfield*: *Greene* another partner in this bloody action was hanged in chaines in the high way against *Feversham*: And *Blacke Will* the Ruffian, after his first escape, was apprehended and burnt on a scaffold at *Flushing* in *Zeeland*. And thus all the murderers had their deserved dues in this life, and what they endured in the life to come (except they obtained mercy by true repentance) is easie to judge.

CHA. XI.

Of the admirable discovery of Murders.



As the Lord hath shewed himselfe a most just Judge, in punishing most severely this horrible sinne of shedding mans blood, so hath he alwaies declared his detestation thereof, and his will to have it punished by those who are in his stead upon the earth, and have the sword of vengeance committed unto them: by his miraculous and supernaturall detecting of such murderers from time to time, who have carried their villanies so closely, as the eye of man could not espy them: plainly shewing thereby, that the blood of the slaine crieth to the Lord for vengeance from the earth, as *Abels* did upon *Cain*: and that God will have that law stand true and firme, which he made almost before all other lawes: *He that sheddeth mans blood, by man shall his blood be shed*. If I should commit to writing all the examples of this kinde, which either are recorded in Authors, or which dayly experience doth offer unto us, it would require rather a full Booke than a short Chapter for that subject: And therefore I will be content with some few, and those for truth most credible, and yet for strangenesse most incredible.

Gen. 4.

Gen.

Existoria
Iornlenf.

And to begin with our owne countrey: About the yeare of our Lord 867, a certaine Nobleman of the Danes, of the kings stock, called *Lorhebricus*, father to *Lugnar* and *Hubba*, entring upon a certaine time with his hawke into a cockboat alone, by chance through tempest was driven with his hawke to the coast of *Northfolke* in *England*, named *Rodham*: where being found, and detained, he was presented to king *Edmund*, that raigned over the *East-Angles* in *Northfolke* and *Suffolke* at that time. The King (as hee

was

was a iust and good man) understanding his parentage, and seeing his cause, entertained him in his Court accordingly; and every day more and more perceiving his activity, and great dexterity in hunting and hawking, bare speciall favour unto him: infomuch that the Kings Faulconer bearing priuie malice against him, for this cause, secretly as they were hunting together in a wood, did murther him, and threw him in a bush. *Lothebroke* being thus murdered, and shortly missed in the Kings house, no tydings could be heard of him, untill it pleased God to reueale the murther by his dog: which continuing in the wood with the corps of his Master, at sundry times came to the Court, and fauned on the King: so that the King suspecting some such matter, at length followed the trace of the hound, and was brought to the place where *Lothebroke* lay. Whereupon inquisition being made, at length by some circumstances of words, and other suspitions, it was knowne that he was murdered by *Berike* the Kings Faulconer: who for his punishment he was set into the same boat of *Lothebroke* alone, and so committed to the mercy of the sea: but the sea more mercifull to him than he was to *Lothebroke*, carried him directly to the coast of Denmarke, from whence *Lothebroke* came; as it were there to be punished for his murder. Here the boat of *Lothebroke* being well knowne, hands were lay upon him, and by torments he was enquired into: but hee to save himselfe, uttered an untruth of King *Edmund*; saying, That the King had put him to death in Northfolke. Whereupon revenge was deuised, and to that end an army of men prepared and sent over: which was the first occasion of the Danes arrivall in this land. Thus was this murther wonderfully discovered by meanes of a dog.

Plutarch in his book *De solertia animalium*, reporteth the like story of a souldier of King *Pyrrhus*, who being slain, his dog discovered the murderers: for when as the dog could by no meanes be brought from the dead body, but fauning upon the King, as it were desiring helpe at his hand; the King commanded all his Army to passe by in good order by two and two, till at length the murtherers came; and then the dog flew upon them so fiercely, as if he would have torne them in pieces; and turning to the king, ranne againe upon the murderers. Whereupon being apprehended and examined, they soone confessed the fact, and received condigne punishment for their desert. *Plutarch* ascribeth this to the secret of Natures instinct: but we must rather attribute both this, and all such like, to the mighty finger of God. who to terrifie men from shedding humane blood, doth stirre up the dumbe creatures to be revealers of their bloody sinne.

Plutarch. Solertia animalium

The like story the same Author reporteth of the murder of the Poet *Hesiod*, who being slaine by the sonnes of *Ganytor*, the murder, though secret, and the Murderers, though unknowne to all the world save to God and their owne conscience, were discovered and brought to punishment by the means of a dog which belonged to him that was murdered.

The same.

The like also we reade of two French Merchants, which travailing together through a certaine Wood, one of them rose against the other for the desire of his mony, and so slew him, and buried him: but the Dog of the murdered Merchant would not depart from the place, but filled the Woods with howlings and cryes. The murderer went forward on his journey, and the Inhabitants neere the said Wood, found out the murdered corps, and also the Dog, whom they tooke up and nourished till the Faire was done, and

Blondel.

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and the Merchants returned; at which time they watched the Highways, having the Dog with them: who seeing the murtherer, instantly made force at him without all provocation, as a man would doe at his mortall enemy: which thing caused the people to apprehend him; who being examined, confessed the fact, and received condigne punishment for so foule a deed.

Blondus.

The same Author reporteth yet a more memorable and strange story of another murder discovered also by the meanes of a dogge, which I may not omit. There was (saith hee) a certaine maid neere Paris, who was beloved of two young men; the one of whom as he was going to visite his love, happened to be murdered by the way, and buried: now his dog which he had with him would not depart from the grave of his master: at the last the young man being missed by his father and brethren, was diligently sought for; but not finding him, at last they found his dog lying upon his grave, that howled pittifully as soone as he saw his masters brother: the grave was opened, and the wounded corps found, which was brought away, and committed to other buriall, untill the murderer should be descryed: Afterward, in proceesse of time, the dogge in the presence of the dead mans brethren espied the murderer, and presently assaulted him with great fiercenesse: Whereupon he was apprehended, and examined, and when by no meanes nor policy he would confesse, the magistrate adjudged, That the young man and the dogge should combate together: The dogge was covered with a dry sod skinne in stead of armour, and the murderer with a speare, and on his body a thinne linnen cloth; and so they both came forth to fight: but behold the hand of vengeance: the man offering at the dogge with his speare, the dogge leaped presently at his face, and caught him fast by the throat, and overthrew him: whereat the wretch amased, cryed out to the beholders, Take pity on me, and pull off the dogge from my throat, and I will confesse all: the which being done, he declared the cause and manner of the whole murder, and for the same was deservedly put to death.

All these murders were discovered by dogges, the Lord using them as instruments to reveale his justice and vengeance upon this bloudy sinne, but these following by other meanes: The murder of the Poet *Ibycus* was detected by Cranes; as you may see in the 36 chapter of this booke more at large set forth.

Luther.

Luther recites such another story as that of *Ibycus*, of a certain *Almaigne*, who in travelling fell among theeves, which being about to cut his throat, the poore man espied a flight of Crows, and said, *O Crows I take you for witnesses and revengers of my death*. About two or three daies after, these murdering theeves drinking in an *Inne*, a company of Crows came and lighted on the top of the house: whereupon the theeves began to laugh and say one to another, Looke yonder are they which must revenge his death, whom we dispatched the other day. The Tapster over-hearing them, told it to the magistrat; who presently caused them to be apprehended, and upon their disagreeing in speeches and contrary answers, urged them so far, that they confessed the truth, and received their deserved punishment.

Plutarch.

There was one *Bessus* (as *Plutarch* reporteth) who having killed his father, was brought both to knowledge and punishment by the meanes of Swallowes: for his guilty conscience perswaded him, that the Swallowes in their chattering language did say to one another, That *Bessus* had killed his father:

father: whereupon not able to conceale his owne guiltinesse, hee bewrayed his horrible fact: and was worthily and deservedly for the same put to death.

But of all the examples that either reading or experience can afford, none in my opinion is either more admirable, or a more clearer testimony of Gods providence & justice, than that which hapned about a Lucquois Merchant, who coming out of England to Roan in France, and from thence making towards Paris, was in the way, on a mountain neer to Argentueil, murdered by a Frenchman his servant, and his body throwne amongst the Vines. Now as this fact was a doing, a blind man ran by, being led by his dog; who hearing one groine, asked who it was? Whereunto the murderer answered, that it was a sicke man going to ease himselfe. The blind man thus deluded, went his way, and the servant with his masters money, and with Papers of his takes up at Paris a good summe of money, and sets up a shop at Roane. Now this Merchant being expected at Luca a whole yeare together, whether he had sent word he would shortly repaire; when he came not, a messenger was dispatched to seeke him out; and after much enquiry at London and Roan, and elsewhere, he learnt at last in an Inne, that a Lucquois Merchant about fixe moneths before had lodged there, and was gone to Paris: where also not hearing any tydings of him, he suspected that he was murdered, & made his complaint to the Court of Parliament at Roan: Which imbracing this businesse (being directed by Gods providence) made enquiry up and downe the Towne, Whether there were any that within seven or eight moneths had set up a new shop; and finding one, caused him to be arrested for a supposed and a pretended debt: but in the end examined him upon this murther, and laid it to his charge: herewith the prisoner, solicited partly by the remorse of his conscience, & partly by hope of freeing himselfe by a bribe, confessed the fact in private to the Justice: but as soone as he perceived that he went about to call in witnesses to his confession, hee denied it againe: in briefe, the new Merchant is committed to prison, and he sueth the Justice for forgerie and false imprisonment: the Justice can by no meanes cleare himselfe, but onely by the assurance that all men had of his honesty. The matter hangs thus in suspence, till at length the dead carkasse of the Lucquois was heard of, and the blind man also came to light who heard the noyse of the murther: to make short, this blind man was brought to confront the prisoner; and twenty men were caused to speake one after another, and still the blinde man was demaunded, whether hee knew their voices, and said, That that was the man that answered him on the mountaine. This course being oft times re-iterated, the blind man hit alwayes on the right, and never missed. Whereupon the Court condemned him to death, and before he dyed he confessed the fact, to the great glory of Gods Justice, and the great amazement and strange astonishment of all men.

At Paris, in the yeare of our Lord 1551, a certaine young woman was brained by a man with a hammer, neere unto Saint Opportunes Church, as she was going to midnight Masse, and all her rings and jewels taken from her: This hammer was stolne from a poore Smith there by the same evening; who therefore being suspected of the murder, was cruelly handled, and put to extraordinary torture, by reason of the vehement presumptions made against him; in such sort, that hee was quite lamed and deprived

*Pasquier,
Recherches,
lib. 5. c. 20.*

*Pasquier,
Recherches,
lib. 5. c. 20.*

of the meanes to get his living; whereby being reduced into extreame poverty, he ended his life in great misery. All this while the murderer remained unknowne almost for the space of twenty yeares, and the memory of the murder seemed to be buried with the poore woman in her grave: now marke the justice of God, who hath promised, that nothing shall be so hid but shall be brought to light. It hapned, that one *Iohn Flaming*, Sergeant of the Subsidies at Paris, being upon occasion of businesse at S. Leups, a Village by Montmorency, chanced among other talke at Supper to say, how he had left his wife at home sicke, and no body with her but a little boy: there was an old man then present, named *Monstier*, and a sonne in law of his, who immediatly upon this speech went away that night, with each of them a basket of cherries and a greene goose, and came about ten of the clock the next morning to *Flaming's* house, where they intended to murder both the woman and the boy, and to possesse themselves of all the goods that they could conveniently carrie away: but the Lord prevented them of their purpose: for being let in at the dores by the boy, pretending that they came from the husband with those remembrances to his wife, they presently slew the boy, thinking also to surprize the woman; but she hearing the cry of the boy, lockt fast her chamber dore, and cried for helpe out at her window, whereupon the neighbors running to the house tooke these two villaines, one hidden in the funnell of the Chimney; and the other in a Well in the Cellar, with nothing but his nose above water. Now these two wretches being thus apprehended, arraigned, and condemned, being on the scaffold at the place of execution, the old man desired to speake with the Smithes widow, whose husband was suspected for the first murder: of whom when she came, hee asked forgiveness; saying, that it was he which had killed the young woman by S. *Opportunes* Church. Thus the Lord discovered both the innocency of the Smith, and the guiltinesse of this vile murderer, and that twenty yeeres after the fact was committed.

Not long since the like discovery of a murderer was made here in England in Leicestershire, not farre from Lutterworth, almost twenty yeeres after the fact committed, The murder was committed by a Miller upon one in his Mill, whom he buried in the ground hard by: This Miller removed unto another countrey, and there dwelt a long space, untill at last guided by Gods Almighty providence, to the manifestation of his justice, he returned unto that place to visit some of his friends. Now in the meane time whilst he was there, the Miller that now possessed the former Mill, had occasion to dig deepe into the ground, where he found the carkasse of a dead man, presently it was suspected that some had beene murdered, and was there buried: whereupon the Lord put it into their hearts to remember, how about twenty yeeres before a certaine neighbour of theirs was suddenly missed, and could never be heard of, insomuch that all supposed him to have beene dead in some strange countrey: this carkasse they suspected to be his, and bethinking themselves who was then Miller of that Mill, behold he was there ready in the towne, not having been there for many yeeres before. This man was suspected, and thereupon examined, and without much adoe confessed the fact, and received deserved punishment.

Who seeth not here manifest traces and footsteps of Gods providence? First in reducing the murderer to that place at that time: Secondly, in stirring up the Miller to digge at the same time also: thirdly, in put-

putting into the hearts of the people the missing of such a man, whose memory was almost forgotten: and lastly, in causing the murderer to confesse his deed, when as no prooffe nor witnesse could be brought against him: but here is the justice of God against all such, *Vengeance will not suffer the murderer to live.* Acts 28.4.

Henry Ranzovius, Lieutenant for the King of Denmarke in the Duchie of Holface, makes relation in a letter of his, of an ordinary meanes of finding out Murderers, practised in the kingdome of Denmark by King *Christiernus* the second, and permitted over all his Kingdome; the occasion whereof (he saith) was this: Certaine Gentlemen being on an evening together in a stove, fell out among themselves, and from words grew to blowes (the Candles being put out) insomuch that one of them was stabbed with a pynard. Now the deed doer was unknowne by reason of the number; although the Gentleman accused a Pursevant of the Kings for it, who was one of them in the stove. The King to finde out the homicide, caused them all to come together in the stove, and standing round about the dead Corps, becommanded that they should one after another lay their right hand on the slain Gentlemans naked breasts, swearing they had not killed him: the Gentlemen did so, and no signe appeared to witnesse against them; the Pursevant onely remained, who condemned before in his owne conscience, went first of all and kissed the dead mans feet, but as soone as he layed his hand on his breast, the blood gushed forth in abundance, both out of his wound and nostrils, so that urged by this evident accusation, he confessed the murder, and by the Kings owne sentence was incontinently beheaded: whereupon (as I said before) arose that practise which is now ordinary in many places of finding out unknowne Murders; which by the admirable power of God are for the most part revealed, either by the bleeding of the corpses, or the opening of the eye, or some other extraordinary signe, as daily experience doth teach.

The same Authour reporteth another example farre more strange, in the same letter written to *David Chytreus*, which happened at Itzehow in Denmarke. A Traveller was murdered by the high-way side, and because the murderer could not be found out, the Magistrates of Itzehow caused the body to be taken up, and one of the hands to be cut off, which was carried into the prison of the Towne, and hung up by a string in one of the Chambers: about ten yeares after, the murderer comming upon some occasion in to the prison, the hand which had been a long time dry began to drop blood on the Table that stood underneath it: which the Gaoler beholding, stayed the fellow, and advertised the Magistrates of it; who examining him, the murderer giving glory to God, confessed his fact, and submitted himselfe to the rigour of the Law, which was inflicted on him, as he very well deserved.

At Winsheme in Germany, a certaine Theefe after many Robberies and Murders committed by him upon Travellers and Women with childe, went to the Shambles before Easter, and bought three Calves heads, which when hee put into a Waller, they seemed to the standers by to be mens heads: whereupon being attached and searched by the Officers, and he examined how hee came by them, answered and proved by witnesse, that hee bought Calves heads, and how they were transformed hee knew not: whereupon the Senate amazed, not supposing this miracle to

*Phi. Lonicers
Theat. dist.
Fides it apud
antiquos.
Though
strange, yet
not incredi-
ble, since God
can as well
turne Calves
heads into
mens, as a rod
into a serp-
pent, or wa-
ter into
blood.*

arise of naught, cast the party into prison, and tortured him to make him confesse what villany he had committed; who confessed indeed at last his horrible murders, and was worthily punished for the same, and then the heads recovered their old shapes. When I read this story, I was halfe afraid to set it downe, least I should seeme to insert fables into this serious Treatise of Gods Judgements: but seeing the Lord doth often worke miraculously for the disclosing of this foule sinne, I thought that it would not seeme altogether incredible.

Lonicer.

Another murderer at Tubing betrayed his murder by his owne sighes, which were so deepe and incessant, in griefe not of his fact, but of his small booty, that being but asked the question, he confessed the crime, and underwent worthy punishment.

Another murderer in Spain was discovered by the trembling of his heart; for when many were suspected of the murder, and all renounced it, the Judge caused all their breasts to be opened, and him in whom he saw most trembling of brest, he condemned, who also could not deny the fact, but presently confessed the same.

At Isenacum a certaine yong man being in love with a maid, and not having wherewith to maintain her, used this unlawfull meanes to accomplish his desire: upon a night he slew his host, and throwing his body into a Cellar, tooke away all his money, and then hasted away; but the terrour of his owne conscience and the judgement of God so besotted him, that hee could not stirre a foot untill he was apprehended. At the same time *Martin Luther* and *Philip Melancthon* abode at Isenacum, and were eye-witnesses of this miraculous judgement, who also so dealt with this murderer, that in most humble and penitent confession of his sinnes, and comfort of soule, he ended his life.

By all these examples wee see, how hard it is for a murderer to escape without his reward: when the justice of man is either too blinde, that it cannot search out the truth; or too blunt, that it doth not strike with severity the man appointed unto death, then the justice of God riseth up, and with his owne arme he discovereth and punisheth the murderer; yea, rather than he shall goe unpunished, sencelesse creatures and his owne heart and tongue rise to give sentence against him. I doubt not but daily experience in all places affordeth many more examples to this purpose, and especially the experience of our Judges in criminall causes, who have continuall occasion of understanding such matters in their Circuits: but these shall suffice for our present purpose.

CHAP. XII.

Of such as have murdered themselves.



Hen the Law saith, *Thou shalt not kill*, it not onely condemneth the killing of others, but much more of our selves: for charity springeth from a mans selfe; & therefore if they be guilty of murder that

that spill the bloud of others, much more guilty are they before God that shed their owne bloud: and if nature bindeth us to preserve the life of all men as much as lyeth in our power, then much more are we bound to preserve our owne lives, so long as God shall give us leave. We are here set in this life as souldiers in a station, without the licence of our Captaine we must not depart: our soule is married to the body by the appointment of God, none must presume to put asunder those whom God hath coupled: and our life is committed to us as a thing in trust, we must not redeliver it, nor part with it, untill he require it againe at our hands that gave it into our hands. Saint *Augustine* in his first Booke *De Civitate Dei*, doth most strongly evince and prove, That for no cause voluntary death is to be undertaken: neither to avoid temporall troubles, least we fall into eternall; nor for feare to be polluted with the sinnes of others, lest by avoiding other mens sinnes, we encrease our owne; nor yet for our owne sinnes that are past, for the which we have more need of life that we might repent of them: nor lastly: for the hope of a better life, because they which are guilty of their owne death, a better life is not prepared for them. These be the words of *Augustine*: wherein he alledgeth foure causes, by which men are mooved to this unnaturall act; and concludeth, that for none of them, nor for any other cause whatsoever, a man ought to lay violent and bloody hands upon himselfe; yea, concludeth peremptorily, that a better life after death doth not receive such, to wit, that wilfully and desperately murder themselves, and die without repentance, as commonly they doe. But here it is to be observed, that many which seeme to make away themselves, are murdered and made away by the Divell, and not by themselves: for otherwise it were not possible that they should perish so strangely as they doe: as when some have beene hanged with their knees almost touching the ground; others upon a weake twigge, not strong enough to beare the weight of the tenth part of their body: others beene drowned in a puddle of water: which plainly sheweth, that the Divell, either as the principall actor, or at least as a helper, was the procurer of their murders, and not alwayes themselves: And therefore I must needs say with *Luther*, That both charity and conscience inhibites resolutely to judge all such to be damned that seeme to have made havocke of their owne lives; for the mercy of God is incomprehensible, and why may he not save the soules of them, whose bodies he gave leave to the Divell to torment, yea to destroy? Besides, we read of many holy women, who in the time of persecution cast themselves into the deep stream to preserve their chastity from the violence of the wicked persecutours; and yet were reputed in the Church for holy Martyrs. Saint *Augustines* judgement is worthy to be learned and imitated of all concerning this matter, who thus defineth the case: *Of these (saith he) I dare avouch nothing rashly: it may be the Church of God was perswaded by divine authority to receive them into the number of Martyrs; or it may be they did this act, not being deceived, after the manner of men, but being commanded of God; not erring, but obeying; as also we are to judge of Sampson: now when God biddeth, and without all doubt makes knowne his will, who can call this obedience a crime? who can accuse a duty of piety? But a little after he giveth a caveat, Ne divina iussio ullo nutet incerto; that is, that we be sure God bids; for oftentimes the divell translates himself into an Angell of light, and wil feine*

*Aug. de civit.
lib. 1. cap. 26.*

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a message from God, which proceedeth from his owne malice. All this is to be conceived only touching that extraordinary case of those holy women that drowned themselves, and yet were held for Martyrs in the Church of God: as for others that shall wilfully and wofully shed their owne blouds, and rob themselves of that precious jewell of life which God hath given them to keep, no doubt but as they commit a horrible and hainous crime, so they incur a horrible and fearefull judgement: yea, the very act it selfe is both a crime and a judgement; a crime deserving a further judgement, even eternall damnation in hell fire; and a judgement and punishment of some notable sinnes committed by them before, and of an ungodly and wicked life unrepented of. The drift therefore & purpose of these examples following is this, to shew how the Lord punisheth oftentimes in men an ungodly life with voluntary and wilfull murder of themselves, and this wilfull murder of themselves with eternall damnation after this life ended, as a just recompence of their deserts; and all to teach us repentance, the onely means to prevent both these.

1 Sam. 31. 4.

The first we reade of in holy Scripture that cruelly murdered himselfe with his owne hands, was King *Saul*; who, as it is recorded of him, was a most wicked man and a Tyran: for being chosen from among all the people of Israel to be King by the Lords owne appointment, and advanced as it were from the Plough to the Scepter, he like a most ungratefull wretch kicked against his advancer, and rebelled against his God that had done so great things for him: yea, hee not onely contemned his lawes, and cast his commandements behind his backe but also proved a most cruell Tyran, and shed much innocent blood: amongst the rest of his cruelties, this was the chiefe; upon the false accusation of *Doug* the Edomite, he caused fourescore and five persons, that were Priests, and wore a linnen Ephod, to bee slaine at one time, and Nob the Citie of the Priests to be smote with the edge of the sword, both man and woman, childe and suckling, Oxe and Ass: yea, so wicked was he, that when the Lord would not answer him neither by Prophets, nor by dreames, nor by any other meanes, he went to take counsell of the Divell, at the mouth of the Witch of Endor: for all which his abominable wickednesse, the Lord gave him over at last to so desperate a minde, that rather than he would fall into the hands of his enemies, he fell upon his owne sword, and murdered himselfe.

1 Sam. 22. 18, 19.

1 Sam. 28. 15.

1 King. 16. 10, 18, 19.

Zimri also, the King of Israel, is set forth by the holy Ghost to be a wicked man, and a traitor: for he conspired against his master *Ela*, the sonne of *Baasha* King of Israel, and slew him as he was drinking in Tirza, and proclaimed himselfe King in his roome: but the army hearing thereof, made *Omri*, the Captaine of the hoste, King: who comming to besiege Tirza, wherein *Zimri* was, *Zimri* seeing that the Citie was taken, went into the palace of the Kings house, and there, together with the house burnt himselfe, rather than he would fall into the hands of his enemy: Now the holy Ghost setteth it downe in plaine words, that the Lord sent this judgement upon him for his sinnes which he had sinned, in doing that which was evill in the sight of the Lord, and walking in the way of *Ieroboam*, who made Israel to sinne.

2 Sam. 17. 20.

Achitophel, that great Counsellor of State to King *David*, of whom it is said, that the counsell which he counselled was like the Oracle of God, when hee saw that the counsell which hee gave was not followed, but despised

spised, hee saddled his Asse, and arose and went home into his owne citie, and put his household in order, and hanged himselfe: And that this was Gods just vengeance upon him for his former wickednesse, it may appeare both by his conspiracie with *Absalom* against his liege lord king *David*, and also that wicked counsel which hee gave unto him, of going in unto his fathers concubines in the sight of the people. 2 Sam. 16. 21, 22.

In the second booke of the Machabees is recorded a notable story of one *Razis* an Elder of Jerusalem, who is there set forth to bee a man of very good report, constant in religion, a father of the Jewes, and a lover of the citie: yet notwithstanding, this man rather than hee would fall into the hands of *Nicanor* his enemy, murdered himselfe after a most fearefull and savage manner, for first hee fell upon his sword, and when as for haste that stroke dispatched him not, hee ran boldly or rather furiously to the wall, and cast himselfe downe headlong; after which yet breathing, hee got up on a steepe rocke, and rending out his bowels with his owne hands, threw them amongst the people, calling upon the Lord of life, that hee would restore them againe unto him. The author of that booke commendeth this fact for a valiant and noble deed; but surely wee are taught out of the booke of God by Gods spirit, that it was a most bloody, barbarous, and irreligious act: for rather should a man endure all the reproaches and torments of an enemy, than embrue his owne hands in his owne blood; and therefore if he were not extraordinarily stirred up hereunto by the spirit of God, this must needs bee a just punishment of some former sinne wherein hee lay without repentance, and a forerunner of an eternall punishment after this life. 2 Mac. 14. 37, 38.

Let us joyne *Judas* and *Pilate* together, the one being the betrayer of his Lord and Master Jesus Christ our Saviour, the other the condemner of him, and that against his conscience: as they both agreed in one malicious practise against the life of Christ, so they disagreed not in offering violence to their owne lives: for *Judas* hanged himselfe, and his bowels gushed out, and *Pilate* being banished to Vienna, and oppressed with the torment of conscience and feare of punishment for his misdeeds, to prevent all killed himselfe, and so became a notable spectacle of Gods justice, and Christs innocencie. Acts 1. 18, 19.

The Jewes, as they are recorded in Scripture to bee a stiffe-necked and stubborne Nation, above all the Nations under the Sunne, so none were ever more hardy and daring in this bloody practise of selfe-murder than they were; which may bee thought a portion of Gods just judgement upon them for their sinnes: three examples of greatest note I will propound, which I thinke can hardly bee matched.

When the City of Jerusalem was taken by *Herod* and *Sofius*, there was a certaine Jew that had hidden himselfe in a denne with his wife and seven children; to whom *Herod* offered both life and liberty, if hee would come forth: but the stiffe-hearted wretch had rather die than bee captive to the Romanes: therefore refusing *Herods* offer, hee first threw downe his children headlong from a high rocke, and burst their neckes, next hee sent his wife after them, and lastly tumbled himselfe upon their carcasses to make up the tragedie: a horrible and lamentable spectacle of a proud and desperate minde. Iosephus de bell. Iud. lib. 1. 6. 12. 13.

The second example is nothing inferior to the former. After the siege and

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Iosephus
Fulgos.
lib. 3. c. 2.

and sacking of Jotapata by the Romanes, forty Jewes (among whom was *Iosephus* the writer of this story) having hid themselves in a cave, by mutuall consent killed one another, rather than they would fall into the hands of the Romanes: *Iosephus* onely, with one other, by his persuation, by great art and industry, after the other were slain, proceeded not in that bloody enterprize, but yeelded themselves to the mercy of the enemies, and so escaped with their lives. This fearefull obstinacy may well be imputed to the justice of God upon them, as for their other sinnes, so especially for crucifying the Lord of life, whose bloud they imprecated might fall on them and on their children.

Fulgos. lib. 3.
cap. 2.

The third example surpasseth both the former both in cruelty and obstinacy: *Eleazer* the Jew after the taking of Jerusalem fled into the tower of Messada with nine hundred followers; being besieged there by *Sabinus Flavius*, a Roman Captaine, when he saw that the walls were almost beaten downe, and that there was no hope of escaping, he persuated his companions by a pithy and vehement Oration, and drew them to this resolution, that tenne should be chosen by lot, which should kill all the rest, together with their wives and children, and that afterward they themselves should kill each other. The former part of this Tragedy being performed, the surviving tenne first set on fire the Tower, that no prey might come unto the enemy (the victuals only preserved, to the end it might be knowne, that not hunger, but desperate valour drew them to this bloody massacre:) then according to their appoyntment, by mutuall wounds they dispatched one another: and of so great a number not one remained, besides one woman with her five children, who hearing the horriblenesse of their determination, hid her selfe in a cave in the ground, and so escaped with the life of her selfe and her children, and became a reporter of this whole story.

Liv. lib. 46.

The like story is recorded by *Livie* touching the Campanians; who being besieged by the Romanes, and constrained to yeeld up their City unto them upon composition, *Vibius*, a chiefe nobleman of the City, with seven and twenty other Senatours, that they might not fall into their enemies hands, after they had glutted themselves with wine and good cheere, dranke all of them poyson, and so bewayling the state of their countrey and embracing each other, and taking their last farewell, died ere the enemies were received into the city.

Fulgos. l. 3. c. 2.

Butes, otherwise called *Boges* by *Herodotus*, Governor of Thracia, being besieged in the city Eion, by *Cymon* the Athenian captaine, to the end that the enemy might receive no benefit nor great glory by his victory, first caused the city to be fired, and then by one consent they all killed themselves. So likewise did *Ariarathes* king of Capadocia, when he was besieged by *Perdicca*. *Cato Uticensis*, rather than he would fall into the hands of *Iulius Caesar*, his enemy, after his victory over *Pompey*, fell upon his owne sword, and slew himselfe; having first read *Plato's* booke of the immortality of the soule. So likewise did *Marcus Antonius*, after that he was overcome by *Augustus*. And *Cleopatra* the Egyptian Queene, when as by her allurements she could not intice *Augustus* to her lust, as she had done *Anthony*, but perceived that she was reserved for triumph, escaping out of prison, and placing her selfe in her sumptuous sepulchre, neere to the body of her dead paramour, set an Aspe to her left arme, by the venome whereof she died as it were in a sleepe. Thus the Lord doth infatuate the mindes of wicked and

ungodly

ungodly persons, and such as have no true knowledge nor feare of the true God in their hearts, making them instruments of his vengeance, and executioners of his wrath upon themselves.

Hannibal the sonne of *Amilchar*, after many victories and much bloodshed of the Romans, at last being overcome, and doubting of the faith of *Prusias* the King of Bythia, to whom he was fled for succour, poysoned himselfe with poyson which he alwayes carried in a Ring to that purpose.

Fulgos.

At the destruction of Carthage, when as *Asdrubal* the chiefe Captaine submitted himselfe to the mercy of *Scipio*, his wife cursing and railing on him for his base mind, threw her children into the midst of a fire, and there ended her dayes: and *Asdrubal* himselfe not long after followed her by a voluntary and violent death.

Fulgos.

When *Cinna* besieged the city of Rome, two brothers chanced to encounter together in single fight, one of *Cinna's* army, the other of the contrary: and the one having slaine the other, after that the Conquerour perceived that it was his brother whom hee had slaine, hee slew himselfe also, to make satisfaction for his brothers blood: and so they were both buried in one grave.

Philip. Melan.
Chron. 2.

Norbanus a Consull of Rome flying from *Scylla*, slew himselfe at Rhodes; rather than he would fall into his enemies hands: and so did likewise *Marius* the sonne at Præneste.

Of the murderers of *Julius Caesar*, almost all became also the murderer of themselves: *Cassius* stabb'd himselfe with the same dagger wherewith he had stabb'd *Caesar*: *Brutus* the night before his overthrow at Philippi, saw in his chamber a vision of a great fearefull man; and he demanding who he was, and what he would, he answered, I am (O *Brutus*) thy evill spirit, and to morrow thou shalt see me at Philippi: To whom *Brutus* with a bold courage answered, I will therefore see thee there. The next day *Brutus* being conquered by *Augustus* and *Anthony*, at Philippi, fell upon his own sword and slew himselfe.

Methridates that bloody and mighty King of Pontus being overcome of *Lucullus* and *Pompey*, and set upon by his owne sonne, went about to make away himselfe by poyson: which when it tooke not effect, by reason of his daily taking of Antidotes, he forced a French souldier of his to lay violent hands upon him; and so hee became a wilfull spiller of his owne blood, that had caused the blood of so many thousands to be spilt. His two wives *Monica* and *Veronica*, hearing of the miserable end of the king, made likewise themselves away; for the one hanged her selfe, but when the weight of her body broke the cord, shee committed her selfe to *Borhis* the Eunuch to bee slaine: the other received poyson, which when it wrought not so speedily as shee desired, *Borhis* also was made an instrument to dispatch her.

Most famous and notorious is the story of *Lucretia*, who being ravished by *Tarquinius* the yonger, and impatient of that injury and disgrace, slew her selfe openly, and gave cause by her death of the change of the Roman State, from the government of Kings to Consuls.

Livius

Sophronia another Roman woman, but a Christian, when as she could by no meanes escape the lust of *Decius* the Emperour, daily assaulting her chastity, tooke a sword, and by her husbands consent slew her selfe; and so to prevent one sin, she committed another farre worse than that she feared.

Euseb.

Portia the daughter of *Cato*, and wife of *Brutus*, hearing of the death of her

her

her husband at Philippi, sought for a knife to kill her selfe; which being denied her, she eat burning coales, and so ended her life by a strange kinde of death.

Wee read of many wanton and lewd Poets that have thus made an end of themselves: who as for the most they are Epicures and Atheists, so seldom come to a good end: *Labienus* the railing Poet (who for that cause was called *Rabiennus*) understanding that his bookes were adjudged to bee burned by a publike Decree, would not survive his own writings, and therefore killed himselfe. *Lucretius* the Atheist taking a love potion to incite his lust, was by the force therof deprived of his senses, and so deprived himselfe also of life in his rage. *Empedocles* the vainglorious Poet, affecting the name of a god, and of immortality, threw himselfe headlong into mount *Aetna*, and so perished. *Silvius Italicus* being taken with an incurable disease, chose rather to be his owne murderer, than to endure the torment of his sicknesse. *Cornelius Gallus* an amatorius Poet, having robbed the City *Thebes*, over which he was set to be governour by *Augustus Caesar*, and fearing to be called to account, prevented the punishment of humane justice, by executing the justice of God upon himselfe with his owne hands.

*Ammianus
Marcellinus.*

Of those that persecuted the Church of Christ, very many were given over by God to be persecutors of themselves, and spoylers of their owne lives: as *Nero* for example, the first Emperour that tooke in hand to persecute Christians, he seeing himselfe in danger to be murdered by one appointed for that purpose, to prevent the malice of the murderer, murdered himselfe. *Magnentius* another tyrant, and enemy to Christs Church, being overcome by *Constantius*, brother to *Constantine*, whom he had slaine, fled to *Lions*, and there became his owne Butcher: whose death as soone as his brother *Decentius* understood, he also hanged himselfe.

Suet.

Galerius the Emperour, after he had tormented the Christians by all cruell means, and left no way unattempted whereby he might root them out of his Kingdome, fell into a grievous disease, through the torment whereof, not being able to endure any longer, he thrust a sword into his own bowels, and so miserably ended his dayes.

And to come neerer to our owne age, in King *Edward* the sixths dayes one *Clerke* an open enemy to the Gospel, hanged himselfe in the Tower: so did *Pavier* Towne-clerke of London: so did the sonne of one *Levar* a husbandman, that mocked and scorned at the holy Martyr master *Latimer*: so likewise did *Henry Smith* a Lawyer, another open adversary to Gods truth.

Richard Long, another enemy to Gods truth, drowned himselfe at Calice, in King *Henry* the eights dayes. *John Plankney*, a Fellow of New Colledge in Oxford, did the like Anno 1566. and likewise one *Hanington*, a Fellow of the same Colledge, in a well at Padua; or, as some thinke, at Rome. Of these you may reade more in the first booke.

Hither I might adde many examples of moderne experience, as namely of a covetous wretch in the Isle of *Elie*, who being cast in a suit of Law, through impatience of griefe, came home and hanged himselfe: of another that had beene a great dealer in worldly matters, and an undoer of a Family or two of good credit and revenue, by usury, and taking forfeiture of bonds, and that by his owne flattering perswasion: being himselfe arrested at *Huntington* for debt, rather then he would satisfie it, though he

was

was able enough, cut his owne throat, after a most fearefull and horrible manner: another being a man of note and good possessions, threw himselfe downe headlong from the top of a Church. Many such like examples I could adjoyne, with their names and places of abode, but I forbear, least by reporting Gods judgements upon the dead, I should offend some that are alive.

These therefore already proposed may be a sufficient taste of this kinde of judgement, inflicted by God upon wicked persons: and also may serve for a caveat and warning to all men to take heed how they offer violence to their owne lives, seeing it is not onely a punishment of sinne past, but a fearefull sinne it selfe, and a forerunner and causer of punishment to come, even of eternall punishment, except the Lord extraordinarily and miraculously shew mercy, which none ought to presume of.

CHAP. XIII.

Of Paricides, or Parent Murderers.



ALL effusion of humane blood be both horrible to behold, and repugnant to nature, then is the murdering of Parents especially detestable, when a man is so possessed with the Devill, or transported with a hellish fury, that he lifteth up his hand against his own father or mother, to put them to death: this is so monstrous and inormous an impiety, that the greatest Barbarians ever have had it in detestation: wherefore it is also expressly commanded in the Law of God. That whosoever smiteth his father or mother in what sort so ever, though not to death, yet he shall die the death. If the disobedience, unreverence, and contempt of children towards their Parents, are by the just judgements of God most rigorously punished (as hath beene declared before in the first commandment of the second Table) how much more then when violence is offered, and above all, when murder is committed? Thus the Egyptians punished this sinne: they put the committants upon a stacke of thornes, and burnt them alive, having beaten their bodies beforehand with sharpe reeds made of purpose. *Exod. 21.* *Solon* being demanded why he appointed no punishment in his Lawes for Paricides; answered, that there was no necessity, thinking that the wide world could not afford so wicked a wretch. It is said, that *Romulus* for the same cause ordained no punishment in his Common-wealth for that crime, but called every murderer a Paricide; the one being in his opinion a thing execrable, and the other impossible. And in truth there was not for 600 yeeres space (according to *Plutarchs* report) found in Rome any one that had committed this execrable fact. The first Paricide that Rome saw, was *Lucius Ostinus*, after the first Punicke warre; although other Writers affirme, that *M. Malliolum* was the first, and *Lucius* the second: howsoever it was, they both underwent the punishment of the Law *Pompeia*, which enacted, That such offenders should be thrust into a sacke of Leather, and an Ape, a Cocke, a Viper, and a Dog, put in to accompany them, and then to be throwne into the water, to the end

end that these beasts being enraged and animated one against another, might wreke their teene upon them, and so deprive them of life after a strange fashion, being debarred of the use of the aire, water, and earth, as unworthy to participate the very Elements with their deaths, much lesse with their lives: which kinde of punishment was after practised and confirmed by the constitution of *Constantine* the Great. And albeit the regard of the punishment seemed terrible, and the offence it selfe much more monstrous, yet since that time there have beene many so perverse and exceeding wicked, as to throw themselves headlong into that desperate gulfe.

Gree. of Tours,
lib 2.

As *Cleodoricke* sonne of *Sigebert* King of Austria, who being tickled with an unsatiabie lust of raigne through the deceivable perswasions of *Cleodovius* King of France, slew his father *Sigebert* as he lay asleepe in his Tent in a forrest at noone time of the day; who being weary with walking, laid himselfe downe there to take his rest: but for all that, the wicked wretch was so farre from attaining his purpose, that it fell out cleane contrary to his expectation: for after his fathers death, as he was viewing his treasures, and ransacking his coffers, one of *Cleodovius* factors strooke him suddenly, and murdered him, and so *Cleodovius* seised both upon the Crowne and Treasures.

Ioseph. antiq.

After the death of *Hircanus*, *Aristobulus* succeeded in the government of Judea, which whilest he strove to reduce into a kingdome, and to weare a crown, contrary to the custome of his predecessors, his mother & other brethren contending with him about the same, he cast in prison, & took *Antigonius* his next brother to be his associate: but ere long (a good gratefull son) he famished her to death with hunger that had fed him to life with her teares, even his naturall mother: And after perswaded with false accusations, caused his late best beloved *Antigonius* to be slaine by an ambush that lay by Strato's tower, because in the time of his sicknesse he entred the Temple with pompe. But the Lord called for quittance for the two bloodsheds immediately after the execution of them: for his brothers blood was scarce washed off the ground, ere in the extremitie of his sicknesse he was carried into the same place, and there vomiting up blood at his mouth and nostrils, to be mingled with his brothers, he fell downe starke dead, not without horrible tokens of trembling and despaire.

Corn. Tacit.
lib. 14.

Nero that unnaturall Tyran surpassed all that lived, as in all other vices, so in this; for he attempted thrice by poyson to make away his mother *Agrippina*: and when that could not prevaile, by reason of her usuall Antidotes and preservatives, hee assayed divers other meanes: as first a devise, whereby she should be crushed to death as she slept, a loosened beame that should fall upon her; and secondly by shipwracke: both which when she escaped, the one by discovery, and the other by swimming, he sent *Anicetus* the Centurion to slaughter her with the sword: who with his companions breaking up the gate of the City where she lay, rushed into her Chamber, and there murdered her. It is written of her, that when she saw there was no remedy but death, she presented her belly unto the murderer, and desired him to kill her in that part which had most deserved it, by bringing into the world so vile a monster: and of him, that he came to view the dead carcasse of his mother, and handled the members thereof, commending this, and discommending that, as his fancy led him, and in the meane time being thirsty, to call for drinke: so farre was he from all humanity and touch of Nature:

Sueton. cap 33.

but

but he that spared not to embriue his hands in her blood that bred him, was constrained ere long to offer violence to his own life, which was most decre unto him.

Henry the son of *Nicolotus* Duke of Herulia, had two wicked, cruell, and unkind sonnes, by the yonger of whom, with the consent of the elder, he was traiterously murdered, because he had married a third wife: for which cause *Nicolotus*, their cousin-german, pursued them both with a just revenge; for he deprived them of their kingdome, and drove them into exile, where they soon after perished.

Mun3. Conf. lib. 3.

Selymus the tenth Emperour of Turkes was so unnaturall a childe, that he feared not to dispossesse his father *Bajazet* of the crown by treason; and next to bereave him of his life by poyson. And not satisfied therewith, even to murder his two brethren, and to destroy the whole stock of his own blood. But when hee had raigned eight yeares, vengeance found him out, and being at his backe, so corrupted and putrified his reins, that the contagion spread it selfe over all his body: so that he dyed a beast-like and irksome death, and that in the same place where he had before oppressed his father *Bajazet* with an army, to wit, at Chitule a city of Thracia, in the year of our Lord 1520. in the moneth of September.

Philip. Melan. Chron. lib. 5. 8
Mun3. Conf. lib. 4.

Charles the younger, by surname called *Crassus* son to *Lodowick* the third, was possessed & tormented with a diuell in the presence of his father, & the Peeres of the Realme; which he openly confessed to haue justly happened unto him, because he had pretended in his mind to haue conspired his fathers death and deposition: what then are they to expect, that doe not pretend, but perforce this monstrous enterprise?

cap. Hediam. lib. 6. cap. 29.

A certaine degenerate and cruell son longing and gaping after the inheritance of his father, which nothing but his life kept him from, wrought this means to accomplish his desire: he accused his father of a most filthy unnameable crime, even of committing filthinesse with a Cow; knowing that if he were convicted thereof, the law would cut off his life; & herein he wrought a double villany, in going about not only to take away his life (which by the law of nature he ought to haue preserved) but also his good name, without respecting that the stain of a fathers redoundeth to his posterity, and that children commonly do not only inherit the possessions, but also inherit the conditions of their parents: but all these supposes laid aside, together with all feare of God, he indicted him before the Magistrate, of incest, and that upon his own knowledge: in so much that they brought the poore innocent man to the rack, to the end to make him confesse the crime; which albeit amidst his tortures he did, as soon as he was out, he denied again; howbeit his extorted confession stood for evidence, and he was condemned to be burned with fire, as was speedily executed, and constantly endured by him, exclaiming still upon the false accusation of his son, and his own unsported innocency: as, by the issue that followed, most cleerely appeared; for his son not long after fell into a reprobate mind, and hanged himselfe: and the Judge that condemned him, with the witnesses that bare record of his forced confession, within one moneth died all, after a most wretched and miserable sort. And thus it pleased God both to revenge his death, and also to quench his reputation and innocency, from ignominy and discredit in this world.

Theat. lib.

Mindat. 8. Calumniation lib. 2. cap.

Manfred Prince of Tarentum, bastard son to *Frederick* the second; murdered his father to death with a pillow, because (as some say) he would not bestow the kingdome of Naples upon him, and not content herewith, he poisoned also the heirs of *Frederick*, to the end he might attain unto the crown,

Philip. Melan. Chron. lib. 4. No better fruit to be expected of any bastard imp.

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as *Conrad* his elder brother, and his nephew the son of *Henry* the heir, which *Henry* died in prison; and now onely *Conradinus* remained betwixt him and the kingdome, whom though he assayed to send after his father, yet was his intention frustrate; for the Pope thundered out his curses against him, and instigated *Charles* Duke of Angiers to make war against him: wherein bastard and unnaturall *Manfred* was discomfited and slaine, and cut short of his purpose, for which he had committed so many tragedies.

Luther.

Martin Luther was wont to report of his own experience this wonderfull history of a Locksmith, a yong man, riotous and vicious, who to find fuel for his luxury, was so bewitched that he feared not to slay his own father & mother with a hammer, to the end to gain their mony and possessions: after wch cruell deed, he presently went to a shoemaker and bought him new shooes, leaving his old behind him, by the providence of God to be his accusers: for after an houre or two the slain bodies being found by the Magistrate, and inquisition made for the murderer, no manner of suspition being had of him, he seeming to take such grieve therat. But the Lord that knoweth the secrets of the heart discovered his hypocrisie, and made his owne shooes which hee had left with the Shoemaker rise up to beare witness against him: for the blood which ran from his fathers wounds besprinkled them so, that thereof grew the suspition, and from thence the examination, and very soon the confession, and last of all his worthy and lawfull execution. From hence we may learne for a generall truth, that murder, never so secret, will ever by one means or other be discovered; the Lord will not suffer it to goe unpunished, so abominable it is in his sight.

Cass. Med. 4.
part. Chron.

Another son at Basil, in the yeare of our Lord God, 1560, bought a quantity of poyson of an Apothecary, and ministred it to none but to his own father, accounting him worthiest of so great a benefit: which when it had effected his wish upon him, the crime being detected, instead of possessing his goods which he aimed at, he possessed a vile and shamefull death; for he was drawne through the streets, burnt with hot irons, and tormented nine houres in a wheele, till his life forsooke him.

As it is repugnant to nature for children to deale thus cruelly with their parents, so it is more against nature for parents to murder their children: insomuch as naturall affection is of greater force in the descent than in the ascent, & the love that parents bear their children, is greater than that which children redound to their Parents; because the childe proceedeth from the father, and not the father from the childe, as part of his fathers essence, and not the father of his: Can a man then hate his own flesh, or be a rooter out of that which himselfe planted? It is rare, yet sometimes it commeth to passe. Howbeit as the offence is in an high degree, so it is alwayes punished by some high judgement: as by these examples that follow shall appeare.

The ancient Ammonites had an Idoll called *Moloch* to the which they offered their children in sacrifice: this Idoll (as the Jewes write) was of a great stature, and hollow within, having seven chambers in his hollownesse, whereof one was to receive meat, another turtle Doves, the third a sheep, the fourth a ram, the fifth a calfe, the sixth an ox, and the seventh a childe: his hands were alwayes extended to receive gifts; and when a childe was offered, they were made fire hot to burne it to death: none must offer the childe but the father: and to drowne the cries of it, the Chemarims (for so were the Priests of that Idoll called) made a noise with bells, cymbals and horns: this is it written, that king *Atiab* offered his son, yea, and many of the children of Israel beside, as the Prophet *David* affirmeth: They offered (saith he) their

Psal. 106. 37.
38.

son's

sons and daughters to Divels, and shed innocent blood, &c. this is the horrible crime. Now marke the judgement concerning the Canaanites: the land-spued them out for their abominations, *Ahab* with his posterity was accursed, himselfe being slaine by his enemies, and the crowne taken from his posterity, not one being left of his off-spring to pis against the wall, according to the saying of *Elias*: as for the Jewes, the Prophet *David* in the same place declareth their punishment, when he saith, *That the wrath of the Lord was kindled, and he abhorred his inheritance, and gave them into the hands of the heathen, that they that hated them were lords over them.* Verse 40.

In the yeare of our Lord 1551, in a town of Hassia called Weidenhaften, *Job Fincelius, lib. 1. de Mirac.* The twentieth day of November, a cruell mother inspired with Satan, shut up all her doores, and began to murder her four children on this manner: shee snatcht up a sharpe axe, and first set upon her eldest son, being but eight yeares old, searching him out with a candle behinde a hogf-head, where he hid himselfe, and presently (notwithstanding his pitifull praiers and complaints) clave his head in two pieces, and chopped off both his armes: Next shee killed her daughter of five yeares old, after the same manner: another little boy of three yeares of age (seeing his mothers madnesse) hid himselfe (poore infant) behinde the gate, whom as soone as the Tygre espied, shee drew out by the haire of the head into the floore, and there cut off his head: the yongest lay crying in the cradle but halfe a yeare old, him shee (without all compassion) pluckt out and murdered in like sort. These murders being finished, the Diuell incarnate (for certaine no womanly nature was left in her) to take punishment of her selfe for the same, cut her owne throat; and albeit she survived nine dayes, and confessing her fault, dyed with teares and repentance, yet we see how it pleased God to arme her own hands against her selfe, as the fittest executioners of vengeance.

The like tragicall accident we reade to have happened at Cutzenborff, *a Theat. hist.* City in Silesia, in the yeare 1536, to a woman and her three children; who having slaine them all in her husbands absence, killed her selfe in like manner also to make up the tragedy.

Concerning stepmothers, it is a world to reade how many horrible murders they have usually practised upon their children in law, to the end to bring the inheritance to their own brood, or at least to revenge some injury supposed to be done unto them: of which, one or two examples I will subnect as a taste out of many hundred, leaving the residue to the judgment and reading of the Learned.

Constantius, the son of *Heraclius*, having raigned Emperour but one yeere, *Zonaras com. 5.* was poysoned by his stepmother *Martina*, to the end to install her own son *Heraclon* in the Crown: but for this cruell part becomming odious, to the Senat, they so much hated to have her or her son raigne over them, that in stead thereof they cut off her tongue and his nose, and so banished them the City.

Fausta the wife of *Constantine* the great fell in love with *Constantine* her sonne in Law, begotten upon a Concubine: whom when shee could not perswade unto her lust, she accused unto the Emperour, as a solicitor of her chastity; for which cause he was condemned to die: but after the truth knowne, *Constantine* put her into a hot bath, and suffered her not to come forth, untill the heat had choaked her, revenging upon her head her sonnes death, and her owne unchastity. *Zonaras 3. Annl. Sex. Aur.*

CHAP. XIII.

Of Subject Murthurers.



Seeing then they that take away their neighbours lives doe not escape unpunished, (as by the former examples it appeareth) it must needs follow, that if they to whom the sword of Justice is committed of God, to repress wrongs, and chastise vices, do give over themselves to cruelties, and to kill and slay those whom they ought in duty to protect and defend, must receive a greater measure of punishment, according to the measure and quality of their offence. Such an one was *Saul* the first king of Israel; who albeit he ought to have bene sufficiently instructed out of the law of God in his duty in this behalfe: yet was hee so cruell and bloody-minded, as contrary to all Justice, to put to death *Abimelech* the high Priest, with fourescore and five other Priests, of the family of his father, onely for receiving *David* into his house: a small, or rather no offence. And yet not satisfied therewith, he vomited out his rage also against the whole city of the Priests, and put to the mercilesse sword both man, woman, and child, without sparing any. He slew many of the Gibeonites, who though they were reliques of the Amorites that first inhabited that land, yet because they were received into league of amity by a solemne oath, and permitted of long continuance to dwell amongst them, should not have bene awarded as enemies, nor handled after so cruell a fashion. Thus therefore hee tyrannizing and playing the Butcher amongst his own subjects (for which cause his house was called the house of slaughter) and practising many other foule enormities, he was at the last overcome of the Philistims, and sore wounded: which when he saw, fearing to fall alive into his enemies hands, and not finding any of his owne men that would lay their hands upon him, desperately slew himselfe. The same day three of his sons, and they that followed him of his owne houshold, were all slaine. The Philistims the next day finding his dead body dispoyled among the carcases, beheaded it, and carried the head in triumph to the temple of their god, and hung up the trunk in disgrace in one of their Cities, to be seene, lookt upon, and pointed at. And yet for all this was not the fire of Gods wrath quenched: for in King *David*s time there arose a famine that lasted three yeeres, the cause thereof was declared by God to be the murder which *Saul* committed upon the Gibeonites: wherefore *David* delivered *Saul*s seven sons into the Gibeonites hands that were left, who put them to the most shamefull death, that is, even to hanging. Amongst all the sins of King *Achab* and *Iezabel*, which were many and great, the murder of *Naboth* standeth in the fore front; for though hee had committed no such crime as might any way deserve death, yet by the subtill and wicked devise of *Iezabel*, foolish and credulous consent of *Achab*, and false accusation of the two suborned witnessses, he was cruelly stoned to death: but his innocent blood was punished first in *Achab*, who not long after the Warre which he made with the King of Syria, received so deadly a wound, that he dyed thereof, the dogs licking up his blood in the same place where *Naboth*s blood was licked, according to the foretelling of *Elias* the Prophet. And secondly of *Iezabel*, whom her own servants at the commandement of *Iehu* (whom God had made executor of his wrath) threw headlong out of an high window unto the ground, so that the wals were dyed with her blood, and the horses trampled her under their feet, and dogs devoured her flesh, till of all her dainty

1 Sam. 22.

2 Sam. 21.

1 Kings 21.

2 Kings 9.

dainty body there remained nothing saving onely her skull, feet, and palme
of her hands.

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Ioram sonne of *Iehosaphat* King of Judah, being after his fathers death ^{2 Chron. 21.} possessed of the Crowne and Scepter of Judah, by and by exalted himselfe in tyranny, and put to death fixe of his owne brethren, all younger than himselfe, with many Princes of the Realme: for which cause God stirred up the Edomites to rebell, the Philistines and Arabians to make warre against him, who foraged his countrey, sacked and spoiled his cities, and tooke prisoners his wives and children, the youngest onely excepted, who afterwards also was murdered, when he had reigned King but a small space. And lastly, as in doing to death his own brethren, he committed cruelty against his owne bowels, so the Lord stroke him with such an incurable disease in his bowels, and so perpetuall (for it continued two yeares) that his very entrails issued out with torment, and so he dyed in horrible misery.

Albeit that in the former booke we have already touched the pride and arrogancy of King *Alexander* the Great, yet we cannot pretermit to speake of him in this place, his example serving to fit for the present subject; for although as touching the rest of his life he was very well governed in his private actions, as a Monarch of his reputation might be, yet in his declining age (I meane not in yeares, but to deathward) he grew exceeding cruell, not onely towards strangers, as the *Cosseis*, whom he destroyed to the sucking babe, but also to his household and familiar friends: Insomuch that being become odious to most, fewest loved him, and divers wrought all meanes possible to make him away, but one especially, whose sonne in law and other neere friends he had put to death, never ceased untill he both ministered a deadly draught unto himselfe, whereby he deprived him of his wicked life, and a fatall stroke to his wives and children after his death, to the accomplishment of his full revenge. ^{In fine.}

Phalaris, the Tyran of Agrigentum, made himselfe famous to posterity ^{Orose.} by no other meanes than horrible cruelties, exercised upon his subjects, inventing every day new kinds of tortures to scourge and afflict the poore soules withall. In his dominion there was one *Perillus* artificer of his craft, one expert in his occupation, who to flatter and curry favour with him, devised a new torment, a brasen bull of such a strange workmanship, that the voyce of those that were roasted therein, resembled rather the roaring of a Bull, then the cry of men. The Tyran was well pleased with the Invention, but he would needs have the Inventor make first triall of his owne worke, as he well deserved, before any other should take taste thereof. But what ^{Cic. Off. 2.} was the end of this Tyran? The people not able any longer to endure his monstrous and unnaturall cruelties, ran upon him with one consent, with such violence, that they soone brought him to destruction: and as some say, put him into the brasen Bull (which hee provided to roast others) to bee roasted therein himselfe: deserving it as well for approving the devise, as *Perillus* did for devising it.

Edward the second of that name, King of England, at the request and desire of *Hugh Spencer* his darling, made warre upon his subjects, and put to death divers of the Peeres and Lords of the Realme, without either right or form of the law, insomuch that queen *Isabel* his wife fled to France with her yong son, for fear of his unbrideled fury, & after a while finding opportunity and means to return again, garded with certain small forces which she had

*Euguerri de
Monstr. Vol. I.*

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in those countreyes gathered together, she found the whole people discontented with the Kings demeanours, and ready to assist her against him: so she besieged him with their succour, and tooke him prisoner, and put him into the Tower of London to be kept, till order might be taken for his deposition; so that shortly after by the Estates (being assembled together) he was generally and joyntly reputed and pronounced unworthy to be King, for his exceeding cruelties sake which he had committed upon many of his worthy Subjects; and so deposing him, they crowned his young sonne *Edward* (the third of his name) King in his roome, he yet living and beholding the same.

Paul. Iovius.

John Maria Duke of Millan may be put into this ranke of Murtherers: for his custome was divers times when any Citizen offended him, yea, and somtimes without offence too, to throw them amongst cruell Mastives to be torne in pieces and devoured. But as he continued and delighted in this unnaturall kinde of murther, the people one day incensed and stirred up against him, ranne upon him with such rage and violence, that they quickly deprived him of life. And he was so well beloved, that no man ever would or durst bestow a Sepulchre upon his dead bones, but suffered his body to lie in the open streets uncovered, save that a certaine harlot threw a few Roses upon his wounds, and so covered him.

Sabell.

Guicciar. li. i.

Philip. de Com.

Bemb. Histor.

Vent. lib. 2.

Alphonfus the second, King of Naples, *Ferdinands* sonne, was in tyranny towards his subjects nothing inferiour to his father: for whether of them imprisoned and put to death more of the Nobility and Barons of the Realme it is hard to say; but sure it is, that both were too outrageous in all manner of cruelty: for which, so soone as *Charles* the eight, King of France departing from Rome, made towards Naples, the hatred which the people bore him secretly, with the odious remembrance of his fathers cruelty, began openly to shew it selfe by the fruits; for they did not nor could not dissemble the great desire that every one had of the approach of the Frenchmen: which when *Alphonfus* perceived, and seeing his affaires and estate brought unto so narrow a pinch, he also cowardly cast away all courage to resist, and hope to recover so huge a tempest: and he that for a long time had made warre his trade and profession, and had yet all his forces and armies complete and in readinesse, making himselfe bankrupt of all that honour and reputation, which by long experience and deeds of armes he had gotten, resolved to abandon his kingdome, and to resigne the title and authority thereof to his sonne *Ferdinand*, thinking by that meanes to assuage the heat of their hatred, and that so young and innocent a King, who in his owne person had never offended them, might be accepted and beloved of them, and so their affection toward the French rebated and cooled. But this devise seemed to no more purpose than a salve applyed to a sore out of season, when it was growne incurable, or a prop set to a house that is already false. Therefore he tormented with the sting of his owne conscience, and finding in his minde no repose by day, nor rest by night, but a continuall summons and advertisement by fearefull dreames, that the Noblemen which hee had put to death, cryed to the people for revenge against him, was surprised with so terrible terror, that forthwith, without making acquainted with his departure either his brother or his owne sonne, he fled to Sicilie, supposing in his journey, that the Frenchmen were still at his backe, and starting at every little noyse, as if he feared all the Elements had conspired his destruction.

struction. *Philip Comineus*, that was an eye-witnesse of this journey, reporteth, That every night he would cry, that he heard the Frenchmen, and that the very trees and stones echoed France into his eares: And on this manner was his flight to Sicilie. King *Charles* in the meane while having by force and bloodshed to terrifie the rest, taken two passages that were before him, the whole Realme without any great resistance yeelded it selfe unto his mercy, albeit that the young King had done what he could to withstand him. But at length seeing the Neapolitanes ready to rebell, and himselfe in danger to be taken prisoner, he fled from the Castle of Naples, and with a small company got certaine Brigandines, wherein he sayled to the Island Ischia, thirty miles from Naples: saying at his departure this verse out of the Psalmes, *How vaine are the watchmen and guards of that City which is not guarded and watched by the Lord?* which he often repeated, and so long as Naples was in his view. And thus was cruelty punished both in *Ferdinand* the father, and *Alphonso* the sonne.

Artaxerxes Ochus the eight King of the Persians began his raigne with thus many murders: he slew two of his owne brethren first: secondly, *Euagoras* King of Cyprus, his partner and associate in the kingdome; thirdly, he tooke *Gidon* traiterously, and was the cause of forty thousand mens deaths that were slaine and burned therein; beside many other private murders and outrages which he committed: for which cause the Lord in his justice rained downe vengeance upon his head: for *Bagoas* one of his Princes ministred such a fatall cup to his stomacke, that it mortified his senses, and deprived him of his unmercifull soule and life, and not onely upon his head, but upon his Kingdome and his sonne *Arfame* also, for he was also poysoned by the same *Bagoas*, and his Kingdome was translated to *Darius* Prince of Armenia; whom when the same *Bagoas* went about to make taste of the same cup, which his predecessors did, he was taken in his owne snare; for *Darius* understanding his pretence, made him drinke up his owne poyson which he provided for him: and thus murder was revenged with murder, and poyson with poyson, according to the Decree of the Almighty, who saith, *Eye for eye, tooth for tooth &c.*

Herodot.

Exod. 22. 24.

In the yeare of the World 3659. *Morindus* a most cruell and bloody minded Prince rained here in England, who for his cruelties sake came to an unhappy and bloody end: for out of the Irish seas came forth a Monster which destroyed much people: whereof he hearing, would of his valiant courage needs fight with it, and was devoured of it: so that it may truly here be said, that one Monster devoured another.

Stow.

There was (as *Alianus* reporteth) a cruell and pernicious Tyran, who to the end to prevent all practises of conspiracy and treason (as Tyrans are ever naturally and upon desert timorous) that might be devised against him, enacted this Law among his subjects, That no man should conferre with another, either privately or publikely, upon paine of death: and so indeed he abrogated all civill society: (For speech, as it was the beginning and birth of fellowship, so it is the very joynt and glue thereof) but what cared he for society, that respected nothing but his owne safety? hee was so farre from regarding the common good, that when his subjects, not daring to speake, signified their mindes by signes, he prohibited that also: and that which is yet more, when not daring to speake, or yet make signes, they fell to weeping and lamenting their misery, he came with a band of men even

Alianus.

to

to restrain their teares too : but the multitudes rage being justly incensed, they gave him such a desperat welcome, that neither he nor his followers returned one of them alive. And thus his abominable cruelty came to an end, together with his life ; and that by those meanes (which is to be observed) by which he thought to preserve and maintaine them both.

Michael. Ric.
lib. 1. de regi-
bus Franc. l. 2.
c. 46.

Childericus, who in the yeare 697, succeeded in the Kingdome of France *Theodoricke* (that for his negligence and sluggish government was deposed, and made of a King, a Frier) exercised barbarous and inhumane cruelty upon his subjects : for he spared neither noble or ignoble, but mixtly sent them to their graves, without respect of cause or justice. One of the noble fort he caused to be fastened to a stake, and beaten with clubbes, not to death, but to chastisement: which monstrous cruelty so incensed the peoples mind against him, that there wanted no hands to take part with this club-beaten man against the Tyran his enemie. Wherefore they layed wait for him as he came one day from hunting, and murdered him, together with his wife great with childe, no man either willing or daring to defend him.

Tymocrates the King, or rather Tyran of the Cyrenians, will give place to none in this commendation of cruelty : For he afflicted his subjects with many and monstrous calamities, insomuch that he spared not the priests of his gods, which commonly were in reverent regard among the Heathen ; As the bloody death of *Menalippus* (*Apollo's* priest) did witness, whom to the end to marry his faire and beautifull wife *Aretaphila*, he cruelly put to death : howbeit, it prospered not with him as he desired : for the good woman not contented with this sacrilegious contract, sought rather meanes to revenge her first husbands death, than to please this new letchers humour : Wherefore she assayed by poyson to effect her wish ; and when that prevailed not, she gave a yong daughter she had to *Leander*, the Tyrans brother, to wife, who loved her exceedingly ; but with this condition, that he should by some practise or other worke the death and destruction of his brother : which indeed he performed ; for he so bribed one of the groomes of the Tyrans chamber, that by his helpe he soone rid wicked *Tymocrates* out of the way by a speedy and deserved death. But to abridge these long discourses, let us looke into all times and ages, and to the histories of all Countries and Nations, and we shall finde, that Tyrans have ever come to one destruction or other.

Plut. in Dion,

Diomedes the Thracian King fed his horses with mans flesh as with provender, but was made at last provender for his owne horses himselfe by *Hercules*.

Phil. Melanct.
lib. 3.
Valemar.

Calippus the Athenian, that slew *Dion* his familiar friend, and deposed *Dionisius* the Tyran, and committed many other murders amongst the people, was first banished Rhegium, and then living in extreame necessity, slaine by *Leptines* and *Polyperchon*.

Clephes the second King of the Lumbards, for his savage cruelty towards his subjects was slaughtered by one of his friends.

Damasippus that massacred so many Citizens of Rome, was cut off by *Scylla*.

Sabel. l. 8. c. 3.

Ecelinus that played the Tyran at Taurisium, guelding Boyes, deflowring Maydes, mayming Matrons of their Dugs, cutting children out of their mothers bellies, and killing 1200 Patavians at once that were his friends, was cut short in a battell. In a Vword, if we read and consult Histories of all Countries

Countries and times, we shall find seldome or never any notorious Tyran and oppressor of his subjects that came to any good end, but ever some notable judgement or other fell upon them.

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CHAP. XV.

Of those that are both cruell and disloyall.

Now if it be a thing so unworthy and evill becomming a Prince, as nothing more, to be stayned with the note of cruelty, how much more dishonourable is it, when with cruelty, disloyalty, and falshood is coupled? and when he is not ashamed not onely to play the Tyran, but also the traitour, dissembler, and hypocrite; to the end hee may more freely poure out the some of his rage against those that put confidence in him. This is one of the foulest and vilest blots that can be, wherewith the honour and reputation of a man is not onely stayned, but blasted and blotted out, not ever to be recovered: for what perswasion can one have of such? Or who is so fond as to put affiance in them?

This was one of the notorious vices of King *Saul*, when maligning the prosperity of *David*, he cunningly promoted him to be Generall of his Army, and married him to one of his daughters, to this end, that by exposing him to the hazards & perils of warre, he might bring him to speedy destruction; seeking besides other unlawfull means to put him to death by: but what was the end of this unjust murderer, we have declared in the former Chapter.

2 Sam. 18.

But above all that by treason and deceit made way unto their cruelty, the Emperour *Antonius*, surnamed *Caracalla*, was the chiefe who to revenge himselfe more at full upon the Citizens of Alexandria in *Aegypt*, feyned as if he would come see their City, built by *Alexander*, and receive an Oracle from their god: Which when he approached neere unto, the Alexandrians prepared to entertain him most honourably: and being entred, he went first to visite their Temples where to cast more colours upon his treachery, hee offered many sacrifices, & in the mean while perceiving the people gathered together from all quarters to bid him welcome, finding opportunity fitting his wicked and traitorous enterprise, he gave commandement, that all the young men of the Citie should assemble together at one place; saying, That hee would acquaint them to range themselves in battell after the manner of the Macedonians, in honour of King *Alexander*. But whilest they thus assembled together in mirth and bravery; hee making as though he would bring them in array by going up and down amongst them, and holding them in talke, his army enclosed them on all sides: then with drawing himselfe with his guard, he gave the watch-word, that they should rush upon them; which was performed with such outrage, that the poor credulous people being surpris'd at unawares, were all most cruelly massacred. There might you see the most horrible, barbarous, and incredible butchery of men that ever was heard of: for besides those that were actors in this bloody tragedy, there were others that drew the flaine bodies into great ditches,

Herodian.

ditches, and very often haled in them that were scarce dead, yea and sometimes that were altogether alive; which was the cause that divers souldiers perished at the same time, when those that having some strength of life left, being haled to the ditch, held so fast by the halers, that divers times both fell in together. The bloud that was shed at this massacre was so much, that the mouth of the River Nilus, and the sea shore were died with the streams thereof, that ran downe by smaller Rivers into those plain places. Furthermore, being desirous to obtain a victory over the Parthians, that he might get himselfe fame and reputation thereby, he passed not at what rate he bought it: he sent therefore Embassadours with Letters and Presents to the King of Parthia, to demand his daughter in marriage, though he never intended any such thing, and being non-futed at the first with a deniall, yet pursued he his counterfeit purpose with much earnestnes, and with solemne Oath protested his singular good affection and love that he bore unto her; so that in the end the match was condescended unto by all parties, whereof the Parthian people were not a little glad, in hope of so durable a peace, which by this marriage was like to be established betwixt them. The King therefore with all his subjects being ready to entertain this new Bridegroom, went out with one consent to meet him in the mid-way: their encounter was in a fair plain, where the Parthians having sent back their horses, being unarmed, and prepared, not for a day of battle, but of marriage and disport, gave him the most honourable welcome they could: but the wicked varlet finding opportunity so fit, set his armed souldiers upon the naked multitude, and hewed in pieces the most part of them; and had not the King with a few followers bestirred him well, he had been served with the like sauce.

Treason, lib. 2.
cap. 3.

After which worthy exploit and bloody stratagem he took his voyage backward, burning and spoiling the townes and villages as he went, till he arrived at Charam, a City in Mesopotamia; where making his abode a while, he had a fancy to walke one day into the fields, and going apart from his company to unburden nature, attended upon by one onely servant, as he was putting downe his breeches, another of his company ran in and stricke him through with his dagger. Thus God blessed the World, by taking out of it this wicked Tyran, who by treason and treachery had spilt so much innocent bloud.

Seturus Galba, another bird of the same feather, exercised no lesse perfidious cruelty upon the people of three Cities in Lusitania: for hee assembled them together, in colour of providing for their common affaires: but when hee had gotten them into his hands unarmed and weaponlesse, he took nine thousand of the flower of their youth, and partly committed them to the sword, and partly sold them for bondslaves.

Joanand.
Paul. Armit.

The disloyall and treacherous dealing of *Stilico* towards the Gothes, how dear it cost him and all Italie beside, Histories do sufficiently testifie: for it fell out, that the Gothes (under the conduct of *Allaricus*) entered Italie with a puissant and fearfull Army, to know the cause why the Emperor *Honorius* withheld the pension which (by vertue of a league, and in recompence of their aid to the Empire in time of war) was due unto them: which by riper judgement and deliberation of the Councell was quietted; and to preserve their Countrey from so imminent a tempest, offer was made unto them of the Spaniards and French-men, if they could recover them

Treason,
lib. 2 cap. 3.

them out of the hands of the Vandales, which usurped over them; so that incontinently they should take their journey over the Alpes towards them, and depart their Coasts. Which offer and gift the Gothes accepting, did accordingly fulfill the condition, and passed away, without committing any riot or any damages in their passages. But as they were upon mount Cinis, making toward France, behold *Stilico*, *Honorius* his father in law (a man of a stirring, stubborne, and rash spirit) pursueth and chargeth them with battell unawares, and dreaming of nothing lesse: whereat they, being at the instant amazed, quickly gathered their spirits together, and putting themselves in defence, fought it out with such courage and eagernesse, that the traitors Army was wholly discomfited, and he himselfe with one of his sonnes, slain. The Gothes having gotten this victory, broke off their voyage to France, and turned their course backe again to Italie, with purpose to destroy and spoil; and so they did; for they laid waste all the Countrey of Piemont and Lumbardy, and elsewhere; and besieged Rome it selfe: so that from that time Italie never ceased to be scourged and tormented with the Gothes for the space of eighteen yeeres. Moreover, whosoever else have been found to follow the steps of these truce, peace, and promise-breakers (void of truth and regard of reputation) alwayes underwent worthy punishment for their unworthy acts, and fell headlong into confusion and ignominy, making themselves subjects worthy to be curst and detested of all men.

CHAP. XVI.

Of Queenes that were Murderers.

IF these and such like cruelties as we have spoken before, be strange and monstrous for men; what shall we then say of wicked and bloody women, who (contrary to the nature of their sex) addict themselves to all violence and bloodshedding; as cursed *Rezabel* Queen of Israel did; of whom sufficient hath been spoken before.

Athaliah, *Ahabs* daughter, and wife to *Ioram* King of Iudah, was a bird of the same feather: for she was possessed with such a spirit of fury and rage, that after the death of her son *Ochozias* (that died without issue) she put to death all the blood royall, to wit, the posterity of *Dauid*, *Solomons* brother, to whom by right of succession the inheritance of the Crowne appertained, to the end that she might install her selfe into the kingly diadem: after this cruell butchery of all the royall male children, except *Ioiachim*, who (by Gods providence) was preserved alive, she usurped the Crowne and Scepter of Iuda full seven yeeres; at the end of which date, *Ioiachim* was exalted to the Crowne, and she not onely deposed, but slain by the hands of her Guard that attended upon her.

Semiramis the Queen of Assyria was a woman of an ambitious spirit, who through her thirst of reigning counterfeited her sex, and attired her selfe

2 Kings 11.

-old bin 28A
Sabellius

selfe like a man to get more authority and reverence to her selfe. She was the destruction of many thousand people, by the unjust war which she stirred up; besides that, she was a notorious strumpet, and withall a murderer of those that satisfied her lust; for still as they came from her bed, some lay privily in watch to kill them, lest they should bewray her villany: it is reported, that she was so shamelesse, that she solicited her owne son to commit incest with her; who in detestation of her filthinesse and cruelty raised a power against her, and conquering her in one great battell, caused her most deservedly to be put to death.

*A'm'm.
Nic. G'l. vol. 1.*

Brunchild (whom Histories call *Brunhault*) a Queen of France by marriage, but a Spaniard by birth, was a woman that bred much mischief in her age, and that wrought many horrible and death-deserving crimes: for partly with her subtle devices, and partly with her owne hands, she murdered ten Kings of France one after another: she caused her husband to slay his owne brother: she procured the death of her nephew *Meroveus*, whom against all equity and honesty she had secondly espoused for her husband; for he being hated of his father for that vile incest, and perceiving himselfe in danger of taking, made one of servants thrust him through. After she had committed these and many other foul facts, she went about also to defraud *Clotaire* the son of *Chilpericke*, of the right of the Crowne, which pertained unto him; and to thrust in another in his room: whereupon arose great war, in the which as she dealt more boldly and manfully than the condition of her sexe would bear, so she received the due wages of her brave and vertuous deeds for she was taken prisoner, with three of her nephewes, whose throats she saw cut before her face, and after her selfe was set upon a *Camell*, and led through the hoste three dayes together, every man reviling, mocking, reproaching, and despighting her: and at last by the award and judgement of the Princes and Captaines of the Army she was adjudged to be tied by the hair of her head, one arme and one foot to the tail of a wilde and untamed horse, and so to be left to his mercy to be drawne miserably to her destruction: which was no sooner executed, but her miserable carcase (the instrument of so many mischiefes) was with many feet spurned, bruised, trampled, and wounded after a most strange fashion: and this was the wofull end of miserable *Brunchild*.

Malmesbur.

Edilburga, the daughter of *Offa* King of Mercia, in England, who was married to *Brightbricus* King of the West Saxons, was a woman so passing all the bounds of humanity, and so given to cruelty and other beastly conditions, that she first poysoned divers of the Nobles of the Kingdom: and then having practised this wickednesse upon them, she at length poysoned also the King her husband: for which cause flying over into France unto *Charles* the Great for fear of punishment among her owne people, when by reason of her beautie it was offered unto her, that she should marry either with the King himselfe or with his son; because she chose the son before the father, married neither the one nor yet the other, but was thrust into a Monastery, where she not forgetting her old trade, playing the harlot with a Monke, was expelled from thence, and ended her life in great penury and misery.

Acts and Monuments.

About the same time that this *Edilburga* was thus working her fears in England, *Irene*, another most idolatrous and cruell minded woman, being

ing Emperesse of the Greekes, was as busie for her part at Constantinople. This wicked woman, through the meanes of Pope *Adrian*, took up the body of *Constantine* Emperour of Constantinople, her owne husbands father; and when she had burned the same, she caused the ashes to be cast into the sea, because he disannulled images. Afterward reigning with her son *Constantine* the sixth, son to *Leo* the fourth, and being at dissention with him for disallowing the worshipping of images, caused him to be taken and laid in prison: who afterward, through power of friends, being restored to his Empire again, at last she caused the same her owne son to be cast in prison, and his eyes to be put out so cruelly, that within short space he died. After this, the said Emperesse as it were triumphing in her cruelty and idolatry, caused a Councell to be held at Nice, where it was decreed, That images should again be restored to the Church: but this Councell was after repealed by another Councell holden at Frankford by *Charles* the Great: and at length this wicked woman was deposed by *Nicephorus* (who reigned after) and was expelled the Empire, and after the example of *Edithburga* above mentioned (being condignely punished for her wickednesse) ended her life in much penury and misery.

Alexius Emperour of the Greekes dying, left behinde him a wicked and cruell woman, his late wife now widow. This widow being exhorted by the Peeres of the Empire to a second marriage, and to that end choice being offered unto her of all the Nobility, to chuse whom she should best affect, notwithstanding refused all: for she was so linked in familiarity with one of her owne household called *Grifo* (who afterward when he came to be Emperour called himselfe *Emanuel*) that for his love she refused all other matches: with this *Grifo* this wicked woman entereth a secret and bloody practise: she consulted with him, that he should bring into the Court a number of his servants secretly armed; which comming in at divers times, and by divers wayes, to avoid suspition, she disposed in the house in secret places, to be ready at her call to execute her bloody designement. This being thus plotted, she called together the Peeres of the Empire, and demanded of them, if they were content that she should chuse to her husband whom she pleased, and that they would acknowledge him for their Emperour whom she should chuse; when as the Noblemen hereunto consented, supposing that she would have chosen one fitting for her estate, she presently saluted this *Grifo*, her old adulterous companion, for her husband and Emperour, and commanded them all to swear fealty unto him; which when as they all utterly refused and disdained, the wicked woman forthwith called the bloody troop prepared for that purpose, and caused them all to be murdered, not one escaping alive. Thus to satisfy her wicked lust, she spared not to spill the blood of the most part of her Nobility after a most savage and cruell manner: and indeed she enjoyed her desire, but behold the issue of it: from this time forward the race of *Constantine* ceased to sit in the Imperiall throne, and no doubt but Gods vengeance also fell upon her and her wicked husband.

*Sabel. lib. 7.
Decad. 1.*

In the yeer of our Lord 700. *Gracus* the famous King of Poland being deceased, the Crowne and Government descended upon his onely daughter *Venda*, by full consent of the whole Realme. This *Venda* being of a proud and stately nature, refused to be joyned in marriage with any; saying, That she had rather be a Prince her selfe, and governed by her owne power,

*Herbutus.
Hist. Polon.
lib. 1. cap. 6.*

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than the wife of the greatest Prince in the World. Among many that were suiters unto her, there was one *Ritigerus*, a noble and mighty Prince of the Theutons; whose suit being not onely denied, but scornefully rejected, and he notwithstanding greatly inflamed with her love, went about to enforce her by strength to his will: but she as valiant as he, raised a great power to withstand his violence: when the matter was ready to come to deciding by blowes, *Ritigerus* his army perceiving the resolution of Queen *Venda*, and the danger and losse which was like to arise to them, and that upon so slight an occasion, refused to fight: so that *Ritigerus* being thus forsaken, for griefe and shame slew himselfe: and Queen *Venda* returning to *Cracovia*, and there sacrificing to her gods for her good successe; at last, least her succesfull government should be stained with some disastrous misfortune, and so her pride abated, to prevent this fear, desperately threw her selfe from an high bridge into the River *Vistula*, and there ended her glorious and proud dayes with a shamefull and ignominious death.

Let every one both great and small learne by these examples to contain themselves within the limits of humanity, and not be so ready and prompt to the shedding of humane blood, knowing nothing to be more true than this, That he that smiteth with the sword, shall perish with the sword.

CHAP. XVII.

*Of such, as without necessity, upon every light
cause, move war.*



Cic. Off. lib. I.

AS in Surgery, so in a Common-wealth we must account war as a last refuge, and as it were a desperate medicine, which without very urgent necessity, when all other meanes of maintaining our estate against the assaults of the enemy fail, ought not to be taken in hand: and indeed the chief scope and marke that all those that lawfully undertake war, ought to propound to themselves, should be nothing else, but the good and quiet of the Common-wealth, with the peace and repose of every member thereof. And therefore so oft as any reasonable offers and conditions of peace are propounded, they ought to be accepted, to the end to avoid the masse of evils (as ruines, bloodsheds, robberies) which alwayes accompany war as necessary attendants: for whosoever doth not so, but upon every light occasion runneth to Armes, and to trie the hazard of battell, they manifest their owne foolish and pernicious rashnesse, and their small conscience in shedding humane blood.

Amongst the good Kings of Judah, *Iosias* for piety and zeal in the service of God, was most renowned: for he purged the Realme from all drosse of idolatry, repaired the decayed Temple, and restored it to the first glory; and yet for all this for committing this one crime, he lost his life: for as *Necho* King of Egypt was passing with an Army toward the King of Babylon in Charcamis, beside Euphrates, to bid him battell, he would
needs

needs encounter him by the way, and interrupt his journey by unprovoked war; yea, though *Necho* had by embassage assured him not to meddle with him, but intreated onely free passage at his hand: yet would not *Iosias* in any wise listen (so opinionative and selfe-willed was he) but gave him battell in the field, without any just cause, save his owne pleasure, which turned to his pain: for he caught so many wounds at that skirmish, that shortly after hee died of them, to the great griefe of the whole people, and the Prophet *Jeremy* also, that lamented his death.

King *Iohn* of France (for refusing reasonable conditions of peace at the English mens hands) was overthrowne by them two miles from Poytiers, with a great overthrow: for the Englishmen in regard of their owne small number, and the huge multitude of the French to encounter with them, timorously offered up a surrender of all that they had either conquered, taken, or spoiled, since their comming from Bourdeaux, and so to be sworne not to bear Armes against him for seven yeares, so that they might quietly depart. But the King, that crowed before the Conquest, affying too much in the multitude of his Forces, stopt his eares to all conditions, not willing to hear of any thing but war, war, even thinking to hew them in pieces, without one escaping: but it fell out otherwise, for the Englishmen intrenching themselves in a place of advantage, and hard of access, inclosed with thicke hedges and brambles, disturbed and overthrew with their Archers, at the first onset, the French Horsemen, and wounded most of their men and horses with multitude of arrowes: it tarried not long ere the footmen also were put to flight on the other side, and the whole Army of three-score thousand men, by bare eight thousand English, discomfited: divers great Lords were found slain in the field, and divers others with the King himselfe carried Prisoners into England: which was a great shake to the whole Realme, and the occasion of many tumults and disorders that ensued afterwards.

*Froiss. vol. 1.
Nic. G. 1. 2.*

Moreover, as it is a rash part to hazard the doubtfull event of battell indiscreetly, and without cause, so it is a point of no lesse folly to thrust ones selfe voluntarily into any action of war without charge, not being particularly called and bound thereunto, or having a body insufficient and unfit for the same. And this was also one of the warlike points of Discipline which the antient Romans used; That none should presume to fight for his Countrey, before he had been admitted by some Captain by a solemne Oath.

Of all the Histories that I ever read, I know none more strange in matter of war, than this which I now go about to recite, of *Henry* of Luxembourg, Emperour of Germany, who when he heard that his son *Charles* King of Bohemia was in the French Army, and that *Philip* of Valois, King of France, was ready to give battell to the English, albeit he was blinde, and consequently unfit for war, yet would needs take part with the French: and therefore commanded his men at Armes to guide him into the place where the Field was to be fought, that he might strike one blow. They as foolish as himselfe, not willing to crosse his minde, and fearing to lose him in the prease, tied him faste to the raines of their bridles, being by this meanes so coupled together, as if they meant all to perish together if need were, as indeed they did, for they were overcome in battell, and the next day found all dead, horse and men faste bound together. This accident be-

*Froiss. vol. 1.
cap. 130.*

fell at Crecy neer Abrevile, in which journey the French King sustained an inestimable damage, for he lost fifteen of his chiefest Princes, fourscore Ensignes, twelve hundred Knights, and about thirty thousand men.

In the year 1455. the Hungarians without any just cause or pretence, made war upon the Emperour *Otto*, onely moved with a desire of bringing under their subjection the Germanic powers; and the rather at this time, because they supposed the Emperours strength of war to be weakened, and his power of men lessened, by those continuall troubles and wars which he had been daily occupied in: notwithstanding *Otto*, as by his former deeds of Armes, he deserved the surname of Great, so in this exploit especially, for he conscribed eight Legions of men out of Franconia, Bavaria, and Bohemia, and with that small valiant handfull, overturned and destroyed the huge unchristened multitude of his enemies: for albeit the Bohemians being placed in the Rereward, were as suddenly and unexpectedly assaulted by the enemy, that craftily passed over the River Lycus to set upon them behinde, as unhappily put to flight with the losse of the carriages and vir-
tuals, which they were set to protect: yet *Otto* with his other Legions renewing the battell, and encouraging his souldiers, gave the enemy such an encounter and repulse, that he put them to flight, and slew them with a miserable slaughter: three of their Kings he took Prisoners, and few of that vaste Army escaped with their lives. On the Emperours side died many worthy men, among whom *Conrade* the Emperours son in law, and *Burg-
hard* Duke of Suevia were two, beside many other. In this successive bat-
tell, it is to be noted above the rest, how religiously the Emperour both began and finished it: the day before the Fight he enjoyned a Faste in his Army, and directed his prayers to the Almighty, relying more upon the presence of Gods helpe, than his owne power: after the Conquest gotten, he caused solemne thanks to be given in all Churches to God, for the great deliverance. I would our moderne Generals and Captaines would learne by this example to follow his footsteps, and not to make their pray-
ers quaffings, and their thanksgiving carousings, as they use to do, even as it were purposely to tempt the Lord, and to stir up his wrath against them.

Penda King of middle England, making war upon *Anna* King of East Angles, slew him in open field: with which victory being puffed up by pride, he sent defiance to *Osney* King of Northumberland also: who beating of his approach proffered him great gifts, and fair conditions of peace, which when *Penda* obstinately refused, he was slain in battell with thirty of his most noble Captaines, although he had thrice the number of people which *Osney* had. And thus the heathen and bloody Pagan ended his cruelty, and paid dear for his too much forwardnesse in war.

King of Bohemia was in the French Army, and that Prince of Valois King of France, was ready to give battell to the English, albeit he was blinde, and consequently unfit for war, yet would needs take part with the French: and therefore commanded his most Armes to guide him into the place and field where he was to be fought, that he might strike one blow. They as foolish as himselfe, not willing to cross his minde, and fearing to lose him in the press, tied him fast to the raines of their bridles, being by this means so coupled together, as if they meant all to be in together if need were, as indeed they did, for they were overcome in battell, and the next day found all dead, horse and men fast bound together. This accident be-
told

CHAP. XVIII.

*Of such as please themselves overmuch
in seeing Cruelties.*



He Romanes were so accustomed by long use of war to behold fightings and bloudshed, that in time of peace also they would make themselves sports and pastimes therewith : for they would compell poor captives and bondslaves either to kill one another by mutuall blowes, or to enter combate with savage and cruell beasts, to be torne in pieces by them. The first (according to *Seneca*) that devised and put in practise this unkindely Combate of Beasts and Malefactours, was *Pompey*, who provided an Army of eighteen Elephants to fight with men, and thought it a notable and commendable spectacle to put men to death after this new and strange fashion. Oh how mens mindes are blinded with over much prosperity ! He esteemed himselfe at that time to be higher in dignity than all other, when he thus threw to wilde beasts people of farre Countries, and in the presence of the people caused so much bloud to be shed : but not long after himselfe was betrayed by the treachery of the Alexandrians, and slain by a bondslave (a just quittance for murdering so many of that condition :) thus much of *Seneca*. Now it is manifest that this was an ordinary pastime among the Romans, albeit it is strange, that any pastime or pleasure could arise by seeing poor Creatures interchangeably strike one another to death, and humane bloud to run like water along the streets.

It was not then without cause, but by a speciall will of God to revenge cruelty, that the bondslaves (conducted by *Spartacus* the Fencer) rebelled against their masters in Rome, after they had broken through the guards of *Lentulus* his house, and issuing out of Capua, gathered together above ten thousand fighting men, and encamped themselves in mount Vesuvius ; where being besieged by *Clodius Glaber*, they sallied so rudely and boisterously upon him, that the victory and spoil of their enemies tents remained on their sides : after this they ran over all the Land, foraged the Countrey, and destroyed many Villages and Townes, but especially these four, Nola, Nocera, Terrenevæ, and Metaponte, were by them sacked and spoiled with a strange and bloody overthrow : after all which, having encountered two Consuls, they overcame *Lentulus* on mount Appennine, and discomfited *Gaius Cassius* near Modene : all which victories and lucky proceedings did so embolden and puffed up the courage of Captain *Fencer*, that he determined to give an alarme to Rome, and to lay siege unto it : but the Romanes preparing and directing all their Forces to withstand their practices, gave him and his crue so fore a repulse, that from Rome they were faine to flie to the uttermost parts of Italie, and there seeing themselves pent in on all sides, and driven to deep extremity, they gave so desperate an onset on their enemies, that both their Captain and they were all slain. And thus the Romans made jolly pastime with their Fencers and bondslaves, and more (I thinke at this time) than they either looked or wished for : for

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Oros. l. 5. c. 24.

Corn. Tacit.
Annal. l. 4.

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four hundred of them being taken by the bondmen, were enforced to shew them pastime at the same game whereat they had oftentimes made themselves merry at their costs; and to kill one another, as they had before time caused them to do.

How curious and desirous the people of Rome was wont to be of beholding these bloody and mischievous games, *Cornelius Tacitus* in the fourth book of his *Annales* declareth at large: where he reporteth, That in the City of the Fidenates (in the twelfth year of the Raigne of *Tiberius*) the people being gathered together to behold the Fencers prizes were fifty thousand of them hurt and maimed at one time, by the Amphitheatre that fell upon them; a cruell pastime indeed, and a strange accident, not coming by adventure (as some suppose) but by the just vengeance of God, to suppress such pernicious and uncivill sports. The same story is registred by *Paulus Orosius* in his seventh book, with this adjection, That at that time were slain more than twenty thousand persons.

Senec. l. 1. de
benefic.Aul. Gel. Noft.
Aist. l. 5. c. 14.

I cannot passe over in silence two notable and memorable Histories of two Lions, recorded by two famous Authours, *Seneca* the one, and *Aulus Gellius* the other. The first of whom reporteth, That he saw on the Theatre a Lion, who seeing a slave that sometimes had been his keeper, throwne among the beasts to be devoured, acknowledged him, and defended him from their teeth, and would not suffer any of them to do him hurt. The second bringeth the testimony of one *Appianus*, that affirmeth himselfe to have seen at Rome a Lion, who for old acquaintance sake which he had with a condemned servant, fawned upon him, and cleared him in likemanner from the fury of the other beasts. The History was this:

A certain bondslave too roughly handled by his master, forsook him, and fled away, and in his flight retiring into a desert, and not knowing how to bestow himselfe, took up a cave for his lodging, where he had not long abode, but a mighty Lion came halting to his den, with a sore and bloody leg: the poor slave all forgone at this strange and ugly sight, looked every minute to be devoured, but the Lion in another mood came fawningly and softly towards him, as if he would complain unto him of his grief: whereat (somewhat heartened) he bethought himselfe to apply some medicine to his wound, and to binde up the sore as well as he could; which he had no sooner done, but the Lion made out for his prey, and ere long returning, brought home to his Host and Chirurgion certain gobbets of raw flesh, which he halfe roasting upon a rocke by the Sun-beames, made his daily sustenance, for the time of his abode there: notwithstanding at length wearied with this old and savage life, and hating to abide long in that estate, he forsook the desert, and put himselfe again to adventure: now it chanced that he was taken by his old master, and carried from *Ægypt* to Rome, to the end to be an actor in those beastly Tragœdies; but by chance his old patient the Lion (taken also since his departure, being ready amongst other beasts to play his part) knew him by and by, and ran unto him, fawning and making much of him: the people wondring at this strange accident, after enquiry made of the cause thereof, gave him the Lion, and caused him to lead him in a string through the City for a miracle: for indeed both this and the former deserve no other name. Thus God reproveth the savage inhumanity of men, by the example of the wilde and furious beasts at whose teeth poor servants found more favour than at their masters hands.

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The Emperour *Constantine* weighing the indignity of these and such like pastimes, and knowing how far they ought to be banished from the society of men, by a publike Ediēt abolished all such bloody and monstrous spectacles. In like manner these monomachies and single combates performed in places inclosed for the purpose, wherein one at the least, if not both, must of necessity die, ought to be abrogated in a Christian policy, as by the Laterane Councell it was well enacted, with this penalty, That whosoever should in that manner be slain, his body should be deprived of Ecclesiasticall buriall: and truely most commonly it commeth to passe, that they that presume most upon their owne prowesse and strength, and are most forward in offering combat, either lose their lives, or gain discredit, which is more grievous than death.

CHAP. XIX.

*Of such as exercise too much rigour
and severity.*



Furthermore we must understand; that God doth not only forbid murder and bloodshed, but also all tyranny and oppression; therein providing for the weak against the strong, the poor against the rich, and bondslaves against their masters: to the end that none might be trode under foot, and oppressed of others, under pain of his indignation. Infomuch therefore as the Romans used such rigour towards their servants, it came to passe by a just judgement of God, that they being Lords over all the World, were three sundry times driven by their servants into great extremities. As first in Rome within the wals, at the same time when they also were troubled with the seditious factions of their Tribunes. Secondly in Sicily, where they horribly laid waste the whole Countrey: the cause of which commotion was, because the Romans had chained a multitude of slaves together, and in that order sent them to manure and till the ground: for a certain Syrian first assembled two thousand men of them that came next hand, then breaking up the Prisons, multiplied his Army to fourty thousand, and with them pulled downe Castles, rased up Townes, and destroyed every where. The third undertaken by a Shepherd, who having killed his master, set at liberty all the bondmen, and prepared an Army of them, wherewith he spoiled Cities, Townes, Castles, and discomfited the Armies of *Servilius* and *Lucullus*, who were Pretors at that time: but at last they were destroyed and rooted out by little and little: and this good service got the Romans at their servants hands.

As every Nation hath his proper vertue and vice ascribed to it, so the Spaniards for their part are noted famous for cruelty towards their subjects and vassals, infomuch that (as experience in many witnesseth) they are intolerable in that kinde: for which cause they have borne the markes of Gods Justice, for their rigorous and barbarous handling of the poor West-Indians, whom they have brought to that extremity by putting them

them to such excessive travels in digging their mines of Gold (as namely in the island Hispagnola) that the most part by sighes and teares wish by death to end their miseries: many (first killing their children) have desperately hung themselves on high trees; some have throwne themselves headlong from steep mountaines, and others cast themselves into the sea to be rid of their troubles; but the Tyrans have never escaped scot-free, but came alwayes to some miserable end or other: for some of them were destroyed by the inhabitants, others slew one another with their owne hands, provoked by insatiable avarice: some have been drowned in the sea, and others starved in the Defart; in fine, few escaped unpunished.

Bombadilla, one of the Governours of Hispagnola, after he had swayed there a while, and enriched himselfe by the sweat and charge of the inhabitants, was called home again into Spain: whitherward (according to the commandment received) as he imbarqued himselfe, shipping with him so much treasure as in value mounted to more than an hundred and fifty thousand duckats, beside many pieces and graines of Gold, which he carried to the Spanish Queen for a Present, whereof one weighed three thousand duckats, there arose such a horrible and outrageous tempest in the broad sea, and beat so violently against his ships, that four and twenty vessels were shivered in pieces, and drowned at that blow: there perished *Bombadilla* himselfe with most of his Captaines, and more than five hundred Spaniards, that thought to returne full rich into the Country, and became with all their treasures a prey unto the fishes.

The same
Authour.

In the year of our Lord 1541. The eight day of September, there chanced in the City Guatemala (which lyeth in the way from Nicaragua Westward) a strange and admirable judgement. After the death of *Alvarado*, who subdued this province, and founded the City; and was but a little before slain in fight, it rained so strangely and vehemently all this whole day and night, that of a sudden so huge a deluge and floud of waters overflowed the earth, streaming from the bottom of the mountains into the lower grounds, with such violence, that stones of incredible bignesse were carried with it; which tumbling strongly downewards, bruised and burst in pieces whatsoever was in their way. In the mean while there was heard in the air fearfull cries and voices, and a blacke Cow was seen running up and downe in the midst of the water, that did much hurt. The first house that was overthrowne by this tempest, was dead *Alvarado's*, wherein his widow (a very proud woman, that held the Government of the whole Province in her hand, and had before despited God for her husbands death) was slain with all her household, and in a moment the Citie was either drowned or subverted: there perished in this tempest of men and women sixscore persons: but they that at the beginning of the floud fled, saved their lives. The morrow after the waters were surceased, one might see the poor Spaniards lie along the fields, some maimed in their bodies, other with broken armes or legs, or otherwise miserably wounded. And thus did God revenge the monstrous Spanish cruelties exercised upon those poor people, whom instead of inticing by fair and gentle meanes to the knowledge of the true God and his Son Christ, they terrified by extraordinary tyranny (for such is the Spanish nature) making them thinke that Christians were the cruellest and most wicked men of the earth.

In the year of our Lord 1514. happened the horrible sedition and
butchery

butchery of the Croysadoes in Hungary: the story is this, There was a generall discontent amongst the people, against the King and chieftest of the Realme, because they went not about to conquer those places again from the Turke which he held in Hungary. Thereupon the Popes Legate published Pardons for all those that would crosse themselves to go to war against the Turke. Whereupon suddenly there gathered together a wonderfull company of thieves and robbers, from every corner of Hungary, who together with great multitudes of the common people that were oppressed by the insolency of the Nobility (creating themselves a Generall) committed a most horrible spoil almost over all Hungary; murdering all the Gentlemen and Bishops they could meet withall: the richest and those which were noblest descended, they empailed alive. This cruell rage continuing, at last the King raised Forces against them, and ere long they were defeated in a set battle, by *Iohn* the son of Vayvod *Stephen*, who having cut the most of them in pieces, took their Leaders, and put them to death by such strange torments as I have horreur to remember: for the Generall of this seditious troop, called *George*, he caused to be stript naked, and a Crowne of hot burning iron to be set upon his head; then some of his veine to be opened, and made *Lucasius* his brother to drinke the blood which issued out of them. After that, the chieftest of the Peasants, who had been kept three dayes without meat, were brought forth, and forced to fall up on the body of *George* (yet breathing) with their teeth, and every one to tear away and eat a piece of it. Thus he being torne in pieces, his bowels were pulled out, and cut into morsels, whereof some being boyled, and the rest roasted, the Prisoners were constrained to feed on them: which done, all that remained were put to most horrible and languishing deaths. An example of greater cruelty can hardly be found since the world was a world, and therefore no marvell if the Lord hath punished the King and Realme of Hungary, for such strange cruelties, by suffering the cruell Turkes to make spoil of them. Cruell chastisements are prepared for them that be cruell and inhumane.

During the Peasants war in Germany, in the year 1525. a certain Gentleman not content to have massacred a great number even of those which had humbly craved pardon of him, used in all company to glory of his exploits, and to tell what murders and thefts he had committed. But some moneths after he fell sicke, and languished many dayes of an extreme pain in the reins of his back; through the torment whereof he fell into despair, and ceased not to curse and deny his Creatour, who is blessed for ever, untill that both speech and life failed him. Neither did the severity of Gods justice here stye, but shewed it selfe on his posterity also; for his eldest son seeking to exalt the prowesse and valour of his father, vaunted much of his fathers exploits in an open assembly at a banquet; where withall a countreiman being moved, stabbed him to the heart with his dagger: and some few dayes after the Plague falls among the residue of his Family, and consumeth all that remaineth.

CHAP.



T followeth by the order of our subject now to touch the transgression of the third Commandement of the second Table; which is, *Thou shalt not commit Adultery*: in which words, as also in many other Texts of Scripture, Adultery is forbidden, and grievous threatenings denounced against all those that defile their bodies with filthy and impure actions, estrange themselves from God, and conjoyne themselves to whores and ribaids.

This sin did the Israelites commit with the woman of Madian, by means whereof they were to follow strange gods, and to fall into Gods heauey displeasure, who by a cruell Plague destroyed 24000. of them for the same sin. And forasmuch as the Madianites (through the wicked and pernicious counsell of *Balaam*) did lay this snare for them, and were so villanous and shamelesse, as to prostitute and be Bauds to their owne wives; therefore they were by the expresse Commandement of God discomfited, their Kings and false prophets, with all their men and women, except onely their unpolluted virgins that had knowne no man, slain: and all their Cities and dwellings burned and consumed to ashes. As every one ought to have regard and care to their honesty, so maides especially, whose whole credit and reputation hangeth thereupon; for they that make no account thereof, but suffer themselves to be polluted with any filthinesse, draw upon them not onely most vile infamy, but also many great miseries: as is proved by the daughter of *Hippomenes* Prince of Athens, who being a whore, her father shut up in a stable with a wilde horse, giving him no provender, nor other meat to eat, that the horse (naturally furious enough, but more enraged by famine) might tear her in pieces, and with her carcase refresh his hunger, as he did. *Pontus Ausidian* understanding that his daughter had been betrayed and sold into a lechers hands by a slave of his that was her schoolmaster; put them both to death. In like manner served *Pub. Atilius*, *Faliscus* his daughter, that fell into the same infamy, *Kives* reporteth, that in our fathers dayes, two brothers of Arragon perceiving their sister (whom they ever esteemed for honest) to be with childe, (hiding their displeasure untill her delivery was past) came in suddenly, and stabbed her into the belly with their daggers, till they killed her, in the presence of a sage matron that was witnesse to their deed. The same Authour saith, That when he was a young man, there were three in the same Countrey, that conspired the death of a companion of theirs, that went about to commit this villany, and as they conspired, so they performed it, strangling him to death with a napkin, as he was going to his filthinesse. As for Adulterers, examples are infinite both of their wicked lives and miserable ends. In which number many of them may be scored, that making profession of a single life, and undertaking the vow of chastity, shew themselves monstrous knaves and ribaids, as *Petr. promont.* many of the Popes themselves have done. As we reade of *Iohn* the Eleventh

Lud. Vives.

Petr. promont.

venth, bastard son to *Lando* his predeceffour, who by meanes of his Adulteries with *Theodora*, then Governesse of Rome, came by degrees to the Papacy; so he passed the blessed time of his holy Popefhip with this vertuous Dame, to whom he served instead of a common Horse to satisfie her insatiable and disordinate lust: but the good and holy father was at last taken and cast in prison, and there smothered to death with a pillow. *Benedict* the Eleventh, dining on a time with an Abbess, his familiar, was poysoned with certain figs that he eat. *Clement* the Fifth was reported to be a common Bawd and a protectour of whores: he went apart into Avignon, and there staid of purpose to do nothing but whore-hunt: he died in great torment of the bloody flux, plurisie, and grief of the stomacke.

In our English Chronicles we reade of Sir *Roger Mortimer* Earle of March, in the time of *Edward* the Third, who having secret familiarity with *Isabel*, *Edward* the Seconds wife, was not onely the cause to stir her up to make war against her husband, but also when he was vanquished by her, and deposed from his Crowne, his young son being installed in his Throne, caused him most cruelly to be put to death, by thrusting a hot spit into his body, at his fundament. He also procured the Earle of Kent, the Kings uncle, to be arraigned and beheaded at Winchester, for that he withstood the Queenes and his dealings, and would not suffer them to do what they listed. All these mischiefes sprung out from the filthy root of Adultery. But the just judgement of God not permitting such odious crimes to be unpunished nor undetected, it so fell forth at the length, that *Isabel* the old Queen was discovered to be with childe by the said *Mortimer*: whereof complaint being made to the King, as also of the killing of King *Edward* his father, and conspiring and procuring the death of the Earle of Kent the Kings uncle, he was arraigned and indicted, and by verdict found guilty, and suffered death accordingly like a Traitor, his head being exalted upon London-bridge, for a spectacle for all murderers and adulterers to behold, that they might see and fear the heavy vengeance of God.

CHAP. XXI.

Of Rapes.

Now if Adultery, which with liking and consent of parties is committed, be condemned, how much more grievous and hainous is the offence and more guilty the offendour, when with violence the chastity of any is assailed, and enforced? This was the sin wherewith *Sichem* the son of *Hemor* the Levite is marked in holy Scripture; for he ravished *Dina*, *Jacobs* daughter, for which cause *Simeon* and *Levi* revenged the injury done unto their sister, upon the head of not onely him and his father, but all the Males that were in the City, by putting them to the sword.

It was a custome amongst the Spartans and Messenians during the time of peace betwixt them, to send yearly to one another certain of their daughters, to celebrate certain feasts and sacrifices that were amongst them: now

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in continuance of time it chanced that fifty of the Lacedemonian virgins being come to those solemne feasts, were pursued by the Messenian gallants, to have their pleasures of them: but they joyntly making resistance, and fighting for their honesties, strove so long, not one yeelding themselves a prey into their hands, till they all died: whereupon arose so long and miserable a war, that all the Countrey of Messena was destroyed thereby.

Aristocles a Tyran of Orchomenus a City of Arcadia, fell enamored with a maid of Stymphalis: who seeing her father by him slain, because he seemed to stand in his purposes light, fled to the Temple of *Diana*, to take Sanctuary, neither could once be plucked from the image of the goddesse, untill her life was taken from her: but her death so incensed the Arcadians, that they fell to Armes and sharpely revenged her cruell injury.

Titus Livius.

Appius a Roman, a man of power and authority in the City, inflamed with the love of a virgine, whose father hight *Virginus*, would needs make her his servant, to the end to abuse her the more freely, and whilest he endeavoured with all his power and policy to accomplish his immoderate lust, her father flew her with his owne hands, more willing to prostitute her to death, than to so foul an opprobry and disgrace: but every man stirred up with the wofulnesse of the event, with one consent pursued, apprehended, and imprisoned the foul lecher; who fearing the award of a most shamefull death, killed himselfe to prevent a further mischief.

Nic. Gil. vol. 1.

In the year of our Lord 1271. under the Raigne of the Emperour *Rodolph*, the Sicilians netled and enraged with the horrible whoredomes, adulteries and Rapes, which the Garrisons that had the government over them committed, not able any longer to endure their insolent and outrageous demeanour, entered a secret and common conspiracy upon a time appointed for the purpose, which was on Easter Sunday, at the shutting in of the evening, to set upon them with one accord, and to murder so many as they could: as they did, for at that instant they massacred so many throughout the whole Island, that of all the great multitude there survived not one to bear tidings, or bewail the dead.

Bemb. lib. 3.
Hist. Venet.

At Naples it chanced in the Kings Palace, as young King *Fredericke*, *Ferdinands* son, entered the Privy Chamber of the Queen his mother, to salute her and the other Ladies of the Court, that the Prince of Bissenio waiting in the outward chamber for his returne, was slain by one of his owne servants, that suddenly gave him with his sword three deadly strokes in the presence of many beholders; which deed he confessed he had watched three yeares to performe, in regard of an injury done unto his sister, and in her to him, whom he ravished against her will.

Beucon. Milan.
of the new-
found Land.

The Spaniards that first took the Isle *Hispaniola*, were for their whoredomes and Rapes, which they committed upon the wives and virgines, all murdered by the inhabitants.

The same Au-
thour.

The inhabitants of the Province *Cumana*, when they saw the beastly outrage of the Spanish Nation, that lay along their Coasts to fish for Pearle, in forcing and ravishing (without difference) their women young and old, set upon them upon a Sunday morning with all their force, and slew all that ever they found by the Sea-coasts Westward, till there remained not one alive: and the fury of the rude uncivill people was so great, that they spared not the Monkes in their Cloysters, but cut their throats as they were mumbling their Masses; burnt up the Spanish houses, both religious and

and private, burst in pieces their bells, drew about their Images, hurld downe their Crucifixes, and cast them in disgrace and contempt overthwart their streets to be troden upon: nay, they destroyed whatsoever belonged unto them, to their very dogs and hennes, and their owne countrymen that served them in any service, whether religious or other, they spared not, they beat the earth, and cursed it with bitter curses, because it had upholden such wicked and wretched Caitifes. Now the report of this massacre was so fearfull and terrible, that the Spaniards which were in Cubagna doubted much of their lives also; and truly not without great cause: for if the Indians of the Continent had been furnished and provided with sufficient store of barks, they had passed even into that Island, and had served them with the same sauce which their fellowes were served with; for they wanted not will, but ability to do it. And these are the goodly fruits of their Adulteries and Rapes, which the Spanish Nation hath reaped in their new-found land.

The great calamity and overthrow which the Lacedemonians indured at Lectria, wherein their chiefeft strength and powers were weakened and consumed, was a manifest punishment of their inordinate lust committed upon two virgins, whom after they had ravished, in that very place they cut in pieces and threw them into a pit: and when their father came to complain him of the villany, they made so light account of his words, that in stead of redresse he found nothing but reproach and derision, so that with grief he slew himselfe upon his daughters sepulchre: but how grievously the Lord revenged this injury, Histories do sufficiently testifie, and that Leucærian calamity doth bear witnesse.

*Phil. Melanct.
lib. 2.*

Brias a Grecian Captain being received into a Citizens house as a guest, forced his wife by violence to his lust: but when he was asleep, to revenge her wrong, she put out both his eyes; and afterward complained to the Citizens also, who deprived him of his Office, and cast him out of their City.

Pausan. lib. 8.

Macrinus the Emperour punished two Souldiers that ravished their Hostesse on this manner: he shut them up in an Oxes bowels with their heads out, and so partly with famishment, and partly with wormes and rottenesse, they consumed to death.

Rodericus King of the Gothes in Spain forced an Earles daughter to his lust; for which cause her father brought against him an Army of Sarasens and Moores, and not onely slew him with his son, but also quite extinguished the Gothicke kingdom in Spain: in this war, and upon this occasion, seven hundred thousand men perished, as Histories record, and so a kingdom came to ruine by the perverse lust of one lecher, Anno 714.

Johan. Magnus.

At the sacking and destruction of Thebes by King *Alexander*, a Thracian Captain which was in the Macedonian Army took a noble Matron prisoner, called *Timoclea*, whom when by no perswasion of promises he could intice to his lust, he constrained by force to yeeld unto it: but this noble minded woman invented a most witty and subtle shift both to rid her selfe out of his hands, and to revenge his injury: she told him, that she knew where a rich treasure lay hid in a deep pit; whither when with greedinesse of the gold he hastened, and standing upon the brinke, pried and peered into the bottom of it, she thrust him with both her hands into the hole, and tumbled stones after him, that he might never finde meanes to come forth: for

*Plut. in vita
Alexand.
Sabel. lib. 5. c. 6.*

which fact she was brought before *Alexander*, to have justice; who demanding her what she was, she answered, that *Theagenes*, who led the Thebane Army against the Macedonians, was her brother. *Alexander* perceiving the marvellous constancy of the woman, and knowing the cause of her accusation to be unjust, manumitted and set her free with her whole Family.

Liv. lib. 33.

When *Cn. Manlius* having conquered the Gallo-Grecians, pitched his Army against the Tectosages (people of Narbonia towards the Pyrene mountaines) amongst other prisoners, a very fair woman, wife to *Orgiagous Regulus*, was in the custody of a Centurion, that was both lustfull and covetous: this lecher tempted her first with fair perswasions, and seeing her unwilling, compelled her with violence to yeeld her body, as a slave to fortune, so to infamy and dishonour: after which act, somewhat to mitigate the wrong, he gave her promise of release and freedom, upon condition of a certain sum of money; and to that purpose, sent her servant that was captive with her to her friends to purvey the same: which he bringing, the Centurion alone, with the wronged Lady met him at a place appointed, and whilest he weighed the money, by her counsell was murdered of her servants: so she escaping, carried to her husband both his money, and threw at his feet the villaines head that had spoiled her of her chastity.

Chronica Hungaria.

Andreas King of Hungary having undertaken the voyage into Syria for the recovery of the Holy Land, together with many other Kings and Princes, committed the charge of his Kingdom and Family to one *Bannebanus*, a wise and faithfull man, who discharged his Office as faithfully as he took it willingly upon him. Now the Queen had a brother called *Gertrude*, that came to visit and comfort his sister in her husbands absence, and by that meanes sojourned with her a long time, even so long, till he fell deadly in love with *Bannebanus* Lady, a fair and vertuous woman, and one that was thought worthy to keep company with the Queen continually: to whom when he had unfolded his suit, and received such stedfast repulse, that he was without all hope of obtaining his desire, he began to droup and pine, untill the Queen his sister perceiving his disease, found this perverse remedy for the cure thereof; she would often give him opportunity of discourse, by withdrawing her selfe from them being alone, and many times leave them in secret and dangerous places, of purpose that he might have his will of her, but she would never consent unto his lust; and therefore at last, when he saw no remedy, he constrained her by force, and made her subject to his will against her will: which vile disgracefull indignity when she had suffered, she returned home sad and melancholy, and when her husband would have embraced her, she fled from him, asking him, if he would embrace a whore, and related unto him her whole abuse, desiring him either to rid her from shame by death, or to revenge her wrong, and make knowne unto the world the injury done unto her. There needed no more spurres to prick him forward for revenge: he posteth to the Court, and upbraiding the Queen with her ungratefull and abominable treachery, runneth her through with his sword, and taking her heart in his hand, proclaimeth openly, that it was not a deed of inconsideration, but of judgement, in recompence of the losse of his wives chastity; forthwith he flieth towards the King his Lord, that now was at Constantinople, and declaring to him his fact, and shewing to him his sword besmeared with his wives blood, submitte

submitteth himselfe to his sentence, either of death in rigour, or pardon in compassion: but the good King enquiring the truth of the cause, though grieved with the death of his wife, yet acquit him of the crime, and held him in as much honour and esteem as ever he did; condemning also his wife as worthy of that which she had endured, for her unwomanlike and traiterous part. A notable example of justice in him, and of punishment in her, that forgetting the law of womanhood and modesty, made her selfe a Bawd unto her brothers lust: whose memory as it shall be odious and execrable, so his justice deserveth to be engraven in marble with characters of gold.

Equal to this King in punishing a Rape, was *Otho* the first: for as he passed through Italy with an Army, a certain woman cast her selfe downe at his feet for justice against a villain that had spoiled her of her chastity; who deferring the execution of the law till his returne, because his haste was great, the woman asked, who should then put him in minde thereof? he answered, This Church which thou seest shall be a witnesse betwixt me and thee, that I will then revenge thy wrong. Now when he had made an end of this warfare, in his returne, as he beheld the Church, he called to minde the woman, and caused her be fetched; who falling downe before him, desired now pardon for him whom before she had accused, seeing he had now made her his wife, and redeemed his injury with sufficient satisfaction: not so I swear (quoth *Otho*) your compacting shall not infringe, or colludo the sacred Law, but he shall die for his former fault, and so he caused him to be put to death. A notable example for them, that after they have committed filthinesse with a maid, thinke it no sin, but competent amends, if they take her in marriage whom they abused before in fornication.

Albert. Crantz. lib. 3.

Nothing inferiour to these in punishing this sin, was *Gonzaga* Duke of Ferrara, as by this History following may appear. In the year 1547. a Citizen of Comun was cast into Prison upon an accusation of murder, whom to deliver from the judgement of death, his wife wrought all meanes possible: therefore comming to the Captain that held him Prisoner, she sued to him for her husbands life; who upon condition of her yeelding to his lust and payment of two hundred Ducats, promised safe deliverance for him; the poor woman seeing that nothing could redeem her husbands life, but losse and shipwracke of her owne honesty, told her husband: who willed her to yeeld to the Captaines desire, and not to pretermitt so good an occasion; wherefore she consented: but after the pleasure past, the traiterous and wicked Captain put her husband to death notwithstanding: which injury when she complained to *Gonzaga* Duke of Ferrara, he caused the Captain first to restore backe her two hundred Ducats, with an addition of seven hundred Crownes, and secondly to marry her to his wife; and lastly, when he hoped to enjoy her body, to be hanged for his treachery. O noble justice, and comparable to the worthiest deeds of Antiquity, and deserving to be held in perpetuall remembrance!

Theat. hist.

As these before mentioned excelled in punishing this sin, so this fellow following excelled in committing it, and in being punished for it; his name is *Novellus Cararius*, Lord of Pavie, a man of note and credit in the World for his greatnesse, but of infamy and discredit for his wickednesse. This man after many cruell murders and bloody practises, which he exer-

Theat. hist.

cised in every place where he came, fell at last into this notorious and; abominable crime; for lying at Vincentia, he fell in love with a young maid of excellent beauty, but more excellent honesty, an honest Citizens daughter, whom he commanded her parents to send unto him, that he might have his pleasure of her: but when they regarding their credit, and she her chastity, more than the Tyrans command, refused to come, he took her violently out of their house, and constrained her body to his lust; and after, to adde cruelty to villany, chopped her into small pieces, and sent them to her parents in a basket for a present: wherewith her poor father astonished; carried it to the Senate, who sent it to Venice, desiring them to consider the fact, and to revenge the cruelty. The Venetians undertaking their defence, made war upon the Tyrans, and besieging him in his owne City, took him at last prisoner, and hanged him with his two sons, *Francis* and *William*.

Lanquet.

Diocles, son of *Pisistratus*, Tyrans of Athens, for ravishing a maid was slain by her brother; whose death when *Hippias* his brother undertook to revenge, and caused the maidens brother to be racked, that he might discover the other conspiratours, he named all the Tyrans friends (which by commandment being put to death) the Tyrans asked, whether there were any more? None but onely thy selfe (quoth he) whom I would wish next to be hanged; whereby it was perceived how abundantly he had revenged his sisters chastity: by whose notable stomacke all the Athenians being put in remembrance of their liberty, expelled their Tyrans *Hippias* out of their City.

Lanq. chron.

Mundus, a young Gentleman of Rome, ravished the chaste Matron *Paulina* in this fashion: when he perceived her resolution not to yeeld unto his lust, he perswaded the Priests of *Isis* to say, that they were warned by an Oracle, how that *Anubius* the god of Egypt, desired the company of the said *Paulina*: to whom the chaste Matron gave light credence, both because she thought the Priests would not lie, and also because it was accounted a great renowne to have to do with a god: and thus by this meanes was *Paulina* abused by *Mundus* in the Temple of *Isis*, under the name of *Anubius*. Which thing being after disclosed by *Mundus* himselfe, he was thus justly revenged; the Priests were put to death, the Temple beaten downe to the ground, the Image of *Isis* throwne into Tiber, and the young man banished.

Ex historia
Iornalensi.

A principall occasion of the Danes first arrivall here in England (which after conquered the whole Land, and exercised among the Inhabitants most horrible cruelties and outrages) was a Rape committed by one *Osbricht* a deputy King, under the King of the West-Saxons in the North part. This *Osbricht* upon a time journeying by the way, turned into the house of one of his Nobles called *Bruer*, who having a wife of great beauty (he being from home) the King after dinner (allured with her excellent beauty) took her to a secret Chamber, where he forcibly, contrary to her will, ravished her: whereupon she being greatly dismayed and vexed, made her mone to her husband at his returne, of this violence and injury received. The Nobleman forthwith studying revenge, first went to the King, and resigned to his hands all such services and possessions which he held of him, and then took shipping and sailed into Denmarke, where he had great friends, and had his bringing up: there making his mone to *Codrinus* the King, desired his aid in revenging of the great villany of *Osbricht* against him and his wife. *Codrinus* glad to entertain any occasion of quarrell against this Land, presently

presently levied an Army, and preparing all things for the same, sendeth forth *Ingar* and *Hubba*, two brethren, with a mighty Army of Danes into England; who first arriving at Holdernesle, burnt up the Countrey, and killed without mercy both men, women, and children: then marching towards Yorke, encountered with wicked *Osbright* himselfe, where he, with the most part of his Army was slain and discomfited: a just reward for his villanous act; as also one chief cause of the Conquest of the whole Land by the Danes.

In the year of our Lord 955. *Edwine* succeeding his uncle *Eldred*, was King of England: this man was so impudent, that in the very day of his Coronation he suddenly withdrew himselfe from his Lords, and in sight of certain persons ravished his owne kinswoman, the wife of a Nobleman of his Realme, and afterward slew her husband, that he might have unlawfull use of her beauty: for which act he became so odious to his Subjects and Nobles, that they joyntly rose against him, and deprived him of his Crowne, when he had reigned four yeares.

Laquet.

CHAP. XXII.

Other examples of Gods Judgements upon Adulterers.



Mongst all other things, this is especially to be noted, how God (for a greater punishment of the disordinate lust of men) stricke them with a new (yet filthy and stinking) kinde of Disease called the French Pox; though indeed the Spaniards were the first that were infected therewith, by the heat which they caught among the women of the new-found lands, and sowed the seeds thereof first in Spain, and from thence sprinkled Italy therewith, where the French men caught it, when *Charles* the Eighth their King went against Naples. From whence the contagion spread it selfe throughout divers places of Europe. Barbary was so over-growne with it, that in all their Cities the tenth part escaped not untouched, nay almost not a Family but was infected. From thence it ran to Egypt, Syria, and the graine Gair; and it may near hand truly be said, that there was not a corner of the habitable world, where this not onely new and strange (for it was never heard of in antient ages) but terrible and hideous scourge of Gods wrath stretched not it selfe. They that were spotted with it, and had it rooted in their bodies, led a languishing life, full of aches and torments, and carried in their visages filthy markes of unclean behaviour, as ulcers, boyles, and such like, that greatly disfigured them. And herein we see the words of Saint *Paul* verified, *That an Adulterer sinneth against his owne body.* Now for so much as the world is so brutishly carried into this sin, as to none more, the Lord therefore hath declared his anger against it in divers sorts, so that divers times he hath punished it in the very act, or not long after, by a strange death. Of which, *Atrebiades*, one of the great Captaines of Athens, may stand for an example; who being polluted with many great and

Paul. Iovius.
Bembus.

Guicciardine.

1 Cor. 6. 18.

Sabell.

odious

odious vices, and much given to his pleasures, and subject to all uncleanness, ended his life in the midst thereof: for as he was in company of a Phrygian strumpet (having flowne thither to the King of Phrygia for shelter) was notwithstanding set upon by certain Guards, which the King (induced by his enemies) sent to stay him; but they though in number many, through the conceived opinion of his notable valour, durst not apprehend him at hand, but set fire to the house, standing themselves in armes round about it, to receive him if need were: he seeing the fire, leaped through the midst of it, and so long defended himselfe amongst them all, till strength failed in himselfe, and blowes encreasing upon him, constrained him to give up his life amongst them.

Plin. lib. 7.

Pliny telleth of *Cornelius Gallus* and *Q. Elerius*, two Roman Knights, that died in the very action of filthinesse.

Holinshed.

In the Irish History we finde recorded a notable judgement of God upon a notorious and cruell lecher, one *Turgesnis*, a Norwegian, who having twice invaded Ireland, reigned there as King for the space of thirty yeares. This Tyran not onely cried havocke and spoil upon the whole Countrey, abusing his victory very insolently, but also spared not to abuse virgins and women at his pleasure, to the satisfiing of his filthy lust. *Omalaghilen* King of Meth was in some trust with the Tyran: his onely daughter *Turgesnis* craved for his Concubine; but he having a ready wit, and watching his opportunity, seemed not onely not to deny his daughter, but to offer him the choice of many other his neeces and cousins, endowed (as he set them forth) with such singular beauty, as they seemed rather Angels than mortall Creatures. The Tyran as it were ravished, and doting in love with those peerlesse pieces, could endure no delay, but must needs possesse himselfe of their bodies, and that very speedily: to which *Omalaghilen* condescending, attired his daughter in princelike apparell, and with her sixteen proper young men, beautifull and amiable to behold, in like array, and so being sent unto the King, were presented unto him in his Privy Chamber, having none about him but a few dissolute youthfull persons: whereupon those disguised young striplings drew forth from under their long womanish garments their skenes, and valiantly bestirring themselves, first stabbed their weapons points through the body of the Tyran, and then served all those youths about him with the like sauce, they making small or no resistance. And thus the abominable lecher, together with his rabble of filthy Pandars, received the due reward of their ugly filthinesse; and by this means the Irish Nation was freed from the slavery of a cruell Tyran.

Atich. Rit.

Neap.

Lib. de obedi.

Falcof. lib. 6:

cap. 12.

Theodebert, the eldest son of *Glotharius*, died amidst his whores, to whom he was (though married) too too much addicted. The like befell one *Bertrane Ferrier* at Barcelone in Spain, according to the report of *Pontanus*. In like manner there was one *Giachet Geneve* of Saluces, a man that had both wife and children of his owne, of good yeares, well learned, and of good esteem amongst his neighbour Citifens, that secretly haunted the company of a young woman; with whom being coupled one evening in his study, he suddenly died: his wife and children seeing his longtariance, when time required to go to bed, called him, and knocked at his door very hard, but when no answer was made, they broke open the doores that were locked on the inner side, and found him (to their great grief and dismay) lying upon the woman starke dead, and her dead also.

Claudian

Claudius of Affes, Counsellour of the Parliament of Paris, (a man very evill-affected toward the Professours of the Gospel) committed villany with one of his waiting-maids, in the very midst whereof he was taken with an Apoplexy, which immediately after made an end of him.

Not long since, here in our owne Countrey, a Noblemans servant of good credit and place with his master, having familiarity with another mans wife, as he was about to commit villany with her in a chamber, he fell downe starke dead with his hose about his heeles: which being heard (by reason of the noise his fall made) of those which were in the lower room, they all ran up hastily, and easily perceived both the villany he went about, and the horrible judgement of God upon him for the same. This happened in Northamptonshire, as it was testified by very godly, honest, and sufficient witnesses.

Another in Hertfordshire about Barkway, having the company of a harlot in a Wood, was also surprised by the judgement of God, and stricke dead as it seemed in the very committall of that filthy act: his name I conceal, as also of the former, that none might thinke themselves disgraced thereby, but all learne to feare the wrath of God, and tremble at his judgements.

We reade also of a Chirurgeon, who disdaining his honest wife, had abandoned himselfe to a strumpet; and going on a time to horsebacke, and asked by his wife whither he went, he answered scornefully, To the Stewes, going indeed presently to his Adulteresse. After a while he returneth to horse, and offering to manage his round, the horse leapes and bounds extraordinarily, and casts this wretched man out of the saddle, in such sort, as one of his feet hung in the bridle. The horse being hot, ran so furiously upon the stones, as he beat out his braines, and never layed untill he came before the Stues, where this miserable man remained dead upon the place.

The Spaniards in the West-Indies going to seek gold near unto the gulfe of Uruba, their Captain, called *Horeda*, carried away the daughter of the Cacique or Lord of the place prisoner, and abused her as his Concubine: the Cacique soon after came to the Captain, making shew that he came to redeem his daughter, but being come into his presence, he reproached him with injurious words, and shot a poysoned arrow at him, with an intent to kill him; but he wounded him onely in the thigh: whereupon the Spaniards rushing in suddenly with their swords drawne, slew the Cacique, his wife, and all his company. But this villanous Captain escaped not the arrow of Gods wrath: for he was driven to retire out of that Countrey into Hispaniola, where he died of his wound within few dayes after in extreme paines: all his company being imbarqued to Spain-ward, were driven backe by the winde, and after infinite toiles, some of them were slain by the Indians, and the rest died miserably of divers Diseases: and this was the fruit of that Adultery.

*Benzo.
Gomara.
Hist. Ind.
lib. 2. cap. 57.*

In the year 1533. a certain religious man in the Towne of Clavenne in the Grisons Countrey, being enamoured with a certain beautifull maid, assayed by all meanes to corrupt her chastity, and to allure her to his will: but when by no meanes he could obtaine his desire, he counterfeited certain apparitions and revelations, abusing the sacred Name of God, and of the Virgin *Mary*, and so seduced this poor maid to his lust: but his imposture being discovered, he was committed to prison, and notwithstanding his Order, was publikely beheaded, and his body burnt.

*Stumpsius.
lib. 10. hist.
of Swisse.*

CHAP. XXIII.

*Shewing that Stues ought not to be suffered
among Christians.*



Y this which hath been spoken it appeareth manifestly, how infamous a thing is it among Christians to privilege and allow publique places for Adulteries, albeit it is a common thing in the greatest Cities of Europe; yea, and in the very bowels of Christendom, where no such villany should be tolerated. There is nothing that can cast any colour of excuse upon it, seeing it is expressly contrary to Gods edict in many places: as first, *Thou shalt not commit Adultery*: and in Lev. 19.29. *Thou shalt not pollute thy daughter in prostituting her to be a whore, lest the land be defiled with whoredom, and filled with wickednesse*: and in Deut. 23.17. *Let there be no whore of the daughters of Israel, neither a whore-keeper of the sonnes of Israel*. This is the decree of God, and the rule which he had given us to square our affections by, and it admitteth no dispensation. But some do object, that those things are tolerated to avoid greater mischiefs: as though the Lord were not well advised when he gave forth those Commandments, or that mortall men had more discretion than the immortall God. This truly is nothing else but to reject and disannull that which Saint Paul requireth as a duty of all Christians; namely, That fornication and all uncleannesse should not once be named amongst us, neither filthinesse, foolish talking, or jesting, which are things not comely; forsomuch as no whoremonger nor unclean person can have any inheritance in the Kingdom of God. *Plato* the Philosopher, though a *Pagan*, and ignorant of the knowledge of the true God, forbade expressly in his common wealth Poets and Painters to represent or set to the view any unclean and lascivious counterfeits, whereby good manners might be any wayes depraved. *Aristotle* following his masters steps, ordained in his *Politiques*, That all filthy communication should be banished out of his City. How far then were they from giving leave and liberty for filthy and stinking brothel-houses to be erected and maintained? In this therefore the very Heathen are a shame and reproach to those that call themselves Christians and Catholiques. Besides, the goodly reason which they alleage for their upholding of their Stues is so far from the truth, that the contrary is ever truer; namely, that by their odious and dishonest liberty more evil is set to the world than otherwise would, insomuch as it setteth open a wide doore to all dissolutenesse and whoredomes, and an occasion of lechery and uncleannesse even to those that otherwise would abstain from all such filthy actions. How many young folke are there, as well men as women, that by this meanes give themselves over to loosenesse, and undo themselves utterly? How many murders are, have been, and still will be committed thereby? What a disorder, confusion, and ignominy of nature is it, for a father to lie with her with whom his son had been but a little before? Or the son to come after the father? and such like: but by the just judgement of God it cometh to passe, that that which is thought to be enclosed within the precincts

Ephes. 5.

Dial. 3.

Lib. 7. cap. 17.

cinets of certain appointed places, spreadeth it selfe at large so far, that oftentimes whole streets and Cities are poysoned: yea, even their houses, who in regard of their place either in the Law or policy, ought to stop the stream of such vices: nay, which is more marvell, they that with open mouth vaunt themselves to be Gods Lieutenants on earth, Christs Vicars, and Successours to his Apostles, are so filthy and abominable, as to suffer publike bauds and whores to be under their noses uncontroled; and which is more, to enrich their treasures by their traffique. *Cornelius Agrippa* saith, That of all the he-bauds of his time, Pope *Sextus* was most infamous: for he builded a most glorious and stately Stues (if any state or glory can abide in so bad a place) as well for common Adultery, as unnaturall Sodomy, to be exercised in. He used (as *Heliogabalus* was wont to do) to maintain whole heards of whores, with whom he participated his friends and servants as they stood in need, and by Adulteries reared yearly great revenues into his purse. *Balens* saith, That at this day every whore in Rome payes tribute to the Pope, a Iulle; which amounted then to twenty thousand Ducats by the year at least; but now the number is so encreased, that it ariseth to fourty thousand. I thinke there is none ignorant, how Pope *Paul* the third had by computation five and fourty thousand whores and curtezans, that paid him a monethly tribute for their whoredomes: and thus also this holy Father was a protectour and upholder of the Stues, and deserved by his villanous behaviour (for he was one of the lewdest Adulterers of that time) to bear the name of the master and erectour of these filthy places: and herein both he and the rest of that crue have shewed themselves enemies to God, and true Antichrists indeed, and have not onely imitated, but far surpassed shamelesse and wicked *Caligula* in all filthy and monstrous dealings. Thou shalt not (saith *Moses*) bring the hire of a whore into the house of the Lord thy God for any vow: by what title then can these honest men exact so great rent from their whorish Tenants, seeing it is by the Law of God a thing so abominable? Truly it can no otherwise be but a kinde of art of baudery, as may be gathered out of the Law which is in *F. de ritu nupt. l. palems. Qui habet mancipia, &c.* The meaning whereof is, That he which for gain prostituteth his slaves to the lust of men, and draweth thereby commodity to himselfe, is a Baud: He is also stained with infamy by the Law *Athletas*, that partaketh the gain or wages of a whore. How much more then is that Law of *Iustinian* to be commended, which commandeth all whores to be banished out of the confines of Cities and Commonwealths? It was also a worthy and memorable act of *Theodosius*, when he rooted the Stues out of Rome; and of Saint *Lewis* King of France, that pulled downe the Stues at Paris, and chased away, as neer as he could, all loose and whorish women from his Dominions. The antient Romans permitted no woman to become an open whore, before she had made a formall declaration of her intent before the *Ædiles*; thinking by this meanes to quench their hot lust, becaule they would be ashamed to make such an open confession. And by a decree of the Senate it was enacted, That no woman comming of gentile stocke should be suffered to give her selfe over to this Trade, it being a stain and blot to true Nobility.

Deut. 23.

Secr. l. 5. c. 28.
Ecclesiast. b. 11.

Lib. de pud.

CHAP. XXIII.

*Of Whoredomes committed under colour
of Marriage.*

Seeing that oftentimes it falleth out, that those which in shew seem most honest, thinke it a thing lawfull to converse together as man and wife by some secret and private contract, without making account of the publike celebration of Marriage as necessary, but for some worldly respects, according as their foolish and disordinate affections misperswadeth them, to dispenche therewith: It shall not be impertinent as we go, to give warning how unlawfull all such conversation is, and how contrary to good manners, and to the laudable customes of all civill and well governed people. For it is so far from deserving the name of Marriage, that on the other side it can be nothing but plain whoredom and fornication: the which name and title *Tertullian* giveth to all secret and privy meeting which have not been allowed of, received, and blessed by the Church of God. Again, besides the evill examples which is exhibited, there is this mischief moreover, that the children of such a bed cannot be esteemed legitimate, yea God himselfe accurseth such lawlesse familiarity, as the mischiefes that arise therefrom do declare, whereof this one example which we alledge shall serve for sufficient proof.

Cor n. Tacit.

In the reigne of *Lewis* the Ninth, King of France, and *Iulius* the Second, Pope of Rome, there was a Gentleman of Naples called *Antonio Bologne*, that had been Governour of *Fredericke* of Arragons house, when he was King of Naples, and had the same Office under the Duchesse of Malfi after she was widow; with whom in protract of time he grew to have such secret and privie acquaintance (albeit she was a princeesse and he her servant) that he enjoyeed her as his owne wife. And thus they conversed secretly together under the colour of Marriage accorded betwixt them, the space of certain yeares, untill she had bore unto him three children: by which meanes their private dealings which they so much desired to smother and keep close, burst out and bewrayed it selfe. The matter being come to her brothers eares, they took it so to the heart, that they could not rest untill they had revenged the vile injury and dishonour which they pretended to have been done to them and their whole house, equally by them both. Therefore when they had chased them first from Ancona, whither in hope of quietnesse they had fled out of Naples, they drave them also out of Tuscanie: who seeing themselves so hotly pursued on every side, resolved to make towards Venice, thinking there to finde some safety: But in the midway she was overtaken, and brought backe to Naples, where in short space she miserably ended her life: for her brothers Guard strangled her to death, together with her chambermaid, who had served in stead of a Baud to them; and her poor infants which she had by the said *Bologne*. But he by the goodnesse of his horse escaping, took his flight to Milan, where he sojourned quietly a long while, untill at the instant pursuit of one of her brothers,

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the Cardinall of Arragon, he was slain in the open streets, when he least mistrusted any present danger. And this was a true Cardinall like exploit indeed, representing that mildenesse, mercifulnesse, and good nature which is so required of every Christian, in traiterously murdering a man so many yeares after the first rancour was conceived, that might well in halfe that space have been digested, in fostering hatred so long in his cruell heart, and waging ruffians and murderers to commit so monstrous an act: wherein albeit the Cardinals cruelty was most famous, as also in putting to death the poor infants, yet Gods justice bare the sway, that used him as an instrument to punish those who under the vail of secret Marriage thought it lawfull for them to commit any villany. And thus God busieth sometime the most wicked about his will, and maketh the rage and fury of the Devill himselfe serve for meanes to bring to passe his fearfull judgements.

CHAP. XXV.

Of unlawfull Marriages, and their issues.

NOW to redres all such evils as have before been mentioned, and to avoid all inconveniences in this case, God of his bountifull mercy hath ordained Marriage as a remedy to be applied to all such as have not the gift of continency, least they should fall into fornication: which notwithstanding many shamelesse creatures that blush not at their owne filthinesse, but rather rejoyce therein, make no account of. Such are they that making Marriage one of the Sacraments of the Church, do nevertheless despise as a vile and prophane thing; albeit that the Apostle saith, *That Marriage is honourable among all men, and the bed undefiled; but whoremongers and Adulterers God will judge.* But they have it not in that estimation, seeing by authority they are deprived of the use thereof, and not of Adultery. That which is honest and laudable is forbidden, and that which is sinfull and unlawfull, allowed of. This (saith *Sliden*) is the custom of the Germane Bishops, for money to suffer their Priests to keep harlots, not exacting any other punishment, saving their purses, to privilege their knaveries. But these reines of liberty were let more loose in certain Villages of the Cantons of Switzers, where it was not onely winked at, but also commanded, That every new Priest should have his private whore for his owne tooth; that he might not intermeddle with other mens. Neither was it without reason that *Iohn le Maire* said, how under the shew and colour of chastity, Priests whoredomes did overflow, being men abandoned to all dissolute and riotous living. Now then it were far better to marry than to burne; yet in such sort to marry, that all giddinesse and inconsideration set aside, every one should match himselfe according to his degree and age, with great respect and good advisement had unto them both, to the end to avoid those mischiefes and enormities which oftentimes happen, when either by an over-hardy, foolish, and rash presumption, a man would nestle himselfe in an higher nest than his estate and calling requireth, or by a sensuall and fleshly lust passing the bounds of reason,

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Judg. 21.

Exod. 34. 16.
Deut. 7. 3.

reason, goeth about to constrain and interrupt the law of nature. The chiefest thing that is required in Marriage, is the consent of parties, as well of themselves that are to be joyned together, as of each of their parents; the contrary whereof is constraint, where either party is forced: as it hapned to those two hundred maids which the Benjamites took by force and violence to be their wives.

This was a reproach to *Romulus* the first King of Rome, when he ravished the Sabine virgins that came to see their sports, which was cause of great war betwixt them. Moreover besides the mutuall joint of love which ought to be betwixt man and wife, it is necessary that they that marry do marry in the Lord, to serve him in greater purity, and with lesse disturbance; which cannot be if a Christian marry an Infidell, for the great difficulties and hinderances that usually spring from such a root. Therefore it was straitly forbidden the people of God to contract Marriages with Idolaters; yea, and the holy Patriarchs before any such law was given, had carefully great regard (in the Marriages of their children) to this thing, as the example of *Abraham* doth sufficiently declare. Therefore they that have any manner of government and authority over unmarried folkes, whether they be fathers, mothers, kinsmen, or Tutors, ought to have especiall care and regard thereof. Yea, Christian Princes and Lords, or Rulers of Common-wealths, should not in this respect be so supine and negligent in the performance of their Offices, as once to permit and suffer this amongst them, which is so directly contrary to the Word of God; but rather by especiall charge forbid it, to the end that both their Lawes might be conformable, and in every respect agreeable to the holy Ordinance of God; and that the way might be stopped to those mischiefs which were likely to arise from such evil concluded Marriages. For what reason is it that a young maid baptised and brought up in the Church of Christ, should be given in marriage to a worshipper of Images and Idols; and sent to such a Countrey where the worship of God is not so much as once thought upon? Is not this to plucke a soul out of the House of God, and thrust it into the house of the devill? out of Heaven, into Hell? than which, what greater apostasie or falling from God can there be? whereof all they are guilty, that either make up such Marriages; or give their good will or consent to them, or do not hinder the cause and proceedings of them, if any manner of way they can. Now that this confusion and mixture of Religion in Marriages is unpleasent and noysom to God, it manifestly appeareth *Gen. 6.* where it is said, that because the sonnes of God (to wit, those whom God had separated for himselfe from the beginning of the world to be his peculiar ones,) were so evill advised, as to be allured with the beauties of the daughters of men, (to wit, of those which were not chosen of God to be his people; and to marry with them, corrupting themselves by this contagious acquaintance of prophane people, with whom they should have had nothing to do) that therefore God was incensed against them, and resolved simply to revenge the wickednesse of each party without respect. Beside, the monstrous fruits of those prophane Marriages, do sufficiently declare their odiousnesse in Gods sight: for from them arose gyants of strength and stature, exceeding the proportion of men, who by their hugenesse did much wrong and violence in the world, and gained fearfull and terrible names to themselves: but God (provoked by their oppressions) drowned their tyrannies in the Floud, and made an end of the world for their sakes. In

In the time of the Judges in Israel, the Israelites were chastised by the hand of God for this same fault; for they tooke to wives the daughters of the uncircumcised, and gave them their daughters also. In like sort framed they themselves by this meanes to their corrupt manners and superstitions, and to the service of their Idolatrous gods: but the Lord of heaven rained downe anger upon their heads, and made them subject to a stranger, the King of Mesopotamia, whom they served the space of eight yeares. Judges 3.

Lookewhat hapned to King *Solomon* for giving his heart to strange women that were not of the household of Gods people: he that before was replenished with such admirable wisdom, that he was the wonder of the world, was in his olde age deprived thereof, and besotted with a kinde of dulnesse of understanding, and led aside from the true knowledge of God to serve Idols, and to build them Altars and Chappels for their worship; and all this to please forsooth his wives humours, whose acquaintance was the chiefe cause of his misery and Apostasie. 1 Kings 11.

CHAP. XXIV.

Touching incestuous Marriages.

NOW as it is unlawfull to contract marriages with parties of contrary religion, so it is as unlawfull to marry those that are neare unto us by any degree of kindred or affinity, as it is inhibited not only by the law of God, but also by civill and politique constitutions: whereunto all nations have ever by the sole instinct of nature agreed and accorded, except the Ægyptians and Persians, whose abominations were so great, as to take their owne sisters and mothers to be their wives. *Cambyfes* King of Media and Persia, married his owne sister, but it was not long ere he put her to death: a just prooffe of an unjust and accursed marriage. Many others there were in protract of time, that in their insatiable lusts shewed themselves no lesse unstaid and unbridled in their lawlesse affections then he: One of which was *Antigonus* King of Judea, son of *Herodes*, surnamed Great, who blushed not to marry his sister, the late wife of his deceased brother *Alexander*, by whom she had borne two children: but for this and divers other his good deeds, he lost not only his goods (which were confiscated) but was himselfe also banished out of his countrey into a forraine place, from Judea to Vienna, in France. Joseph. antiq. lib. 17. cap. 15.

Herod also the Tetrarch was so impudent and shamelesse, that he tooke from his brother *Philip* his wife *Herodias*, and espoused her unto himselfe: which shamelesse and incestuous deed *John Baptist* reprovng in him, told him plainly how unlawfull it was for him to possesse his brothers wife: but the punishment which befell him for this, and many other his sins, we have heard in the former booke, and need not here to be repeated. The same, lib. 18. cap. 3.

Anton. Caracalla tooke to wife his mother in law, allured thereunto by her faire enticements: whose wretched and miserable end hath already been touched in the former booke.

The Emperour *Heraclius*, after the decease of his first wife, married his

owne neece the daughter of his brother : which turned mightily to his undoing ; for besides that, that under his raigne, and as it were by his occasion, the Saracens entred the borders of Christendome, and spoiled and destroyed his dominions under his nose, to his foule and utter disgrace, he was over and above smitten corporally with so grievous and irksome a disease of drop sic, that he dyed thereof.

Thus many men run ryot, by assuming to themselves too much liberty, and breake the bounds of civill honesty required in all Contracts, and too audaciously set themselves against the commandement of God, which ought to be of such authority with all men, that none (be they never so great) should dare to derogate one jot from them, unlesse they meant wholly to oppose themselves as profest enemies to God himselve, and to turne all the good order of things into confusion. All which notwithstanding, some of the Romish Popes have presumed to encroach upon Gods right, and to disanull by their foolish decrees the lawes of the Almighty : As *Alexander* the sixth did, who by his Bull approved the incestuous marriage of *Ferdinand* King of Naples with his owne Aunt his father *Alphonfus* sister by the fathers side : which otherwise (saith Cardinall *Bembus*) had been against all law and equity, and in no case to be tollerated and borne withall.

Slid. lib. 9.

Henry the seventh, King of England, after the death of his eldest son *Arthur*, caused (by the speciall dispensation of Pope *Inlius*) his next son named *Henry*, to take to wife his brothers widdow called *Katherine*, daughter to *Ferdinando* King of Spaine, for the desire he had to have this Spanish affinity continued : who succeeding his father in the Crowne, after continuance of time, began to advise himselve, and to consult whether this marriage with his brothers wife were lawfull or no ; and found it by conference both of holy and prophane lawes utterly unlawfull : whereupon he sent certaine Bishops to the Queene to give her to know, That the Popes dispensation was altogether unjust, and of none effect to priviledge such an act : to whom she answered, That it was too late to call in question the Popes Bull which so long time they had allowed of. The two Cardinals that were in Commission from the Pope to decide the controversie, and to award judgement upon the matter, were once upon point to conclude the decree which the King desired, had not the Pope impeached their determination in regard of the Emperour *Charles*, nephew to the said Queene, whom he was loath to displease : wherefore the King seeing himselve frustrate of his purpose in this behalfe, sent into divers Countries to know the judgement of all the learned Divines concerning the matter in controversie, who (especially those that dwelt not far off) seemed to allow and approve the divorce : Thereupon he resolved (rejecting his olde wife) to take him to a new, and to marrie (as he did) *Anne* of Bulloine one of the Queenes maides of honour, a woman of most rare and excellent beauty. Now as touching his first marriage with his brothers wife, how unfortunate it was in it owne nature, and how unjustly dispensed withall by the Pope, we shall anon see by those heavy, sorrowfull, and troublesome events and issues which immediatly followed in the neck thereof.

And first and formost of the evill fare of the Cardinall of Yorke, with whom the King being highly displeased for that at his instance and request, the Pope had opposed himselve to this marriage, requited him (and not undeservedly) on this manner : first he deposed him from the office of the Chancel-

Chancellorship : secondly, deprived him of two of his three bishopricks which he held : and lastly, sent him packing to his owne house, as one whom he never purposed more to see : yet afterward being advertised of certaine insolent and threatening speeches which he used against him, he sent againe for him : but he not daring to refuse to come at his call, dyed in the way with meere griefe and despight. The Pope gave his definitive sentence against this act, and favoured the cause of the divorced Ladie : but what gained he by it, save only that the King, offended with him, rejected him and all his trumpery, retained his yearely tribute levied out of this Realme, and converted it to another use : and this was the recompence of his goodly dispensation with an incestuous marriage : wherein although, to speake truly and properly, he lost nothing of his owne, yet it was a deep check and no shallow losse to him and his successors, to be deprived of so goodly a revenue, and so great authority in this Realme, as he then was.

CHAP. XXVII.

Of Adulterie.



Seeing that marriage is so holy an institution and ordinance of God, as it hath been shewed to be ; it followeth by good right that the corruption thereof, namely Adultery, whereby the bond of marriage is dissolved, should be forbidden : for the woman that is polluted therewith, despiseth her owne husband, yea and for the most part hateth him, and foisteth in strange seed (even his enemies brats) in stead of his owne, not only to be fathered, but also to be brought up and maintained by him, and in time to be made inheritors of his possessions : which thing being once knowne, must needs stir up coales to set anger on fire, and set abroad much mischief : and albeit that the poore infants are innocent and guiltlesse of the crime, yet doth the punishment and ignominie thereof redound to them, because they cannot be reputed as legitimate, but are even marked with the black coale of bastardy whilest they live: so grievous is the guilt of this sin, and uneasie to be removed. For this cause the very Heathen not only reprov'd adultery evermore, but also by authority of law prohibited it, and allotted to death the offenders therein.

Abimelech King of the Philistims, a man without circumcision, and Gen. 26. therefore without the covenant, knowing by the light of nature (for hee knew not the law of God) how sacred and inviolable the knot of marriage ought to be, expressly forbad all his people from doing any injury to *Isaac* in regard of his wife, and from touching her dishonestly upon paine of death. Out of the same fountaine sprang the words of queene *Hecuba* in *Euripides*, speaking to *Menelaus* touching *Helen*, when she admonished him to enact this law, That every woman which should betray her husbands credit, and her owne chastity to another man, should die the death.

In olde time the Egyptians used to punish adultery on this sort; the Diodor. man with a thousand jerkes with a reed, and the woman with cutting off her nose; but he that forced a free woman to his lust, had his privy mem-

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Lib. 4. *Annal.*

Levit. 20. 10.

Deut. 22. 22.

Gen. 38.

Num. 5.

Rapt. 2. 6. 19.

bers cut off. By the law of *Julia*, adulterers were without difference adjudged to death, insomuch that *Julius Antonius*, a man of great parentage and reputation among the Romanes, whose son was nephew to *Augustus* sister (as *Cornelius Tacitus* reporteth) was for this crime executed to death. *Aurelianus* the Emperour did so hate and detest this vice, that to the end to scare and terrifie his souldiers from the like offence, he punished a souldier which had committed adultery with his hostesse in most severe manner, even by causing him to be tyed by both his feet to two trees bent downe to the earth with force, which being let goe, returning to their course, rent him cruelly in pieces, the one halfe of his body hanging on the one tree, and the other on the other. Yea and at this day amongst the very Turkes and Tartarians, this sin is sharply punished. So that we ought not wonder that the Lord should ordaine death for the Adulterer. If a man (saith the law) lie with another mans wife, if (I say) he commit adultery with his neighbours wife; the Adulterer and the Adulteresse shall die the death. And in another place, If a man be found lying with a woman married to a man, they shall die both twaine; to wit, the man that lay with the wife, and the wife, that thou maiest put away evill from Israel. Yea, and before *Moses* time also, it was a custome to burne the Adulterers with fire, as it appeareth by the sentence of *Inda* (one of the twelve Patriarchs) upon *Thamar* his daughter in law, because he supposed her to have played the whore. Beside all this, to the end this sin might not be shuffled up and kept close, there was a meanes given, whereby if a man did but suspect his wife for this sin, though she could by no witnesse or prooffe be convinced, her wickednesse notwithstanding most strangely and extraordinarily might be discovered. And it was this: The woman publikely at her husbands suit called in question before the Priest, who was to give judgement of her after divers ceremonies and circumstances performed, and bitter curses pronounced by him, her belly would burst, and her thigh would rot, if she were guilty, and she should be a curse amongst the people for her sin; but if she was free, no evill would come unto her. Thus it pleased God to make knowne, that the filthinesse of those that are polluted with this sin, should not be hid. This may more clearely appeare by the example of the Levites wife, of whom it is spoken in the 19, 20, and 21. Chapters of *Judges*, who having forsaken her husband to play the whore, certaine moneths after he had againe received her to be his wife, she was given over against her will to the villanous and monstrous lusts of the most wicked and perverse Gibeonites, that so abused her for the space of a whole night together, that in the morning she was found dead upon the threshold: which thing turned to a great destruction and overthrow in Israel; for the Levite, when he arose, and found his wife newly dead at the dore of his lodging, he cut and dismembred her body into twelve pieces, and sent them into all the countries of Israel, to every tribe one, to give them to understand, how vile and monstrous an injurie was done unto him: whereupon the whole nation assembling and consulting together, when they saw how the Benjamites (in whose tribe this monstrous villany was committed) make no reckoning of seeing punishment executed upon those execrable wretches, they tooke armes against them, and made war upon them; wherein though at the first conflict they lost to the number of forty thousand men, yet afterward they discomfited and overthrew the Benjamites, and slew of them 25000. raising and burning downe the City

City Gibeā (where the sinne was committed) with all the rest of the Cities of that Tribe, in such sort that there remained aliue but six hundred persons, that saved their lives by flying into the desert, and there hid themselves foure moneths, untill such time as the Israelites taking pittie of them, lest they should utterly be brought to nought, gave them to wife (to the end to repeople them againe) foure hundred virgins of the inhabitants of Jabes Gilead, reserved out of that slaughter of those people, wherein man, woman, and childe, were put to the sword, for not coming forth to take part with their brethren in that late warre. And so much as yet there remained two hundred of them unprovided for, the Ancestors of Israel gave them liberty to take by force two hundred of the daughters of their people: which could not be but great injury and vexation unto their parents, to be thus robbed of their daughters, and to see them married at all adventures, without their consent or liking. These were the mischiefs which issued and sprang from that vile and abominable adultery of the wicked Gibeonites with the Levites wife, whose first voluntary sinne was in like manner also most justly punished by this second rape: and this is no new practise of our most just God, to punish one sinne by another, and sinners in the same kinde wherein they have offended.

One sin punished with another.

When King *David*, after he had overcome the most part of his enemies, and made them tributaries unto him, and injoyed some rest in his kingdom, whilst his men of war pursuing their victory, destroyed the Ammonites, and were in besieging Rabba their chiefe City, he was so enamoured with the beauty of *Bathshabe*, *Uriahs* wife, that he caused her to be conveyed to him to lye with her: to which sinne he combined another more grievous; to wit, when he saw her with childe by him (to the end to cover his adultery) he caused her husband to be slaine at the siege, by putting him in the Vantgard of the battell at the assault; and then thinking himselfe cocksure, married *Bathshabe*. But all this while, as it was but vaine allurements, no solid joy that fed his minde, and his sleepe was but of sinne, not of safety, wherein he slumbled: so the Lord awakened him right soone by afflictions and crosses, to make him feeble the burden of the sinne which he had committed: first therefore the childe (the fruit of this adultery) was stricken with sicknesse and dyed: next his daughter *Thamar*, *Abshaloms* sister, was ravished by *Amnon* one of his owne sonnes: thirdly *Amnon* for his incest was slaine by *Abshalom*: and fourthly *Abshalom* (ambitiously aspiring after the kingdom, and conspiring against him) raised war upon him, and defiled his Concubines, and came to a wofull destruction. All which things (being grievous crosses to *K. David*) were inflicted by the just hand of God, to chastise and correct him for his good, not to destroy him in his wickednesse: neither did it want the effect in him, for he was so far from swelling and hardening himselfe in his sin, that contrariwise he cast downe and humbled himselfe, and craved pardon and forgiveness at the hand of God with all his heart, and true repentance: not like to such as grow obstinate in their finnes and wickednesse, and make themselves beleieve all things are lawfull for them, although they be never so vile and dishonest. This therefore that we have spoken concerning *David*, is not to place him among the number of lewd and wicked livers, but to shew by his chastisements (being a man after Gods owne heart) how

2 Sam. 11.

2 Sam. 12.

2 Sam. 13.

2 Sam. 15.

odious and displeasing this sin of Adultery is to the Lord, and what punishment all others are to expect that wallow therein, since he spared not him whom he so much loved and favoured.

CHAP. XXVIII.

Other examples like unto the former.



THE history of the ravishment of *Helene*, registred by so many worthy and excellent Authors, and the great evils that pursued the same, is not to be counted altogether an idle fable, or an invention of pleasure, seeing that it is sure, that upon that occasion great and huge war arose betweene the Græcians and the Trojanes; during the which the whole Countrey was havocked, many Cities and Townes destroyed, much blood shed, and thousands of men discomfited; among whom the ravisher and adulterer himselfe (to wit *Paris*, the chiefe mover of all those miserable tragedies) escaped not the edge of the sword; no nor that famous city Troy (which entertained and maintained the adulterers within her walls) went unpunished, but at last was taken and destroyed by fire and sword. In which sacking, olde and gray headed King *Priam*, with all the remnant of his halfe slaine sonnes, were together murdered, his wife and daughters were taken prisoners, and exposed to the mercy of their enemies: his whole kingdome was entirely spoiled, and his house quite defaced, and well nigh all the Trojane Nobility extinguished; and as touching the whore, *Helene* her selfe (whose disloyalty gave consent to the wicked enterprise of forsaking her husbands house, and following a stranger) she was not exempt from punishment: for as some writers affirm, she was slaine at the sacke: but according to others, she was at that time spared, and entertained againe by *Meneclaus* her husband; but after his death, she was banished in her olde age, and constrained for her last refuge (being both destitute of reliefe and succour, and forsaken of kinsfolkes and friends) to flie to Rhodes, where at length (contrary to her hope) she was put to a shamefull death, even hanging on a tree, which she long time before deserved.

Herod. li. 2.

Thucyd.

Ant. Volf. upon Ovid. epist. of Hermione to Orestes.

Tit. Livius.

Rape, l. 2. c. 19.

The injury and dishonour done to *Lucrece*, the wife of *Collatinus*, by *Sextus Tarquinius*, son to *Superbus* the last King of Rome, was cause of much trouble and disquietnesse in the City and elsewhere: for first she (not able to endure the great injurie and indignity which was done unto her, pushed forward with anger and despite) slew her selfe in the presence of her husband and kinsfolke, notwithstanding all their desires and willingnesse to cleare her from all blame: with whose death the Romanes were so stirred and provoked against *Sextus* the sonne, and *Tarquinius* the father, that they rebelled forthwith, and when he should enter the City, shut the gates against him, neither would receive or acknowledge him ever after for their King. Whereupon ensued war abroad, and alteration of the state at home; for

for after that time Rome endured no more King to beare rule over them, but in their roome created two Consuls to be their governours; which kinde of government continued to *Julius Cæsars* time. Thus was *Tarquinus* the father shamefully deposed from his crowne, for the adultery, or rather, rape of his son; and *Tarquinus* the son slaine by the Sabians, for the robberies and murders which by his fathers advice he committed against them; and he himselfe not long after in the war which by the Tuscan succours he renewed against Rome to recover his lost estate, was discomfited with them, and slaine in the midst of the rout. *Plutarch.*

In the Emperour *Valentinianus* time, the first of that name, many women of great account and parentage, were for committing adultery put to death, as testifieth *Ammianus Marcellinus*.

When Europe, after the horrible wasting and great ruines which it suffered by the furious invasion of *Attila*, began to take a little breath and finde some ease, behold a new trouble, more hurtfull and pernicious than the former, came upon it, by meanes of the filthy lechery and lust of the Emperour *Valentinianus*, the third of that name, who by reason of his evill bringing up, and government under his mother *Placidia*, being too much subject to his owne voluptuousnesse, and tyed to his owne desires, dishonoured the wife of *Petronius Maximus*, a Senatour of Rome, by forcing her to his pleasure; an act indeed that cost him his life, and many more beside, and that drew after it the finall destruction of the Roman Empire, and the horrible besacking and desolation of the City of Rome. For the Emperour being thus taken and set on fire with the love of this woman, through the excellent beauty wherewith she was endued, endeavoured first to entice her to his lust by faire allurements; and seeing that the bulwarke of her vertuous chastity would not by this meanes be shaken, but that all his pursute was still in vaine, he tryed a new course, and attempted to get her by deceit and policie; which to bring about, one day setting himselfe to play with her husband *Maximus*, he won of him his Ring, which he no sooner had, but secretly he sent it to his wife in her husbands name, with this commandement, That by that token she should come presently to the Court, to doe her duty to the Empreffe *Eudoxia*. She, seeing her husbands Ring, doubted nothing, but came forthwith, as she was commanded; where, whilest she was entertained by certaine suborned women, whom the Emperour had set on, he himselfe commeth in place, and discloseth unto her his whole love, which he said he could no longer repress, but must needs satisfie, if not by faire meanes, at least by force and compulsion, and so he constrained her to his lust. Her husband advertised hereof, intended to revenge this injury upon the Emperour with his owne hand: but seeing he could not execute his purpose, whilest *Albin*, the Captaine Generall of *Valentinianus* army lived (a man greatly revered, and feared for his mighty and famous exploits, atchieved in the wars against the Burgundians, Gothes, and *Attila*) he found meanes by suggesting a false accusation of treason against him (which made him to be hated and suspected of the Emperour) to worke his death. After that *Albin* was thus traiterously and unworthily slaine, the griefe of infinite numbers of people for him, in regard of his great vertues and good service which he had done to the Commonwealth, gave *Maximus* fit occasion to practise the Emperours destruction, and that by this meanes: He set on two of *Albin* most faithfull followers,

Li. 28.

Procop.

Rape,
li. 2. cap. 19.

followers, partly by laying before them the unworthy death of their master, and partly by presents and rewards, to kill the Emperour; which they performed as hee was sitting on his seat of judgement in the sight of the whole multitude; among whom there was not one found that would oppose himselfe to *Maximus* in his defence, save one of his Eunuchs, who stepping betwixt to save his life, lost his owne: and the amazement of the whole City with this sudden accident was so great, that *Maximus* having revenged himselfe thus upon the Emperour, without much ado not only seised upon the Empire, but also upon the Empresse *Eudoxia*, and that against her will, to be his wife (for his owne dyed but a little before:) Now the Empresse, not able to endure so vile an indignity (being above measure passionate with griefe and desire of revenge) conspired his destruction on this manner: She sent secretly into Africa to sollicite and request most instantly *Gensericus* King of the Vandales, by prayers mingled with presents, to come to deliver her and the City of Rome from the cruell tyranny of *Maximus*, and to revenge the thrice unjust murder of her husband *Valentinian*; adding moreover, that he was bound to doe no lesse, in consideration of the league of friendship which by oath was confirmed betwixt them. *Gensericus* well pleased with these newes, laid hold upon the offered occasion, which long time hee had more wished than hoped for, and forthwith (being already tickled with hope of a great and inestimable booty) rigged his ships and made ready his armie by Sea, lanching forth with three hundred thousand men, Vandales and Moores, and with this huge fleete made straight for Rome. *Maximus* meane while mistrusting no such matter, especially from those parts, was sore affrighted at the sudden brute of their comming; and not yet understanding the full effect of the matter, perceiving the whole Citty to bee in dismay, and that not only the common people, but also the Nobilitie had for feare forsaken their houses, and fled to the Mountaines or Forrests for safety: hee I say destitute of succour, tooke himselfe also to his heeles, as his surest refuge; but all could not serve to rid him from the just vengeance of God prepared for him, for the murders which hee had beene cause of: for certaine Senatours of Rome, his private and secret foes, finding him alone in the way of his flight, and remembring their olde quarrels, fell upon him suddenly and felled him downe with stones, and after mangled him in pieces, and threw his body into Tiber. Three dayes after arrived *Gensericus* with all his forces, and entering Rome, found it naked of all defence, and left to his owne will and discretion: where (albeit he professed himselfe to be a Christian) yet he shewed more pride and cruelty, and lesse pitty than either *Attila* or *Alaricus*, two heathen Kings: For having given his souldiers the pillage of the City, they not only spoiled all private houses, but also the Temples and Monasteries in most cruell and riotous manner. All the best and beautifullest things of the City they took away, and carried a huge multitude of people prisoners to Affrica, amongst the which was *Eudoxia* the Empresse (with her two daughters *Eudocia* and *Placidia*) who was the cause of all this calamity; but her trechery saved not her self nor them from thraldome. And thus was Rome sacked and destroyed more than ever it was before; insomuch, that the Romane Empire could never after recover it selfe, but decayed every day, and grew worse and worse. These

Mandat. 6.
lib. 2. cap. 8.

Treason,
lib. 2. cap. 3.

These were the calamities which the adultery of *Valentinian* brought upon himselfe and many others, to his owne destruction, and the utter ruine of the whole Empire.

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Childericke King of France, son to *Murouee*, for laying siege to the chastity of many great Ladies of his Realme, the Princes and Barons conspired against him, and drove him to flie for his life. *Paulus Emil. Nic. Gil.*

Eleanor the wife to King *Lewis* of France (he that first cut through the sea furrowes towards Jerusalem, against the Turkes and Saracens) would needs couragiously follow her husband in that long and dangerous voyage: but how? Marrie, whilest he travailed night and day in perill of his life, she lay at Antioch bathing her selfe in all delights, and that more licentiously than the reputation or duty of a married woman required: wherefore being had in suspition, and evill reported of for her lewd behaviour, it was thought meet that she should be divorced from the King under pretence of consanguinity, to the end she should not altogether be defamed. *Paulus Emil.*

The faire daughters of *Philip* the faire King of France escaped not at so good a rate: for the King as soone as he smelt out the hatint of their unchastity, caused them to be apprehended and imprisoned presently: howbeit one of them (namely, the Countesse of Poitiers) her innocency being knowne, was set at liberty, and the other two (to wit, the Queen of Navarre, and the wife of *Iohn de le March*) being found guilty by prooffe, were adjudged to perpetuall imprisonment: and the Adulterers (two brethren of the countrey of Anjou) with whom these Ladies had often lyen, were first cruelly flaine, and after hanged. *Fulgos. li. 6. c. 1.*

Charles, son of the aforesaid *Philip* the faire, had to wife the daughter of the Earle of Artois, that also offended in the like case, and in recompence received this dishonour and ignominie to be divorced, and put in prison, and to see him married to another before her face. *Froiss. vol. 1. cap. 22.*

In the reigne of *Charles* the sixth there befell a notable and memorable accident, which was this: one *Iaquus le Gris*, of the Countrey of Alanson being enamoured with a Lady no lesse faire than honourable, the wife of the Lord of Carouge, came upon a day when he knew her husband to bee from home, to her house; and faining as if he had some secret message to unfold unto her on her husbands behalfe (for their familiarity was so great) entred with her all alone into a most secret chamber, where as soone as he had gotten her, he locked the doore, and throwing himselfe upon her, forced her unto his lust, and afterward saved himselfe by speedy flight. Her husband at his returne understanding the injury and wrong which was done him by this vile miscreant, sought first to revenge himselfe by justice, and therefore put his cause to be heard by the Parliament of Paris; where being debated, it could not well be decided, because he wanted witnesses to convince the crime, except his owne wives words, which could not be accepted: so that the Court, to the end that there might some end be made of their quarrell, ordained a combate betwixt them; which was forthwith performed: for the two duellists entering the lists, fell presently to strokes, and that so eagerly, that in short space the quarrell was decided: the Lord of Carouge, husband of the wronged Lady, remained conquerour, after he had flaine his enemy that had wronged him so wickedly and disloyally: the vanquished was forthwith delivered to the hangman of Paris, who dragged him to mount Falcon, and there hanged him. Now albeit this forme and custome

Froiss. Vol. 3. cap. 45.

Rape,
lib. 2. cap. 19.

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custome of deciding controversies hath no ground nor warrant either from humane or divine Law (God having ordained only an Oath to end doubts, where proofes and witnesses faile) yet doubtlesse the Lord used this as an instrument to bring the treacherous and cruell Adulterer to the deserved punishment and shame, which by deniall he thought to escape.

Fulgof. li. 6. c. 1.

A certaine Seneschall of Normandy perceiving the vicious and suspitious behaviour of his wife with the Steward of his house, watched them so narrowly, that he tooke them in bed together; he slew the Adulterer first, and after his wife: for not all her pittifull cryings for mercy, with innumerable teares for this one fault, and holding up in her armes the children which she had borne unto him, no nor her house and parentage, being sister to *Lewis* the eleventh then King, could not withhold him from killing her with her companion: Howbeit, King *Lewis* never made shew of anger, or offence for her death.

Lang. Chron.

Messelina, the wife of *Claudius* the Emperour, was a woman of so notable incontinency, that she would contend with the common harlots in filthy pleasure: at last she fell in love with a faire young Gentleman called *Silius*, and to obtaine more commodiously her desire, she caused his wife *Silvana* to be divorced; and notwithstanding she was wife to the Emperour then living, yet she openly married him; for which cause, after great complaint made to the Emperour by the Nobles, she was worthily put to death.

Paul Jovius,
Tom. 2. lib. 38.
Sicid. lib. 10.

Abusahed King of Fez was with six of his children murdered at once by his Secretary for his wives sake whom he had abused. And it is not long since the two Cities Dalmendine and Delmedine were taken from the King of Fez, and brought under the Portugals dominion, only for the ravishment of a woman, whom the Governour violently took from her husband to abuse, and was slain for his labour.

CHAP. XXIX.

Other examples like unto the former.

Munf. Cosmog
lib. 3.
Casp. Hed.
Hist. Ecclesiast.

Marie of Arragon, wife to *Otho* the third, was so unchaste and lascivious a woman, and withall barren (for they commonly goe together) that she could never satisfie her unsatiable lust: she carried about with her continually a young lecher in womans clothes to attend upon her person, with whom she daily committed filthinesse: who being suspected, was in the presence of many, untired, and found to be a man; for which villany hee was burnt to death. Howbeit the Empresse, though pardoned for her fault, returned to her old vomit, and continued her wanton traffique with more than either desired or loved her company: at last she fell in love with the Count of Mutina, a gallant man in personage, and too honest to be allured with her stale, though he was often solicited by her: wherefore like a Tygre she accused him to the Emperour (for extreame love converts to extreame hatred, if it be crossed) of offering to ravish her against her will; for which cause the Emperour *Otho* caused him to lose his head: but his wife being

being privy to the innocency of her husband, traversed his cause, and required justice, that though his life was lost, yet his reputation might be preserved: and to prove his innocency, she miraculously handled Iron red with heat without any hurt; which when the Emperour saw, searching out the cause very narrowly he found out his wives villany, and for her paines caused her to be burned at a stake, but on the Earles wife he bestowed great rewards, even foure Castles in recompence of her husband, though no reward could countervaile that so great a losse.

Rodoaldus the eighth King of Lumbardy being taken in Adultery even in the fact, by the husband of the Adulteresse, was slaine without delay. *Anno* Chron. Philip. Melanct lib. 3. 659. In like sort, *Iohn Malatesta* slew his wife and the Adulterer together, when he tooke them amidst their embracements. So did one *Lodowicke*, steward of Normandy, kill his wife *Carlotta* and her lover *Iohn Lavernus*, as they were in bed together.

Hedion in his Chronicle telleth of a Doctor of the Law that loved his Proctors wife, with whom as he acquainted himselfe overfamiliarly and dishonestly, both at her owne house, when her husband was absent, and at a bath in an olde womans house hard by, the Proctor watched their haunt so neere, that he caught them naked together in the bath, and so curried the lecherous Doctor with a curry-combe, that he scraped out his eyes, and cut off his privy members; so that within three dayes after he dyed: his wife he spared, because she was with childe, otherwise she should have tasted the same sauce. Cass. Hed. part. 4.

Another storie like unto this he telleth of a Popish Priest, that never left to lay siege to the chastity of an honest Matron, till she condescending to his desire, brought him into the snare, and caused her husband to geld him. I would to God that all that dishonour their profession by filthy actions might be served after the same manner, that there might be fewer bastards and bards and common strumpets than there are now adaies, and that since the feare of God is extinguished in their soules, the feare and certainty of sudden judgements might restraine them.

Wolffius Schrenk reported to *Martin Luther*, how in Vaitland foure murders were committed upon the occasion of one Adultery; for whilest the Adulteresse strumpet was banqueting with her lovers, her husband came in with a hunting speare in his hand, and struck him through that sat next unto her, and then her also; other two in the mean while leapt downe staires with feare and haste, broke their armes and shortly after dyed.

A certaine Cardinall committed daily Adultery with a mans wife, that winked and as it were subscribed unto it: wherefore her brother taking this dishonour to his house in evill part, watched when the lecher had promised to come, but upon occasion came not, and in the darke slew his sister and her husband, supposing it to have been the Cardinall: but when he perceived his errour, he fled the countrey for feare of the Law: Howbeit, before his departure he wrought such meanes, that whom he missed in his purpose of the sword, him he murdered by poyson. This judgement is not only for Adulterers, but for Wittals also, that yeeld their consents to the dishonouring of their owne wives; a monstrous kinde of creatures, and degenerate not only from the law of humanity, but of nature also. Theatr. histor.

Martin Luther hath left recorded in his writings many examples of judgements on this sin, but especially upon Clergy men, whose profession as it requireth

requireth a more strict kinde of conversation, so their sins and judgements were more notorious, both in their owne natures, and in the eye and opinion of the world, some of which, as it is not amisse to insert in this place, so it is not unnecessary to beleieve them, proceeding from the mouth of so worthy a witnesse.

Luther in Epist. consolat. ad Lutum Cranaich.

There was (saith he) a man of great authority and learning, that forsaking his secular life, betooke himselfe into the Colledge of Priests (whether of devotion, or of hope of liberty to sin, let them judge that reade this history) this new adopted Priest fell in love with a Masons wife, whom hee so wooed, that he got his pleasure of her; and what fitter time but when Masse was singing did he daily chuse for the performing of his villany? In this haunt he persisted a long season, till the Mason finding him in bed with his wife, did not summon him to law nor penance, but tooke a shorter course and cut his throat.

Luther.

Another Nobleman in Thuringa being taken in adultery, was murthered after this strange fashion by the Adulteresses husband; he bound him hand and foot and cast him into prison; and to quench his lust, seeing that *Ceres*, that is, gluttony, is the sewell of *Venus*, that is, lust, denied him all manner of sustenance, and the more to augment his paine, set hot dishes of meate before him, that the smell and sight thereof might more provoke his appetite, and the want thereof torment him more. In this torture the wretched lecher abode so long, untill he gnawed off the flesh from his owne shoulders, and the eleventh day of his imprisonment ended his life. His punishment was most horrible, and too too severe in respect of the inflicter, yet most just in respect of God, whose custome is to proportion his judgements to the quality of the sin that is committed. *Luther* affirmeth this to have hapned in his childhood, and that both the parties were known unto him by name, which for honor and charity sake he would not disclose.

Luther. Mandat. 1. Atheisme, Lib. 1. cap. 25.

There was another nobleman that so delighted in lust, and was so inordinate in his desires, that he shamed not to say, that if his life of pleasure, and passing from harlot to harlot might endure ever, he would not care for heaven or life eternall. What cursed madnesse and impiety is this? a man to be so forgetfull of his Maker and himselfe, that he preferred his whores before his Saviour, and his filthy pleasure before the grace of God? Doth it not deserve to be punished with Scorpions? Yes verily, as it was indeed; for the polluted wretch dyed amongst his strumpets, being stricken with a sudden stroke of Gods vengeance.

In the yeare 1505. a certaine Bishop well seen in all learning and eloquence, and especially skilfull in languages, was notwithstanding so filthy in his conversation, that he shamed not to defile his body and name with many adulteries: but at length he was slaine by a Cobler, whose wife hee had often corrupted, being taken in bed with her, and so received a due reward of his filthinesse.

Lanquet. Chr.

In the yeare of our Lord 778. *Kenulphus* King of the West Saxons in Britaine, as he usually haunted the company of a certaine harlot which hee kept at Merton, was slaine by one *Clito* the kinsman of *Sigebert* that was late King.

The same.

Sergus a King of Scotland was so foule a drunkard and glutton, and so outrageously given to harlots, that he neglected his owne wife, and drove her to such penury, that she was faine to serve other noble-women for her living;

living; wherefore she murthered him in his bed, and after slew her selfe also.

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Arichbertus eldest son unto *Lotharius* King of France, dyed even as hee was embracing his whores.

In summe to conclude this matter, our English Chronicles report, that in the yeare of our Lord 349. there was so great a plenty of corne and fruit in Britaine, that the like had not been seene many yeares before: but this was the cause of much idlenesse, gluttony, lechery, and other vices in the land: (For usually ease and prosperity are the nurses of all enormity:) but the Lord requited this their riotous and incontinent life with so great a pestilence and mortality, that the living scantly sufficed to bury the dead.

Petrarch maketh mention of a certaine Cardinall, that though hee was seventy yeares old, yet every night would have a fresh whore, and to this end had certaine bards purveyours and providers of his trash: but he dyed a miserable and wretched death. And *Martin Luther* reported, that a bishop being a common frequenter of the stewes in Hidelberg, came to this miserable end; the boards of the chamber whither he used to enter were loosened, that as soone as he came in he slipped through and broke his neck.

But above all, that which we finde written in the second booke of *Finnel* is most strange and wonderfull, of a priest in Albenthewer, a towne neare adjoyning to Gaunt in Flanders, that perswaded a young maid to reject and disobey all her parents godly admonitions, and to become his concubine: when she objected how vile a sin it was, and how contrary to the Law of God, he told her, that by the authority of the Pope, he could dispence with any wickednesse, were it never so great, and further alledged the discommodities of marriage, and the pleasure that would arise from that kinde of life: in fine, he conquered her vertuous purpose, and made her yeeld unto his filthy lust. But when they had thus pampered their desires together a while, in came the devill, and would needs conclude the play: for as they were banquetting with many such like companions, he tooke her away from the Priests side, and notwithstanding her pittifull crying and all their exorcising and conjuring, carried her quite away, telling the Priest that very shortly he would fetch him also, for he was his owne darling.

I may not here passe over in silence an Irish history, famous both for notorious villany, and excellent in justice; wherein we may see by the adultery of one filthy Fryer occasion given not only of much bloodshed, but of the ruine of a famous City, called Rosse, scituate in Leinster. This City being first an unwallled towne, was (to prevent the sudden invasion of the Irish) compassed about with a large and strong wall, by the advice and charges of one *Rose*, a chaste widdow and bountifull Gentlewoman: This *Rose* had issue three sons, who being bolstered out by their mothers wealth and their owne traffique, made divers prosperous voyages into far countries: but as one of the three chapmen was employed in his traffique abroad, so the pretty poppet his wife began to play the harlot at home, and that with none but a fat religious cloysterer of the towne: they wallowed so long in this stinking puddle, that suspition began to creepe into mens braines, and from suspition the matter was so apparent, that it grew to plaine prooffe: her unfortunate husband was no sooner come home, but notice hereof was blowne in his eares, so that with grieve and anger he grew (for such is the nature of jealousy) almost starke mad; and not only he, but

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the whole towne took themselves as extreamely wronged by this shamefull fact : whereupon divers of them conspiring together , agreed (as being a deed of charity) to grub away such wilde shrubs from the towne, and so flocking together in the dead of the night to the Abbey, wherein this Fryer was cloystered (the monument of which Abbey is yet to be seen at Rosse on the South side) they undersparrd the gates , and breaking open the doores, stabbed the Adulterer , with the rest of the Covent, through with their weapons ; where they left them goaring in their blood, and gasping up their ghosts in their couches : a cruell act, I must needs confesse, in the executioners ; who being carried away with private revenge, had no measure in their cruelty ; but yet a just vengeance upon the executed, that harboured and maintained so wretched a person : but secret and deep are the judgments of God, who punisheth one sin with another, and maketh one wicked man a rod to plague another, and after casteth the rod also into the fire : for so did he here ; stirring up the rest of the Clergy to be a meanes to punish this cruelty : for when as these three brethren not long after sped themselves into some far countrey to continue their trade, the religious men being informed of their returne homeward, every night did not misse to set a lantorne on the top of a high rock (which was used to be set upon the Hulk tower, a notable marke for Pilots, in directing them which way to sterne their Ships, and to eschew the danger of the rockes, which are there very plentifull) and so by this practise these three passengers bearing faile with a good winde, made right upon the lantorne, supposing it had been the Hulk tower, and so ere they were aware their Ship was dasht upon the rockes, and all the passengers over-whirled in the Sea. And thus was Adultery punished with cruelty, and cruelty with treason : but see the end ; upon this there grew so great quarrels and discontentments between the townesmen and the religious, the one cursing the other, that the estate of that flourishing towne was turned upside downe , and from abundance of prosperity, quite exchanged to extreame penury.

CHAP. XXX.

More examples of the same argument.

Cannot passe over in silence a history truly tragicall, touching the death of many men , who by reason of an Adultery slew one another in most strange and cruell manner, and indeed so strangely, that (as far as I ever read or knew) there was never the like particular deed heard of, wherein God more evidently poured forth the streame of his displeasure, turning the courage and valour of each part into rage and fury, to the end that by their owne meanes he might be revenged on them. In the Dukedome of Spaleto, which is the way from Ancona to Rome (of the antient Latines called Umbria) there were three brethren, who kept in their possession three Cities of the said Dukedome, namely Faligno, Nocera, and Trevio : the eldest of whom, whose surname was *Nicholas*, as he passed from one town

to

to the other, being at Nocera, lodged divers times in the Castle in the keepers and Captaines house, whom he had there substituted to defend the place with an ordinary band of souldiers. Now as he made his abode there a few dayes, he grew to cast a more lascivious eye upon the Captaines wife than was meet, and from looking fell to lusting after her; in such sort, that in short space he got very privy and familiar acquaintance with her, and oftentimes secret and suspitious meetings: which being perceived by her husband, he after watched so narrowly their haunts, that once he spied them together without being seen of them: neverthelesse, digesting and swallowing up this sorrow with silence, and without giving forth any tokens thereof, he consulted in himselfe to revenge the injury by the death and rasing out, not only of the Adulterer, but also of the whole race and fraternity. Now when he had hampered this enterprize, and layed forth the plot thereof in his head, he dispatched presently a messenger to the three Gentlemen brethren, to invite them against the next day to the hunting of the fairest wilde Bore that was this many a day seen in the Forrests of Nocera. Seignior *Nicholas* failed not to come at the time appointed, accompanied with Duke *Camerino*, who desired to be one of this jolly crue: they supped in the towne, but lodged in the castle, where being at rest, about midnight the Captaine rushed into his chamber with the greatest part of his guard, and there handled Seignior *Nicholas* on this manner; he first cut off his privy members, as being principall in the offence, then thrust him through on both sides with a speare, next pluckt out his heart, and lastly, tore the rest of his body into a thousand pieces. As for the Duke *Camerino*, he shut him up in a deep and dark dungeon with all the strangers of his retinue. At day breake another of the brethren called *Cesar*, that lay that night in the town, was sent for to come and speake with his brother, and as soone as he was entered into the Court of the Castle, seven or eight of the guard bound him and his followers, and carried him into the chamber where his dead brother lay chopt as small as flesh to the pot, and there murdered him also. *Conrade* the third brother, being by reason of a Marriage absent from this feast, when he received the report of these pittifull news, gathered together a band of men from all quarters, and with them (assisted with the friends and allies of the Duke *Camerino* then prisoner) layed siege to the Castle, they battered the walls, made a breach, and gave the assault of enterance, and were manfully resisted five houres long, till the defendants being but thirty or forty men at the most, not able to stand any longer in defence, were forced to retire and lay open way of enterance to the enemy: then began a most horrible butchery of men; for *Conrade*, having woon the fort, first hewed them in pieces that stood in resistance, then finding the Captaines father, flew him, and cast him piece-meale to the dogs; some he tyed to the taites of wilde horses, to be drawne over hedges, ditches, thornes, and briers; others he pinched with hot Irons, and so burnt them to death: which when the Captaine from the top of the dungeon where he had saved himselfe, beheld, he tooke his wife whom he held there prisoner, and binding her hand and foot, threw her headlong from the top of the tower upon the pavement: which the souldiers perceiving, put fire to the tower, so that he was constrained through heat and smoke (himselfe, his brother, and his little child) to sally downe the same way which he had taught his wife a little before to goe, and so all three broke their necks: their carcases were cast out to bee

meat for Wolves, as unworthy of humane sepulture. And this was the catastrophe of that wofull tragedy, where by the occasion of one Adultery (so heavy is the curse of God upon that sin) a number of men came to their ends.

In the histories of our time we finde recorded a fearefull story of many murders springing from one Adultery, together with the hand of God upon the Adulterers themselves; the story is this: an Advocate of Grasse in Provence, called *Tolonio*, that having the managing of the affaires of the Seignior of Chabrye, and by that meanes familiar accessse to him and his Lady, by this familiarity allured the Lady, who was then forty yeares old, and had foure children, to his filthy lust: and being plunged into this gulfe, Satan did thrust them headlong into others: for first they practised and performed the massacre of her husband, walking in his Warren, by two murderers suborned to that end: and secondly, when her eldest sonne seemed to dislike her wicked behaviour with the Advocate, they also wrought his death, by loosing certaine boords in a gallery, where he used ordinarily to walk, so that as soone as he set his foot on these disjoynted boords, he fell downe headlong, and had his braines beaten out. And thirdly, when her younger son showed his discontent to their brutish conversation, yet nothing misdoubted them to be guilty of the former parricides, these wicked wretches resolved to prevent him also, lest he should interrupt their resolved filthinesse. Wherefore they hired a murderer to make him away: who watching his opportunity, thrust him headlong downe a steep rock, so that he was at the bottome sooner slaine then he felt the murderer. After all this, these two miserable wretches, finding that they were observed by all men, and noted, did practise to marry together: but there was one betwixt them, namely the Advocates wife; wherefore they conspired her death to make up the messe, and indeed the villanous lecher; her husband, lying one night by her, strangled her with a napkin; and then cryed out with a loud voice for help, pretending that a catarre had suffocated her in her sleep. But for all his cunning, the father of his wife mistrusted her death to be violent, and caused him to be strictly examined upon the same; who presently by silence bewrayed his guilty conscience, and after without torture confessed both his fact, and all the murders before mentioned: for which he was condemned to be quartered alive in the market place of Grasse, where he dwelled, and where his murders were committed. As for that cruell Lady his associate, because she could not be found, being fled the countrey, she was condemned by contempt, and executed in picture. But though she escaped the hand of justice among men, yet the hand of God pursued her: for flying to Genoa, she was first robbed by a servant of all she had, and after being constrained to serve an olde widdow, and to teach her daughters, being tormented with the sting of her owne conscience, within short space dyed in great misery.

*Euth. grand.
lib. 5. cap. 15.*

In the time of Pope *Stephen* the eighth, there was a varlet Priest that was Chaplaine in the house of a Marquesse of Italie, who although he was very mishapen and evill favoured, yet was entertained of the Lady Marquesse his mistress to her bed, and made her paramour: upon a night as he was going to lie with her according to his wont (his Lord being from home) behold a dog barked so fiercely, leaping and biting at him, that all the servants of the house being awaked ran thitherward, and finding this gallant in the

the snare, took him, and for all his bauld crowne stripped him naked, and cut off cleane his privy and adulterous parts : and thus was tnis lecherous Priest served.

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Pope *Iohn* the thirteenth, a man as of wicked conversation in all things, so especially abominable in whoredomes and adultery, which good conditions whilest he pursued, he was one day taken tardy in the plain fields, whither he went to disport himselfe ; for he was found in the act of adultery, and flaine forthwith : and these are the godly fruits of those single life-lovers, to whom the use of marriage is counted unlawfull, and therefore forbidden, but Adultery not once prohibited nor disallowed.

*Luth. grand.
lib. 6. cap. 6.*

CHAP. XXXI.

Of such as are divorced without cause:

Y these and such like iudgements, it pleaseth God to make knowne unto men how much he desireth to have the estate of marriage maintained and preserved in the integrity, and how much every one ought to take heed how to deprave or corrupt the same : now then to proceed. If it be a sin to take away, ravish, or intice to folly another mans wife, shall we not thinke it an equall sin for a husband to forsake his wife, and cast her off to take another, she having not disanulled and cancelled the bond of marriage by adultery ? Yes verily ; for as concerning the permission of divorce to the Israelites under the law, our Saviour himselfe expoundeth the meaning and intent thereof in the Gospell, to be nothing else but a toleration for the hardnesse and stubbornnesse of their hearts, and not a constitution from the beginning ; upon which occasion speaking of marriage, and declaring the right and strength of the same ; he saith, That whosoever putteth away his wife, except it be for adultery, and marrieth another, committeth adultery ; and he that marrieth her that is put away, committeth adultery also. All which notwithstanding the great men of this world let loose themselves to this sin too licentiously, as it appeareth by many examples : as of *Antiochus Theos*, son of *Antiochus Soter*, King of Syria, who to the end to goe with *Ptolomie Philadelphus*, King of Ægypt, and marrie his daughter *Bernice*, cast off his wife *Laodicea*, that had borne him children, and tooke *Bernice* to be his wife : but ere long he rejected her also, and betrayed her to her enemies (namely his son *Callinicus*) who slew her with one of her sons, and all that belonged unto her : and then he tooke againe his old wife, for which cause *Ptolemie Euergetes* (son to *Philadelphus*) renewed war upon him.

Matt. 19.

Herod the Tetrarch was so bewitched with the love of *Herodias* his brother *Philips* wife, that, to the end he might enjoy her, he disclaimed his lawfull wife, and sent her home to her father King *Aretas* ; who being touched and nettled with this indignity and disgrace, sought to revenge himselfe by armes : and indeed made so hot war upon him, and charged his army so furiously, that it was discomfired by him : after which shamefull losse, he was by the Emperour *Caligula's* commandement banished to *Lions*, there to end the residue of his daies.

*Joseph. of the
Jewish anti-
quity, lib. 18.
cap. 7. 9.*

Among the Romanes *Marcus Antonius* was noted for the most dissolute and impudent in this case of divorce; for albeit that in the beginning of his triumvirship he forsooke his first wife to marry *Octavius* his sister, yet hee proceeded further, not content herewith, but must needs forsake her also, to be with *Cleopatra* the Queen of *Ægypt*, from whence sprung out many great evils, which at length fell upon his owne head, to his finall ruine and destruction: for when he saw himselfe in such straits, that no meanes could be found to resist *Octavius*, he sheathed with his owne hands his sword into his bowels, when all his servants being requested, refused to performe the same; and being thus wounded, he fell upon a little bed, intreating those that were present, to make an end of his daies; but they all fled and left him in the chamber crying and tormenting himselfe, untill such time that he was conveighed to the monument wherein *Cleopatra* was inclosed, that he might die there. *Cleopatra* seeing this pittifull spectacle, all amased let downe chaines and cords from the high window, and with the help of her two maids drew him up into the monument, uniting their forces, and doing what they could to get his poore carkasse, though by a shamefull and undecent manner, for the gate was locked and might not be opened; and it was a lamentable sight to see his poore body all besmeared with blood, and breathing now his last blast (for he dyed as soone as he came to the top) to be drawne up on that cruell fashion. As for *Cleopatra*, who by her flattering allurements ravished the heart of this miserable man, and was cause of his second divorce, shee played her true part also in this wofull tragedy, and as she partaked of the sin, so she did of the punishment: For after she saw her selfe past hope of help, and her sweet-heart dead, she beat her owne breasts, and tormented her selfe so much with sorrow, that her bosome was bruised, and halfe murdered with her blowes, and her body in many places exulcerate with inflammations: she pulled off her haire, rent her face with her nailes, and altogether infrensied with grieffe, melancholie, and distresse, was found fresh dead, with her two maids lying at her feet: and this was the miserable end of those two, who for enjoying of a few foolish and cursed pleasures together, received in exchange infinite torments and vexations; and at length, unhappy deaths together in one and the same place: verifying the olde proverbe, For one pleasure a thousand dolours.

Philip: de com.

Charles the eighth, King of France, after he had been long time married to the daughter of the King of the Romanes, sister to the Archduke of Austria, was so evill advised as to returne her home againe upon no other occasion but to marrie the Dutchesse of Britaine, the sole heire to her fathers Dukedome: wherein he doubly injured his father in law the Romane King; for he did not only reject his daughter, but also deprived him of his wife the Dutchesse of Britaine, whom by his substitute (according to the manner of great Princes) he had first espoused. *Bembo* in his Venetian history handling this story, somewhat mollifieth the fault, when he saith that the Romane Kings daughter was never touched by King *Charles* in the way of marriage all the while she was there, by reason of her unripe and overyoung yeares. After a while, after this new married King had given a hot alarme to all Italy, and conquered the Realme of Naples; as the Venetians were deliberating to take the matter in hand of themselves, and to resist him, *Maximilian* the Romane King solicited them in the same, and thrust them forward, as well that he might confederate himselfe with the Duke of Milan,

Bembo.

Milan, as that he might revenge the injury touching his repelled daughter : 277
 so that by this meanes the French K. was foretroubled at his returne, having
 to withstand him all the Venetian forces, with the most part of the Poten-
 tates of Italie : notwithstanding he broke through them all, after he had put
 the Venetians to the worst : but being returned after this victorious and *Phil. de Com.*
 triumphant voyage, it happened that one day as he led the Queen to the
 Castle of Amboise, to see some sport at Tenise, he stroke his fore-
 head against the upper door-poste of the gallery, as he went in, that he fell *Surseuil.*
 presently to the ground speechlesse, and died incontinently in the place,
 from whence (though the filthiest and fluttishest place about the Castle)
 they removed not his body, but laid it on a bed of straw to the view of the
 world from two of the clocke in the afternoon till eleven at midnight, and
 this good successe followed at last his so much desired divorce.

CHAP. XXVII.

Of those that either cause or authorise unlawfull Divorcements.



Although the Commandment of our Saviour Christ *Matth. 19.*
 be very plain and manifest, That man should not sepa-
 rate those whom God hath joyned together, yet there
 are some so void of understanding and judgement, that
 they make no conscience to dissolve those that by the
 bond of marriage are united : Of which number was
Sampsons father in Law, who took his daughter, first *Judges 15.*
 given in marriage to *Sampson*, and gave her to another ; without any other
 reason, save that he suspected that *Sampson* loved her not. But what got he
 by it ? Marry this ; the Philistims provoked against him, consumed him
 and his daughter with fire, because that by the meanes of his injury *Samp-*
son had burned their corne, their vineyards and their olive-trees.

After the same sort dealt *Saul* with *David*, when he gave him his daugh- *1 Sam. 25.*
 ter *Micbol* to Wife, and afterward in despite and hatred of him took her
 away again, and bestowed her upon another : wherein, as in many other
 things, he shewed himselfe a wicked and prophane man, and was worthily
 punished therefore, as hath been before declared.

Hugh Spencer, one of King *Edward* of Englands chiefest favourites, in- *Frois. Vol. 1.*
 somuch that his ear and heart was at his pleasure, was he that first persua-
 ded the King to forsake and repudiate the Queen his Wife. (daughter to
Philip the Faire, King of France) upon no other occasion, but onely to satis-
 fie his owne appetite, and the better to follow his delights : And thus by
 this meanes she was chased out of England, and driven to retire to King
Charles her brother ; where hoping to finde rest and refuge, she was de-
 ceived : for what by the crafts and practises of the English, and what by
 the Popes authority (who thrust himselfe into this action, as his custom is)
 she was constrained to dislodge her selfe, and to change her countrey very
 speedily : wherefore from thence she went to crave succour of the Coun-
 ty of Henault, who furnished her with certain forces, and sent her towards
 England :

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England: where being arrived, and finding the people generally at her command, and ready to do her service, she set upon her enemy *Hugh Spencer*, took him prisoner, and put him to a shamefull death, as he well deserved: for he was also the causer of the deaths of many of the Nobles of the Realme: therefore he was drawne through the streets of Hereford upon an hurdle, and after his privie members, his heart, and head, were cut off, his four quarters were exalted in four severall places, to the view of the world.

Guicciar. l. 4.

Now if these be found guilty, that either directly make, or indirectly procure divorcements, shall we accuse them that allow and authorize the same, without lawfull and just occasion? No verily, no though they be Popes that take it upon them: as we reade Pope *Alexander* the sixth did, who for the advancement of his haughty desires, to gratifie and flatter *Lewis* the twelfth, King of France, sent him by his son a dispensation to put away his Wife, daughter to King *Lewis* the eleventh, because she was barren and counterfeit, and to recontract *Anne* of Bretaine, the widow of *Charles* the eighth lately deceased. But herein, though barrenesse of the former was pretended, yet the Duchie of the later was aimed at, which before this time he could never attain unto. But of what force and vertue this dispensation by right was, or at least ought to be, it is easie to perceive, seeing it is not onely contrary to the words of the Gospel, *Matth. 19.* but also to their owne decrees, *secund. part. quest. 7. Hi qui matrimonium*: wherein is imported, that marriage ought not to be infringed for any default or imperfection, no not of nature. But Popes may maim and clip both the Word of God and all other writings, and do whatsoever themselves liketh, be it good or bad.

CHAP. XXXIII.

Of Incestuous persons.



Gen. 35.

Gen. 49.

2 Sam. 13.

Rape.

Lib. 2. cap. 21.

Although Incest be a wicked and abominable sin, and forbidden both by the Law of God and man, in so much that the very heathen held it in detestation, yet are there some so inordinately vicious and dissolute, that they blush not once to pollute themselves with this filthinesse, *Reuben* the Patriarch was one of this vile crue, that shamed not to defile himselfe with *Bilhah* his fathers concubine; but he was cursed for his labour: for whereas by right of eldership and birth he ought to have had a certain prerogative and authority over his brethren, his excellency shed it selfe like water, and he was surpassed by his brethren both in encrease of progeny and renowne. *Ammon* one of King *Dauids* sonnes was so strongly enchanted with the love of his sister *Thamar*, that to the end to fulfill his lust, he traiterously forced her to his will: but *Absalom* her naturall brother (hunting for opportunity of revenge for this indignity towards his sister) invited him two yeares after to a banquet with his other brethren, and after the same, caused his men to murder him for a farewell.

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The same *Absalom* that slew *Amnon* for Incest with his sister, committed himselfe incest with his fathers concubines, moved thereto by the wicked counsell of *Achitophel*, that advised him to that infamous deed of defiling his fathers bed : but it was the forerunner of his overthrow, as we have already heard.

Divers of the Roman Emperours were so villanous and wretched, as to make no bones of this sin with their owne sisters, as *Caligula*, *Antonius*, and *Commodus* : and some with their mothers, as *Nero*, so much was he given over and transported to all licentiousnesse.

Plutarch telleth us of one *Cyanippus*, that being overcome with wine, deflowered his owne daughter *Cyane*, but he was slain of her for his labour. Neither do I thinke it so unnaturall a part for her to kill her father, as in him to commit incest with his owne daughter : for the Oracle lessened, or rather approved her fault, when it abhorred and chastened his crime ; for when *Syracusa* was grievously infected with the pestilence, it was pronounced by the Oracle, That the plague should continue till the wicked person was sacrificed : which dark speech when no man knew, *Cyane* haleth her father by the head to the Altar ; telling them, that he was that wicked person pointed at by the Oracle, and there sacrificed him with her owne hands, killing her selfe also with the same knife, that her innocency might be witnessed even by her blood. Thus it pleased God even among the idolatrous heathen, to execute justice and judgement upon the earth, though by the meanes of the devill himselfe, who is the authour of all such villany.

Valeria Thuscutana was in love with her owne father, and under colour of another maid got to lie with him : which as soon as he understood, he slew himselfe in detestation of his owne ignorant abomination and wickednesse : nay, so monstrous and horrible is this sin, even in the sight of man, that *Nausimenes* (a woman of Athens) taking her owne son and daughter together, was so amazed and grieved therewith, that she never spake word after that time, but remained dumbe all the rest of her life time : as for the incestors themselves, they lived not, but became murderers of their owne lives.

Papirius a Roman, got with childe his owne sister *Canusia* : which when their father understood, he sent each of them a sword, wherewith they slew themselves.

But above all, the vengeance of God is most apparent in the punishment of *Heractius* the Emperour, who to his notorious wickednesse, heresies, persecutions, and paganism, he added this villany, to defile carnally his owne sister ; so to his notorious punishments (the *Saracins* sword, droppe, and the ruine of the Empire) the Lord added this infamous and cruell judgement, that he could not give passage to his urine, but it would stie into his face, had not a pentise been applied to his belly to bear it down ward. And this last plague was proper to his last sin ; wherein the very member which he had abused, sought revenge of him that had abused it ; for that he had confounded nature, and most wickedly sinned against his owne flesh.

Agathias writing of the manners of the Persians, reporteth, That certain Philosophers comming out of Egypt into Greece, where they had seen all manner of unnaturall mixtures, found the carcase of a man without sepulchre ; which when in charity they buried, the next day it was found unburied again : and as they went about to bury it the second time, a spirit appeared unto them, and forbad them to do it ; saying, that it was unworthy

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thy that honour, seeing that when it lived he had committed incest with his owne mother. A notable story, shewing that the very earth abhorreth this monstrous confusion of nature: the truth whereof let it lie upon the Authors credit.

Herodotus, lib. 9.

Most abominable was the incest of *Artaxerxes* King of Persia; for first he tooke to himselfe *Aspasia* his brother *Cyrus* concubine, having overcome him in war; and afterward gave the same *Aspasia* to his owne son *Darius* to wife; from whom, after carnall knowledge, he tooke her againe, committing incest upon incest, and that most unnaturally: but mark how the Lord punished all this; first, *Darius* his eldest son was put to death for treason; then *Othus* (succeeding in the inheritance) slew *Arsame* another of his brethren; and albeit *Artaxerxes* himselfe dyed without note of judgement, yet his seed after him was punished for his offence; for so miserable a calamity pursued them all, that in the second generation not one was left to sit upon his throne.

Varro.

Lib. 2. de Re
rustica, cap. 7.

Now to teach us how execrable and monstrous this kinde of sin is, and how much to be abhorred of all men; the example of a bruit beast may stand in stead of a lesson for us; it being so worthy of remembrance, that I thought meet to make rehearfall of it in this place. It is reported by *Varro* a learned and grave Writer (whom *S. Augustine* often commendeth in his booke *de Civitate Dei*) of a certaine horse which by no meanes could bee brought to cover a mare that was his damme, untill by hiding her head they beguiled his senses; but after when he perceived their guile, and knew his damme being uncovered, he ran so furiously upon the keeper with his teeth, that incontinently he tore him in pieces. Truly a miraculous thing, and no doubt divinely caused, to reprove the enormous and too unruly lusts of men.

CHAP. XXXIV.

Of effeminate persons, Sodomites, and other such like Monsters.



Frog. lib. 1.

Solanus lib. 1.

Cic. lib. 5. Tusculan.
quest.

Asdanapalus King of Assyria was so lascivious and effeminate, that to the end to set forth his beauty, he shamed not to paint his face with ointments, and to attire his body with the habits and Ornaments of women, and on that manner to sit and lie continually among whores, and with them to commit all manner of filchinesse and villany: wherefore being thought unworthy to beare rule over men, first *Arbaces* his lieutenant rebelled; then the Medes and Babylonians revolted, and joyntly made war upon him, till they vanquished and put him to flight: and in his flight hee returned to a tower in his palace, which (moved with griefe and despaire) he set on fire, and was consumed therein.

Lamprid.

Such like was the impudent lasciviousnesse of two unworthy Emperors, *Commodus* and *Heliogabalus*, who laying aside all Imperiall gravity, shewed themselves oftentimes publickly in womans attire; an act as in nature monstrous, so very dishonest and ignominious: but like as these cursed monsters ran too much out of frame in their unbridled lusts and affections,

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so there wanted not many that hastened and emboldened themselves to conspire their destruction, as unworthy in their judgements to enjoy the benefit of this light : wherefore to one of them poison was ministred, and when that would take no effect, strangling came in the roome thereof, and brought him to his end : the other was slaine in a jakes where he hid himselfe, and his body (drawne like carrion through the streetes) found no better sepulchre then the dunghill.

Touching those abominable wretches of Sodome and Gomorrah which Gen. 19. gave themselves over with all violence, and without all shame and measure, to their infamous lusts, polluting their bodies with unnaturall sins, God sent upon them an unnaturall raine, not of water, but of fire and brimstone, to burne and consume them, that were so hot and fervent in their cursed vices : so that they were quite rooted and raked out of the earth, and their Cities and habitations destroyed, yea and the very soile that bore them, made desolate and fruitlesse ; and all this by fire, whose smoke ascended like the smoke of a furnace : yea and in signe of a further curse for to be a witnessse and a marke of this terrible judgement, the earth and face of that countrey continueth still parched and withered : and (as *Iosephus* saith) whereas before it was a most plentiful and fertile soile, and as it were an earthly paradise, bedecked with five gallant Cities ; now it lyeth desart, uninhabitable, and barren, yeelding fruit in shew, but such as being touched, turneth to cinders. In a word, the wrath of God is so notoriously and fearefully manifested therein, that when the holy Ghost would strike a terrour into the most wicked, he threateneth them with this like punishment, saying :

*The Lord will raine upon each wicked one,
Fire, snares, and brimstone, for their portion.*

Psal. 11. 6.

Howbeit this maketh not but that still there are too many such monsters in the World, so mightily is it corrupted and depraved : neither is it any marvell, seeing that divers Bishops of Rome, that take upon them to be Christs Vicars, and *Peters* successours, are infected with this filthy contagion : As namely, Pope *Iulius* the third, whose custome was to promote none to Ecclesiasticall livings save only his buggers : Amongst whom was one *Innocent*, whom this holy father (contrary to the Suffrages of the whole Colledge) would needs make Cardinall : nay, the unsatiable and monstrous lust of this beastly and stinking goat was so extraordinary, that he could not abstaine from many Cardinals themselves. *Iohn de la Casa*, a Florentine by birth, and by office Archbishop of Benevento, and Deane of his Apostaticall chamber, was his Legat and Intelligencer in all the Venetian Seignories : a man equall, or rather worse then himselfe ; and such a one, as whose memory ought to be accursed of all posterity, for that detestable booke which he composed in commendation and praise of Sodomie ; and was so shamelesse, nay rather possessed with some devillish and uncleane spirit, as to divulgate it to the view of the world. Here you may see (poore soules) the holinesse of those whom you so much reverence, and upon whom you build your beliefe and religion : you see their brave and excellent vertues, and of what esteeme their lawes and ordinances ought to be amongst you. Now touching the end that this holy father made, it is declared in the former booke among the ranke of Atheists, where we placed him. And albeit

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Levit. 20.

that he and such like villaines please their owne humours with their abominations, and approve and cleare themselves therein, yet are they rewarded by death, not only by the law of God, but also by the law of *Iulia*.

Nic. Gill. Vol. 1.

When *Charlemaigne* reigned in France, there happened a most notable judgement of God upon the Monkes of *S. Martin* in Tours, for their disordinate lusts: they were men whose food was too much and dainty, whose ease was too easie, and whose pleasures were too immoderate, being altogether addicted to pastimes and merriments: in their apparell they went clad in silke like great Lords; and (as *Nichol. Gill.* in his first Volume of French Chronicles saith) their shooes were gilt over with Gold, so great was the superfluity of their riches and pride: in summe, their whole life was luxurious and infamous: for which cause there came forth a destroying Angel from the Lord (by the report of *Eudes* the Abbot of Clugnie) and slew them all in one night, as the first born of *Ægypt* were flaine, save one only person that was preserved, as *Lot* in Sodom was preserved. This strange accident moved *Charlemaigne* to appoint a brotherhood of Canons to be in their roome, though little better, and as little profitable to their Commonwealth as the former.

Levit. 18.

Exod. 22.

Levit. 20.

Deut. 27.

It is not for nothing that the law of God forbiddeth to lie with a beast, and denounceth death against them that commit this foule sin: for there have been such monsters in the world at some times, as we reade in *Calim* and *Volaterranus*, of one *Crathes* a shepheard, that accompanied carnally with a shee Goat; but the Buck finding him sleeping, offended and provoked with this strange action, ran at him so furiously with his hornes, that he left him dead upon the ground. God that opened an Asses mouth to reprove the madnesse of the false Prophet *Balaam*, and sent Lions to kill the strange inhabitants of Samaria, employed also this Buck about his service in executing just vengeance upon a wicked varlet.

CHAP. XXXV.

Of the wonderfull evill that ariseth from this greedinesse of lust.

1 John 2.



James 1.

It is to good reason, that Scripture forbids us to abstain from the lust of the flesh and the eyes, which is of the world and the corruption of mans own nature; forsomuch as by it we are drawn to evill, it being as it were a corrupt root which sendeth forth most bitter, sowre, and rotten fruit: and this hapneth not only when the goods & riches of the world are in quest, but also when a man hunteth after dishonest and unchaste delights: this concupiscence is it that bringeth forth whoredomes, adulteries, and many other such sinnes, whereout spring forth oftentimes floods of mischiefs, and that divers times by the selfe-will and inordinate desire of private and particular persons: what did the lawlesse lust of *Potiphar's* Wife bring upon *Ioseph*? Was not his life indangered, and his body kept in close prison, where he cooled his feet two yeares or more?

Gen. 29.

We have a most notable example of the miserable end of a certain woman,

man, with the sacking and destruction of a whole City, and all caused by her intemperance and unbridled lust.

About the time that the Emperour *Phocas* was slain by *Priscus*, one *Gysul-sabel*, *phus* (Governour and Chieftain of a Countrey in Lumbardy) going out in defence of his Countrey against the Bavarians (which were certaine reliques of the Hunnes) gave them battell, and lost the field and his life withall: Now the Conquerours (pursuing their victory) laid siege to the chief City of his Province, where *Romilda* his Wife made her abode; who viewing one day from the wals the young and fair King, with yellow curled lockes galloping about the City, fell presently so extreemly in love with him, that her minde ran of nothing but satisfying her greedy and new conceived lust: wherefore (burying in oblivion the love of her late husband, with her young infants yet living, and her Countrey, and preferring her owne lust before them all) she sent secretly unto him this message, That if he would promise to marry her, she would deliver up the City into his hands: he, well pleased with this gentle offer (through a desire of obtaining the City, which without great bloudshed and losse of men he could not otherwise compasse) accepted of it, and was received upon this condition, within the wals: and lest he should seeme too perfidious, he performed his promise of marriage, and made her his wife for that one night; but soone after (in scorne and disdaine) he gave her up to twelve of his strongest lechers, to glut her unquenchable fire: and finally nailed her on a gibbet, for a finall reward of her treacherous and boundlesse lust. Marke well the misery whereinto this wretched woman threw her selfe, and not only her selfe, but a whole City also, by her boiling concupiscence, which so dazled her understanding, that she could not consider how undecent it was, dishonest, and inconvenient, for a woman to offer her selfe, nay to sollicite a man that was an enemy, a stranger, and one that she had never seen before, to her bed, and that to the utter undoing of her selfe and all hers. But even thus, many more (whose hearts are passionate with love) are blindfolded after the same sort (like as poetickall *Cupid* is fained to be) that not knowing what they take in hand, they fall headlong into destruction ere they be aware. Let us then be here advertised to pray unto God that he would purifie our droffie hearts, and divert our wandring eyes from beholding vanity, to be seduced thereby.

CHAP. XXXVI.

Of unlawfull gestures, Idlenesse, Gluttony, Drunkenesse, Dancing, and other such like dissolutenesse.



Like as if we would carry our selves chastly and uprightly before God, it behoveth us to avoid all filthinesse and adultery, so we must abstain from uncivill and dishonest gestures, which are (as it were) badges of concupiscence, and coales to set lust on fire, and instruments to injure others withall. From hence it was, that *Pompey* caused one of his souldiers *sabel*, eyes to be put out in Spaine, for thrusting his hand under a womans garment that was a Spaniard: and for the same or like offence did *Sertorius*

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command a footman of his band to be cut in pieces. O that we had in these daies such minded captaines, that would sharply repress the wrongs and ravishments which are so common and usuall amongst men of war at this day, and so uncontrolled ! they would not then doubtlesse be so rife and common as in these daies they are.

Suet.

Valer. li. 1. c. 5.

De civitat. Dei
lib. 21. cap. 11.

Gen. 27. 45.

2 Sam. 20. 9.

1 Sam. 10.

Iust. Apolog. 2.
Tertull.

Prov. 7. 13.

Kissing is no lesse to be eschewed than the former, if it be not betwixt those that are tyed together by some bond of kindred or affinity, as it was by antient custome of the Medes and Persians, and Romanes also; according to the report of *Plutarch* and *Seneca*: and that which is more, *Tiberius Caesar* forbad the often and daily practise thereof in that kinde, as a thing not to be frequented, but rather utterly abhorred, though it be amongst kinsfolkes themselves. It was esteemed an indignity among the *Græcians*, to kisse any maid that was not in blood or affinity allyed unto them; as it manifestly appeareth by the earnest suit and request of the wife of *Pisistratus* the Tyrant of Athens, to put to death a young man for kissing her daughter in the streets, as he met her, although it was nothing but love that moved him thereto. Saint *Augustine* also affirmeth, That he which wantonly kisseth a woman that is not his wife, deserveth the whip. It is true, that the holy Scripture often mentioneth kissing, but either betwixt father and childe, or brethren or kinsfolkes, or at least in a manner of salutation betwixt one another of acquaintance, according to the custome of the people of God; and sometimes also it is mentioned as a token of honour and reverence, which the subject performeth to his superiour in this action. In the former ages Christians used to kisse also; but so, that it was ever betwixt parties of acquaintance; and in such sort, that by this manner of greeting they testified to each other their true and sincere charity, peace, and union of heart and soule in the Lord. Such chearings and loving embracings were pure and holy, not lascivious and wanton, like the kisses of prophane and lecherous wretches and strumpets, whereof *Solomon* maketh mention.

Furthermore, every man ought to shun all meanes and occasions which may induce or entice them to uncleanness; and amongst the rest especially Idlenesse, which cannot chuse but be as it were a wide doore and passage for many vices to enter by, as by experience we see in those that occupy themselves about no good nor profitable exercises, but mispend their time in trifling and doing nothing, and their wits either upon vaine and foolish conceit to the hurt of others; or upon lascivious and unchaste thoughts, to their owne overthrow; whereas on the contrary, to them that are well employed either in body or minde, no such thing betideth; wherefore wee ought to be here advertised every one of us to apply our selves to some honest and seemly trade, answerable to our divers and severall estates and conditions, and not to suffer our selves to be overgrowne with Idlenesse, lest thereby we fall into mischief; for whom the adversary (that malicious and wicked one) findeth in that case, he knowes well how to fit them to his purpose, and to set them about filthy and pernicious services.

Next to idlenesse, the too much pampering the body with dainty and much food is to be eschewed: for like as a fat and well fed horse winceth and kicketh against his rider, so the pampered flesh rebelleth against God and a mans owne selfe. This fulnesse of bread, and abundance of fleshly delights, was the cause of the destruction of *Sodome* and *Gomorrah*: and therefore our Saviour to good purpose warneth us, to take heed to our selves, that we

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be not oppressed with surfetting and drunkenesse: and the Apostle, to take no thought for the flesh to fulfill the lusts thereof, *but to walke honestly, not being given to gluttony and drunkenesse, chambering, and wantonnesse*: and in another place, not to be drunke with wine, wherein is excesse: for besides the losse of time and mispence of goods, the grievous diseases and pangs of the body, and dulling and befotting of the wit, which spring from intemperance, many other great evils depend and wait thereon; as whoredomes, adulteries, uncleanneses, quarrels, debates, murders, with many other such like disorders and mischiefs.

Noah, that holy Patriarch, by drinking too much wine, not only discovered his owne shame, but also was the occasion of that cruell curse which the Lord sent upon the posterity of *Cham*, which even to this day lyeth heavy upon them.

Lot, though he hated the sin of Sodome, and escaped the punishment of Sodome, yet being overcome with the wine of the mountaines, he committed incest with his owne daughters, and made a new Sodome of his owne family.

Balthasar, rioting and revelling amongst his pots, had the end both of life and kingdome denounced against him, by a bodiless hand-writing upon the wall, the Lords decree. Whilest *Holofernes* besotted his senses with excesse of wine and good cheare, *Judith* found meanes to cut off his head.

The Emperours *Septimius Severus*, and *Iovinianus*, dyed with eating and drinking too much.

Likewise a certaine African called *Donitius*, overcharged his stomacke with so much food at supper, that he dyed therewith.

Gregory of Tours reporteth of *Childerike* a Saxon, that glutted himselfe so full of meat and drink over night, that in the morning he was found choked in his bed.

In our memory there was a Priest in Rovergne, neare Milan, that (dining with a rich farmer for his yeares dinner) cheared himselfe so well, and filled his belly so full, that it burst in two, and he dyed suddenly.

Alexander the great having invited many of his favourites and captaines to supper, propounded a crowne in reward to him that should drinke most: now the greatest drinker swallowed up foure steanes of wine, and woon the prize, being in value worth six hundred crownes; but lost his life (a jewell of greater worth) for he survived not three daies after the vile excesse: besides, the rest that strove with him in this goodly conflict of carousing, one and forty of them dyed to beare him company.

The same *Alexander* was himselfe subject to wine, and so distempered divers times therewith, that he often slew his friends at the table in his drunkenesse, whom in sobriety he loved dearest.

Plutarch telleth us of *Armitus* and *Ciranippus*, two Syracusians, that being drunk with wine, committed incest with their owne daughters.

Cleomenes, King of Lacedemonia, being disposed to carouse after the manner of the Scythians, dranke so much, that he became, and continued ever after, senselesse.

Anacreon the Poet, a grand consumer of wine, and a notable drunkard, was choaked with the huske of a grape.

The monstrous and riotous excesse of divers Roman Emperours (as *Tiberius* by name, who was a companion of all drunkards) is strange to be heard,

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heard, and almost incredible to be beleaved : he loved wine so well, that instead of *Tiberius* they called him *Biberius*, and in stead of *Claudius*, *Caldus*, and in stead of *Nero*, *Mero* ; noting by those nicknames, how great a drunkard he was.

The Earle of Aspremont (after he had by infinite excessse exhausted all his substance) being upon a day at *S. Michael*, dranke so excessively, that he dyed therewith.

*Aug. tom. 18.
Ver. 33.*

*Parricid. li. 2.
cap. 11.*

Cyrillus a Citizen of Hippon, had an ungracious son, who leading a riotous and luxurious life, in the midst of his drunkenness killed his owne mother great with childe, and his father, that sought to restraine his fury, and would have ravished his sister, had she not escaped from him with many wounds.

Flavius Vopis.

Bonofus the Emperour is reported to have been such a notorious drunkard, that he was said to be borne not to live, but to drinke : if any Embassadors came unto him, he would make them drunke, to the end to reveale their secrets : he ended his life with misery, even by hanging, with this Epitaph, That a tun, not a man, was hanged in that place.

Martid. li. 11.

Philostates, being in the bathes at Sinuess, devoured so much wine, that he fell downe the staires, and almost broke his neck with the fall.

Platino.

Zeno, the Emperour of the East, was so notoriously given to excessse of meates and drinckes, that his senses being benumbed, he would often lie as one that was dead : wherefore being become odious to all men by his beastly qualiries, his wife *Ariadne* fell also in detestation of him, and one day as he lay sencelesse, she transported him into a tombe, and throwing a great stone upon it, pined him to death, not suffering any to remove the stone, or to yeeld him any succour ; and this was a just reward of his drunkenness.

Pope *Paulus* the second, beside the exceeding pompe of apparell which he used, he was also very carefull for his throat : for (as *Platina* writeth of him) he delighted in all kinde of exquisite dishes, and delicate wine, and that in superfluity : by which immoderate and continuall surfeiting he fell into a grievous Apoplexy, which quickly made an end of his life. It is reported of him, that he eat the day before he dyed two great Melons, and that in a very good appetite ; when as the next night the Lord struck him with his heavy judgement.

Philip. Melanct. lib. 4.

Alexander the son of *Basilus*, and brother of *Leo* the Emperour, did so wallow and drowne himselfe in the gulfes of pleasure and intemperance, that one day, after he had stuffed himselfe too full of meat, as he got upon his horse, he burst a veine within his body, whereat upwards and downwards issued such abundance of blood, that his life and soule issued forth withall.

The moderne examples of Gods fearefull judgements upon drunkards, not only in other countries, but even in this Nation of ours, are many and terrible : all which if I should stand to report, it would be matter for a whole booke. Our reverend Judges in their severall circuits doe finde by experience, that few murders and manslaughters are committed, which are not from this root of drunkenness : for when mens braines are heat with wine and strong drinke, then their tongues are let loose to opprobrious speeches, and thence proceed both sudden quarrels, and deliberate challenges, wherewith thousands are brought to their untimely ends : Besides, the Lord punisheth the Drunkard many waies ; first, in his soule, with Impenitency and hardnesse of heart: which commonly followeth this vice : for

as Saint Augustine saith, As by too much raine the earth is resolved into dirt, and made unfit for tillage; so by excessive drinking, our bodies are altogether unfitted for the spirituall tillage, and so can bring forth no good fruits of holinesse and righteousness; but rather like bogges and marshes, are fit to breed nothing but serpents, frogs, and vermine, that is, all manner of abominable sins and loathsome wickednesse. Secondly in his body, with deformednesse of feature, filthy diseases, and unseasonable death: for excessive drinking breedeth crudities, Rheumes, Imposthumes, Gouts, Consumptions, Apoplexies, and such like; whereof men perish before they are come to the halfe of their naturall yeares: and this is one principall cause why men are now so short lived in respect of that they have been heretofore. Thirdly, in his estate, for commonly poverty, yea penury followeth this vice at the heeles; as Solomon teacheth, Prov. 21. 27. And lastly, with sudden death and destruction, even in the midst of their drunken fits, as wofull experience doth make manifest every day, and almost in every corner of this land. Within these few yeares, of mine owne knowledge, three not far from Huntington being overcome with drinke, perished by drowning; when being not able to rule their horses, they were carried by them into the maine streame, from whence they never came out alive againe, but left behinde them visible markes of Gods justice, for the terrour and example of others; and yet what sin is more commonly used and lesse feared than this.

Concerning Dancing (the usuall dependants of feasts and good cheare) there is none of sound judgement that know not, that they are baits and allurements to uncleaneenesse, and as it were instruments of bawdrie: by reason whereof they were alwaies condemned among men of honour and reputation, whether Romanes or Greekes, and left for vile and base minded men to use. And this may appeare by the reproach that Demosthenes the Orator gave to Philip of Macedony and his Courtiers, in an Oration to the Athenians, wherein he termed them common dancers, and such as shamed not as soone as they had glutted their bellies with meate, and their heads with wine, to fall scurrilously a dancing. As for the honourable Dames of Rome, truly we shall never reade that any of them accustomed themselves to dance, according to the report of Salust touching Sempronius, whom he judged to be too fine a dancer and singer to be honourable withall: as if these two could no more agree then fire and water.

Cicero in his apologie of Muræna rehearseth an objection of Cato against his client, wherein he challenged him for dancing in Asia; which he maketh a matter of so great reproach, that not daring to maintain or excuse the fact, he flatly denyeth it; saying, That no sober and discreet man ever would commit that fault, unlesse his sense and reason was bereft him. Plutarch also setting forth the vertues of women, putteth in this among the rest, that she ought to be no dancer: and speaking in another place to all others as well as women, biddeth them to repulse even their friends, if they should lead and entice them to that exercise.

Besides, all the ancient Doctors of the Church have utterly condemned them as unlawfull: Thou learnest to sing prophane and idle songs (saith Asaph) and forgettest the godly Psalmes and Hymnes which were once taught thee: thou rappest and leapest with thy feet in dances (unwise as thou art) when as thou shouldest rather bend thy knees in prayer to the Almighty: but what gaine is got thereby? Marry this, that virgins remaine robbed of their virginities, and

Muræna.

married wives of their troth to their husbands : both, and all, lesse chaste than they went ; and more dishonest than they should, if not in act, which peradventure may be, yet stained in thought, which cannot be eschewed. Heare (saith Chrysost.) you maids and wives, which are not ashamed to dance and trip it at others marriages, and to pollute your sexes ; wheresoever a lascivious dance is danced, there the devill beareth the other part, and is the author of it. It is better (saith Ambrose) to dig and delve upon holy daies than to dance. And in another place writing to his sister, he saith, That he need not care for dissolute behaviours and songs which are used at marriages to make him merry withall ; for when banquets are concluded with dances, then is chastity in an evill case and in great danger to suffer shipwracke by those suspicious allurements. Besides this, dancing hath been absolutely forbidden by consent of the whole Church of Christ before time, under paine of excommunication ; as it may appeare by the Constantinopolitan Councell under *Iustinian* the Emperour : what answer can they make then to this, that are Christians, and allow of these forbidden sports ? Is it the denying of a mans selfe ? The spirituall regeneration ? The putting off the old man touching our conversation in this life ? And if all adultery and uncleanness, all filthinesse and foolish talking, jesting and such like, ought not once to be named amongst us, because they are things not comely : If I say it be not lawfull to jeast or speake the least lascivious word that is, how shall it be lawfull to doe an action with the motion and consent of the whole body, which representeth nothing else but folly, vanity, and lasciviousnesse ? And this is for them that demand where dancing is forbidden in the Scripture ; which I touch as it were by the way, and doe but point at, not minding to frame any long discourse thereof, seeing there is a particular treatise touching the same matter, which he may reade that desireth to know any more touching it. Now let us see what goodly fruits and commodities have risen therefrom. The daughters of the children of Israel being dancing in Silo upon a festivall day, after the manner of the uncircumcised Idolaters, were ravished by the Benjamites for to be their wives, and that mixtly without regard of one or other, were they of never so high or base condition.

Orig. lib. i.
contr. Cels.
Can. 5. & 52.

Ephes. 5. 4.

Judg. 11.

Mark. 6.

At the feast which *Herod* the Tetrarch made to the Princes and Captaines and Nobles of Galilee, the daughter of *Herodias* pleased him and his company so well with her dancing, that to gratifie this filthy strumpet the incestuous Tyrant caused *John Baptist* to be beheaded.

Lodowicke, Archbishop of Magdeburge, celebrating a solenne feast at a towne called Calven, invited many of the worthy Citizens to make merry with him : the place for their joyalty was the great hall wherein judiciall causes were appointed to be discussed. Here after the banquet ended they fell a dancing, men and women mixtly together, such a ridiculous roundelay, and such a multitude, that what with the weight of their bodies, or rather the indignation of God against them for this scurrilous and immodest behaviour, the beames of the house began to crack and threaten a certain ruine ; whereat the Archbishop affrighted, caught hold by a faire damie, and began first to goe downe the staires ; but the steps afore loosened, as soone as he trode upon them, tumbled downe, and he and his consort headlong withall, and were crushed in pieces. And thus he that was principall of the feast and sport, was made an example to all the rest, of the Lords vengeance, because he dishonoured his calling and profession by such lewd and light behaviour :

haviour : and this was one goodly effect of dauncing.

Another we reade of in the Chronicles of the same City to this effect, *Chron. Magde-*
in a village called Offemer, adjoyning to Stendell : As the Popish Priest *burg.*
played the mintrell to his parishioners that danced the morris before him,
and rejoyced in their merry May-games, a tempest arose, and a thunderbolt
struck off his right hand, together with the harpe which he played on, and
consumed about twenty foure men and women of the company : a just pu-
nishment of so prophane a Priest, who in stead of dehorting them (as his
duty bound him) from that lascivious custome, played the chiefe part in
their madnesse, and was an inticer of them unto it.

Moreover, in many places, by dances grievous and spitefull quarrels
have been stirred up, and many murders executed, the examples whereof
are so evident and notorious, that it is not needfull now to stand upon them:
to conclude therefore this point with the saying of *Lodovicus Vives*, There *Lodovicus*
is not a greater vanity in the world than dancing; for (saith he) I heard of *Vives.*
certain men of Asia, that comming into Spaine, when they first saw the
Spaniards dance, were so fore affrighted, that they ran away for feare, sup-
posing them to have been either possessed with some spirit, or out of their
wits at least : and truly I thinke if a man had never seen a woman dance be-
fore, he could hardly be of another judgement, there being nothing that re-
sembleth frenzie and lunacy more than the strange shakings and motions of
the body at the noise of a beaten sheep-skin : verily it is a pastime to mark
the grave behaviour, the measurable march, the pomp and ostentation of
women dancers, and the great care they have to performe wisely so foolish
an action : it is very likely that all their wit at that time is distilled from
their head into their feet, for there it is more requisite and needfull than in
their braine. Thus much saith *Lodovicus Vives*.

Now touching Mummeries and Maskes, I place them in the same ranke
with the other; for so much as they are derived from the same fountaine, and
communicate the same nature, and produce the same effects, and oftentimes
are so pernicious, that divers honourable women have been ravished and
conveyed away by their meanes : nay, and some Masquers have been well
chastised in their owne vices : as it happened in the raigne of *Charles* the
sixth, to wit that masqued it to a marriage at the hostle of *S. Pauls* in Paris,
being attired like wilde horses, covered with loose flax, dangling down like
haire, all bedaubed with grease for the fitter hanging thereof, and fast bound
one to another, and in this guise entered the hall, dancing with torches be-
fore them : but behold suddenly their play turned to a tragedy ; for a spark
of one of their torches fell into the greasie flax of his neighbour, and set it
immediatly on fire, so that in the turning of an hand they were all on flame:
then gave they out a most horrible outcry : one of them threw himself head-
long into a tub of water, provided to rince their drinking cups and goblets,
and upon that occasion standing not far off : two were burnt to death, with-
out stirring once from the place : The bastard *Foix* and the Earle of *Jouy*
escaped indeed present death ; but being conveyed to their lodgings, they
survived not two daies : the King himselfe being one of the six, was saved by
the *Dutcheffe of Berry*, that covering him with her loose and wide gar-
ments quenched the fire before it could seise upon his flesh. *Froyssard* the *Vol. 4 cap. 52.*
reporter of this tragedy, saith, That the next morrow every man could say,
that this was a wonderfull signe and advertisement sent by God to the King
to

to warne him to renounce all such fond and foolish devices which he delighted too much in, and more then it became a King of France to doe: and this was the event of that gallant Masque.

It resteth now that we speak somewhat of Playes and Comedies, and such like toyes and May-games, which have no other use in the world but to deprave and corrupt good manners, and to open a doore to all uncleanness: the eares of yong folke are there polluted with many filthy and dishonest speeches, their eyes are there infected with lascivious and unchaste gestures and countenances, and their wits are there stained and embrued with so pernicious liquor, that (except Gods good grace) they will ever favour of it: the holy and sacred Scripture ordained to a holy and sacred use, is oftentimes by these filthy swine prophaned, to please and to delight their audience: in few words, there is nothing else to be found among them, but nourishment to our senses of foolish and vaine delights. For this cause many of the sager Romanes, as *Nasica* and divers other Censors, hindred the building of the Theatres in Rome, for an opinion they had, that their sports and pastimes which were exercised therein, served to no other purpose but to make the people idle, effeminate, and voluptuous: and besides, the masters, guiders, and actors of Playes were alwayes debarred as men infamous, from bearing any publike Office or dignity in the Common-wealth.

*Tertul.
Orof.*

Tacit. lib. 4.

*Fulgos.
De curiofitate.*

Tiberius Caesar himselfe, though of most corrupt and rotten manners and conversation, yet in open Senate complained and found fault with the immodesty of Stage-players, and banished them at that same time out of Italic. When *Domitian* was Censor, he put out of the Senate a Citizen of Rome, because he was too much addicted to the imitation of the fashions of Players and Dancers. And *Plutarch* saith, that we ought to shun all such spectacles.

Homil. 4.

*Homil. 6. in
1. cap. Gen.
Can. 51.*

If then such pastimes were by the judgements of the Romanes noted with infamy, shall we have their equals in follies in better account? *Basil* calleth such sports and pastimes, the work-house, forge, and common shop of all wickednesse: and therefore *Chrysostome* prayeth and admonisheth the faithfull of his time to abstaine from frequenting such places. *S. Augustine* also forbiddeth to bestow our money upon tumblers, jugglers, and players, and such like. Beside, by the Constantinopolitan Councell under *Iustinian*, it was inhibited to be once present at such sports, under the paine of excommunication: and that the ancient Christians did by common consent not only condemne, but also utterly abstaine from such pastimes, it may appeare by the testimony of *Tertullian*, writing to the Gentiles to this effect: *We renounce and send back* (saith he) *sports and playes unto you, as to the head and fountaine from whence they were first derived: we make no reckoning of those things which we know were drawne from superstition: we love not to behold the folly of turning with Chariots, nor the unchastity of the Theatre, nor the cruelty of sword-playing, nor the vanity of leaping, wrestling, and dancing: but take pleasure in exercises of better report, and lesse hurt.*

Apolog.

*Tertull. de
spect.*

Moreover, how odious and irksome in the sight of the Lord such spectacles are, and what power and sway the devill beareth therein, the judgement of God upon a Christian woman (reported by *Tertullian*) may sufficiently instruct us: There was a woman (saith he) that went to the Theatre to see a play, and returned home possessed with an unclean spirit: who being rebuked in a conjuration for daring to assault one of the faith, that professed Christ;

Christ; answered, that he had done well, because he found her upon his owne ground.

The same author reporteth another example as strange, of a woman also that went to see a Tragedie acted, to whom the night following appeared in a dreame the picture of a sheete (a presage of death) casting in her teeth that which she had done; and five daies after, death himselfe seised upon her.

As touching wanton songs, and unchaste and ribald bookes (that I may be brieft) I will content my selfe only with that which is alleadged by *Lodovicus Vives* concerning that matter. *The Magistrate* (saith he) ought to banish out of his dominion all dishonest Songs and Poems, and not to suffer novelties to be published day by day in rimes and ballads, as they are: as if a man should heare in a City nothing but foolish and scurrilous Ditties, such as would make even the younger sort that are well brought up to blush, and stir up the indignation of men of honour and gravity: this ought Magistrates to prevent, and to discharge the people from reading *Amadis*, *Tristram*, *Lancelot due Lake*, *Melusine*, *Poggius* *feyrrillities*, and *Boccace* novelties; with a thousand more such like toys: and thus much out of *Vives*.

Lib. of instruction of a Christian woman.

CHAP. XXXVII.

Of Theeves and Robbers.



It followes that we speake in the next place of such as by their greedy covetousnesse and unquenchable desire of lucre, transgresse the fourth commandment of the second Table; to wit, *Thou shalt not steale*: wherein not only simply theft, but also Sacriledge is condemned: and first of Sacriledge.

Into this sin fell wretched *Achan* in the time of *Joshua*, when in the sack of *Jericho* he seeing a *Babylonish* garment, with certaine gold and silver, covered it and stole it away, and hid it in his Tent, contrary to the commandment of the Lord: for which cause the Lord was offended with his whole people, as if they all had been necessary to the crime, and enfeebled them so before their enemies, that they were beaten downe as Hay, and shamefully put to flight: neither was his anger appeased, untill that the offendant being divinely and miraculously descryed, was stoned to death and burnt with his children and all his substance.

Joshua 7.

But to come unto prophane stories, let us begin with *Heliodorus*, Treasurer of *Selenebus* King of Asia; who by the Kings commandment and suggestion of one *Simon* Governour of the Temple, came to take away the gold and silver which was kept in the Treasury of the Temple, and to transport it unto the Kings Treasury; whereat the whole City of *Jerusalem* put on sackcloth, and poured out prayers unto the Lord: so that when *Heliodorus* was present in the Temple with his soldiers ready to seise upon the treasure, the Lord of all spirits and power shewed so great a vision, that he fell suddenly into extreame feare and trembling: for there appeared unto him an host with a terrible man sitting upon him, most richly barbed, which came fiercely

Josephus.

fiercely and smote at him with his forefeet : moreover, there appeared two yong men, notable in strength, excellent in beauty, and comely in apparell, which stood by him on either side, and scourged him with many stripes : so that *Heliodorus* that came in with so great a company of souldiers and attendants, was stricken dumbe, and carried out in a litter upon mens shoulders ; for his strength was so abated, that he could not help himselfe, but lay destitute of all hope of recovery, so heavy was the hand of God upon him, untill by the prayers of *Onias* the high Priest he was restored ; then loe he confessed, that he which dwelt in heaven had his eye on that place, and defended it from all those that came to hurt and spoile it.

Iosephus.
Zonar.

campoful.
lib. 1.

Another of this crue was in *Crassus* the Romane ; who entering Jerusalem, robbed the Temple of two thousand talents of silver and gold, beside the rich ornaments, which amounted in worth to eight thousand Talents, and a beame of beaten gold containing three hundred pound in weight : for which sacriledge, the vengeance of God so pursued him, that within a while after he was overcome by the Parthians, and together with his son slain, his evill gotten goods being dispersed, and the skull of his head being made a ladle to melt gold in, that it might be gluttred with that being dead, which alive it could be never satisfied with.

Iosephus l. 17.
Zonar. Annal. 1

Herod following the steps of *Hircanus* his predecessor, that tooke out of the sepulchre of King *David* three thousand talents of money, thinking to finde the like treasure, broke up the sepulchre in the night, and found no money, but rich ornaments of gold, which he tooke away with him ; howbeit to his cost : for two of his servants perished in the vault, by a divine fire, as it is reported, and he himselfe had small successe in his worldly affaires ever after.

Julian the Apostata robbed the Church of the revenues thereof, and took away all benevolences and contributions to schooles of learning, to the end the children might not be instructed in the liberall Arts, nor in any other good literature. He exaggerated also his sacriledge with scornfull jeasts ; saying, That he did further their salvation by making them poore ; seeing it was written in their owne Bibles, *Blessed are the poore, for theirs is the kingdome of heaven* : but how this sacrilegious theefe was punished, is already declared in the former booke.

Lib. 2. cap. 20.
Zonaras.

Leo Graponymus took out of the Temple of Constantinople an excellent crowne of gold beset with precious stones ; which *Mauritius* had dedicated to the Lord ; but as soon as he had set it on his head, a cruell fever seised upon him, that he dyed very shortly.

Pulgos. l. 1. c. 2.

The punishment of the sacriledge of Queen *Vrraca* in Spaine was most wonderfull and speedy : for when in her war against her son *Alphonfus* shee wanted money, she robbed the Church dedicated to *S. Isidore*, and tooke with her owne hands the treasures up, which her souldiers refused to do : but ere she departed out of the Church vengeance overtooke her, and strooke her dead in the place.

Moreover, the Lord so hateth this irreligious sin, that he permitteth the devill to exercise his cruelty upon the spoilers of prophane and Idolatrous temples, as he did upon *Dyonisius* the Tyran of Syracuse ; who after many robberies of holy things, and spoiling the Churches, dyed suddenly with extreame joy, as authors report. He spoiled the Temple of *Proserpina* at Locris, and shaved off the golden beard of *Aesculapius* at Epidamnus ; saying,

ing, It was an unseemly thing for *Apollo* to be beardlesse and his son bearded: he deprived *Iupiter Olympus* of his golden raiment, and gave him a woollen coat instead thereof; saying it was too heavy for him in the Summer, and too cold in winter, and this was more convenient for both seasons. The pretext of all his sacriledge was this, That seeing the gods were good, why should not he be partaker of their goodnesse.

Such another was *Cambyses* King of Persia, who sent fifty thousand men to rob and destroy the temple of *Iupiter Ammon*; but in their journey so mighty a tempest arose, that they were overwhelmed with the sand, not one of them remaining to carry newes of their successe. *Sabel. l. 1. c. 3.*
Herod. lib. 4.

Brennus was constrained to slay himselfe, for enterprising to rob the Temple of *Apollo* at Delphos: *Philomelus*, *Onomarchus*, and *Phayllus*, went about the same practise, and indeed robbed the Temple of all the treasures therein; but one of them was burned, another drowned, and the third broke his neck: to conclude, the Athenians put to death a yong childe, for taking but a golden plate out of *Diana's* Temple; but first they offered him other jewels and trinkets, which when he despised in respect of the plate, they rigorously punished him as guilty of sacriledge. *Fulg. lib. 1. c. 2.*

Cardinall *Wolsey* being determined to erect two new Colledges, one at Oxford, and the other at Ipswich, obtained licence and authority of Pope *Clement* the seventh, to suppress about the number of forty monasteries, to furnish and set forward the building of his said Colledge: which irrereligious sacriledge (I call it sacriledge both because he was perswaded in conscience that those goods belonged to the Church, and so to him it was sacriledge: as also for that he did it in pride of his heart) was furthered by five persons, who were the chiefe instruments of the dissolution of Daintry Monastery, because the Prior and Covent would not grant them certaine lands in farme at their owne price. But what punishment ensued upon them at Gods hand the world was witnessse of: for of these five persons, two fell at discord amongst themselves, and the one slew the other, for the which the survivor was hanged; the third drowned himselfe in a well; the fourth, being then worth two hundred pounds, within three yeares became so poore that he begged untill his dying day; and the fifth (called Doctor *Allen*) was cruelly maimed in Ireland: The Cardinall himselfe falling into the Kings displeasure, was deposed from his bishoprick, and dyed miserably: the Colledges which he meant to have made so glorious a building, came never to any good effect, the one at Ipswich being cleane defaced, the other at Oxford unfinished. *Stow. Chron.*

And thus much of sacriledge: Now let us come and see the punishment of simple theft, the principall cause whereof is covetousnesse; which is so unruly an evill, and so deep rooted in the heart of man, that ever yet it hath used to encroach upon the goods of others, and to keep possession of that which was none of its owne; breaking all the bonds of humanity, equity, and right, without being contained in any measure or meane; whereof wee have a most notable example in the old world before the flood, which (by *Moses* report) overflowed with iniquity and extortion, the mighty ones oppressed the weak, the greater trode under foot the lesse, and the rich devoured the poore. When the Lord saw the generall deluge of sin and disorder thus universally spread (which indeed was a signe of great defection and contempt of him) he like a just judge that could not endure these monstrous iniquities,

iniquities, sent a deluge of waters amongst them, by opening the windowes of heaven, and breaking up the fountaines of the great deepes, and giving passage to the waters both by heaven and earth, so that it rained forty daies, and forty nights without ceasing, and the waters prevailed upon the earth, and overcovered the high mountaines by fifteen cubites, the earth being reduced into the same estate which it had in the beginning before the waters were tooke away from the face thereof: verily it was a most hideous and sad spectacle, to see first the vallies, then the hils, and last the highest mountaines so overflowne with water, that no shew or appearance of them might be perceived; it was a dreadfull sight to behold whole houses, tossed to and fro up and downe in the waves, and at last to be shivered in pieces: there was not a City nor village that perished not in the deep, not a tree nor tower so high that could overpeere the waters: as they increased more and more in abundance, so feare, horreur, and despaire of safety encreased in the heart of every living soule. And on this fashion did God punish those wicked rebels, not at one blow, but by little and little increasing their paine, that as they had a long time abused his patience, and made no reckoning of amendment, so the punishment of their sin might be long and tedious. Now in this extremity one could not help another, nor one envy another, but all were concluded under the same destruction, all surprised, assieged, and environed alike, as well he that roved in the fields, as he that stayed in the houses, he that climbed up into the mountaines, as he that abode in the vallies, the mercilesse waters spared none: it was to no purpose that some ascended their high houses, some climbed upon trees, and some scaled the rockes, neither one nor other found any refuge or safety in any place, the rich were not saved by their riches, nor the strong by the pith of their strength, but all perished and were drowned together, except *Noah* and his family: which punishment was correspondent unto the worlds iniquity, for as the earth was corrupted and polluted with abundance of sin, so God sent abundance of water to purge and cleanse away the filthinesse thereof, as at the latter day hee will send fire to purifie and refine heaven and earth from their dregs, and restore them to their first and purest estate. And thus God revenged the extortion and cruelty of that age.

But yet for all this, those sins were not then so defaced and rooted up, but that they be burnished againe and growne in time to as big a bulke: for even at this day the greatest part of the world is given to practise fraud and deceit, and by unlawfull meanes to incroach upon others goods: which subtilties though they desire never so to disguise and cloke, yet will they ever be condemned and reputed kindes of theft before God: now as some are of greater power & authority than others in the world, so answerable to themselves is the quality of their sins, and by consequence the punishment: the greater of power, the greater theeves, and the greater judgement; for if a poore man that through poverty and necessity cutteth a purse or stealeth any other trifle, be culpable, how much more culpable shall he that is rich be, that usurpeth the goods of his neighbour?

Draco the lawgiver of Athens, appointed death to be the punishment of theft: *Solon* mitigated that rigour, and punished it with double restitution: The Locrians put out his eyes that had stolne ought from his neighbour: The Hettrurians stoned them to death: The Scythians abhorred them more than all creatures, because they had a community of all things except their cups:

cups: the Vacceians used such severity towards this kinde of men, that as one had but taken a handfull of corne, he was sure to die for it.

Marcus Fabius being Censor, condemned his owne son *Buteo* to death, being apprehended for theft. *Taberius* the Emperour punished a souldier after the same manner, for stealing a Peacocke: in summe, there was no Common-wealth wherein this sin was not highly detested, and sharply punished, except the Lacedemonians, where it was permitted and tollerated for their exercise of warlike discipline.

It was a rash and severe, yet as it proved, a just deed of *Tamberlaine* that mighty Tyran and Conquerour of Asia, when a poore woman complained to him of one of his souldiers, that had taken from her a little milke and a piece of cheese without paiment, he caused the souldiers belly to be ripped, to see whether she had falsely accused him or no, and finding the milke in his stomacke, adjudged him worthy of that punishment, for stealing from so poore a woman.

Theatr. histor.

Zonar. Annal. 3

When *Theophilus* raigned Emperour in the East, there was a certaine souldier possessed of a very gallant and brave horse which his Captaine by all meanes possible sought to get from him, but he would not in any case part with him; wherefore he put him forth of pay, and tooke his horse from him by force, and sent him for a present to the Emperour *Theophilus*: now it chanced that this poore souldier was slaine in the bartell for want of his horse, and his wife and children left destitute of succour, insomuch that through necessity she was constrained to flie to Constantinople, and to complaine to the Emperour of the injury done unto her husband; with this resolution entring the City, she met the Emperour riding upon her husbands horse, and catching the horse bridle, challenged him not only for stealing the horse, but also being the cause of her husbands death. The Emperour wondring at the womans boldnesse, examined her more narrowly, and found out the whole practise of that wicked Captaine, whom he banished presently his Empire, and bestowed his possession in recompence upon the distressed widdow.

Ibicus the Poet being set upon by Theeves, when he saw that they would not only spoile him of his money, but of his life also, he cryed for help and revenge to the cranes that flew over his head: a while after as these murdering Thees sate together in the market place, the same cranes appearing unto them in the aire, they whispered one another in the eare, and said, yonder flie *Ibicus* revengers: which though secretly spoken, yet was overheard: so that they being examined and found guilty, were put to death for their paines. The like story *Martin Luther* reporteth touching a traveller; only differing in this, that as Cranes detected the former, so Crowes laid open the latter.

Luther.

In the yeare 1384. when as all Saxony was so infested with Theeves, that no man could travell safely in the countrey, the Princes calling a Councell, set downe this order, That not only the Theeves themselves should be severely punished, but all that did protect or harbour any of them; which decree when as *Theodoricke* Countie of Weringrode impugned, the body of the Councell sent for him, and adjudged him to a most cruell and shamefull death.

Albert. Crantz. lib. 10. cap. 7.

In the yeare 1410. *Henry* Duke of Luncburg, a most just and severe Prince, went about to purge his Countrey from all thefts and robberies,

Crantz. lib. 10. cap. 30.

in so much that the least offence committed in that kinde he suffered not to go unpunished: now it hapned as the Duke went towards Luneburge, he sent before him one of his chiefest officers to provide necessaries against his coming: who riding without a cloak, the weather being cold, entreated a ploughman to lend him his cloak till his returne: which when the clowne refused to do, he took it without leave, but it cost him his life for it; for the ploughman awaited the Dukes coming, and directed his complaint unto him on this manner: What availeth it (O most noble Prince) to seek to suppress the courage of thieves and spoilers, when as thy chiefest officers dare commit such things uncontrolled, as the Lieutenant of Tzela hath but now taken from me my cloak? The Duke hearing this complaint, and considering the cause, dissembled his counsell till his returne backe from Luneburge unto the same place, where calling for his Lieutenant, and rating him for his injury, he commanded him to be hanged upon a tree. A wonderfull severity in justice, and worthy to be commended: for what hope is it to root out small and petty thieves, if we suffer grand thieves to go uncorrected?

There is another kinde of theft practised of them that be in authority, who under the title of confiscation assume unto themselves stolen goods, and so much the readilier, by how much the value of the things amounteth to more worth: an action altogether unjust, and contrary to both divine and humane lawes, which ordain to restore unto every man his owne: and truly he that in stead of restitution withholdeth the goods of his neighbour in this manner, differeth no more from a theefe than that the one stealeth boldly without fear, the other timorously and with great danger: and what greater corruption of justice can there be than this? For who would follow the Law upon a theefe, when he knoweth he shall rather run into further charge, than recover any of his old losse? Beside this, it hapneth that poor small theeves are often drawne to the whip, or driven to banishment, or sent to the gallows, when rich grand theeves lie at their ease, and escape uncontrolled, albeit the quality of their crime be far un-equall: according to the Poet.

The simple dove by law is censured.

When ravenous crows escape unpunished.

*Dat veniam
corvis, vexat
censura colum-
bas.*

The world was ever yet full of such ravenous Ravens; so nimble in pilling others goods, and so greedy of their owne gain, that the poor people in stead of being maintained and preserved in the peaceable enjoying of their portions, are gnawne to the very bones amongst them: for which cause *Homer* in the person of *Agamemnon* calleth them devourers of men. Likewise also the Prophet *David* in the sixteenth Psalm calleth them Eaters of his people: and yet want they not flatterers and trencher-friends (canker-wormes of a Common-wealth) that urge them forwards, and devise daily new kinde of exactions, like horse-leaches to sucke out the very bloud of mens purses: shewing so much the more wit and deceit therein, by how much the more they hope to gain a great part thereof unto their selves: being like hunger-starved Harpeis, that will never be satisfied, but still snatch and catch all that cometh near their clouches: and these are they that do good to no man, but hurt to all; of whom the Merchant findeth himselfe agrieved, the Artificer trodden under foot, the poor labourer oppressed, and generally all men endammaged.

CHAP. XXXVIII.

Of the excessive burdenings of the Comminalty.

It is a just and approved thing before God, to do honour and reverence to Kings and Princes, and to be subject under them in all obedience; so it is a reasonable and allowable duty to pay such tributes and subsidies (whereby their great charges and honourable estate may be maintained) as by right or equity are due unto them: and this is also commanded by our Saviour Christ in expresse words, when he saith, *Give unto Caesar that which is Caesars.* And by the Apostle Paul more expressely, *Pay tributes, render unto all men their due: tribute to whom tribute belongeth, and custom to whom custom:* Marke how he saith, *Give unto all men their due:* and therein observe, that Kings and Princes ought of their good and just disposition to be content with their due, and not seek to load and overcharge their subjects with unnecessary exactions, but to desire to see them rather rich and wealthy, than poor and needy; for thereby commeth no profit unto themselves. Further it is most unlawfull for them to exact that above measure upon their Commons, which being in mediocrity is not condemned: I say it is unlawfull both by the law of God and man (the Law of God and man is termed all that which both God and man allow and agree upon, and which a man with a safe conscience may put in practise:) for the former we can have no other schoolmaster nor instruction, save the holy Scripture, wherein God hath manifested his will unto us concerning this very matter; as in Deuteronomy the eighteenth, speaking of the office and duty of a King, he forbiddeth them to be hoorders up of gold and siluer, and espousers of many wives, and lovers of pride: signifying thereby, that they ought to contain themselves within the bounds of modesty and temperance, and not give the raines to their owne affections, nor heape up great treasures to their peoples detriment, nor to delight in war, nor to be too much subject to their owne pleasures: all which things are meanes of unmeasurable expence: so that if it be not allowable to muster together multitudes of goods, for the danger and mischief that ensueth thereof, as it appeareth out of this place; then surely it is much lesse lawfull to levy excessive taxes of the people; for the one of these cannot be without the other: and thus for the Law of God it is clear, that by it authority is not committed unto them, to surcharge, and as it were trample downe their poor subjects, by unmeasurable and unsupportable impositions.

Mat. 22. 21.
Rom. 13. 7.

As for that which the Prophet Samuel in the Name of God giveth notice to the Israelites of, touching the right of a King; wherein he seemeth to allow him the disposition of the goods and persons of his subjects: I answer first, That God being an immoveable Truth, cannot contradict himselfe by commanding and forbidding the same thing; and secondly, that the word of the Text in the Originall signifieth nothing else but a custome or fashion, as it appeareth by the 1 Sam. 8. 13. besides, the speech that the Prophet useth, importeth not a commandment, but an advertisement

of the subjection, whereunto the people were about to thrust themselves, by desiring a King after the manner of other Nations, whose customes amongst them was to exercise authority and dominion as well over their goods as their persons: for which cause God would have them forewarned, that they might know how vile a yoke they put their owne neckes under, and what grievous and troublesome servitude they undertook, from the which they could no wayes be delivered, no though they desired it with teares.

1 Kings 12.

Numb. 36. 9.

Chap. 45. 9.

Cic. lib. 3. de

legibus.

Aug. de Civit.

Dei, lib. 4. ca. 6.

Lib. 7. c. 4. & 5.
de beneficiis.

Furthermore, that a King in Israel had no power (in right and equity) to take away the possessions of any of his subjects, and appropriate it to himselfe, it appeareth by *Naboath's* refusall to King *Achab*, to give him his vineyard, though he requested it (as it may seem) upon very reasonable conditions, either for his money, or for exchange, so that a man would thinke he ought not to have denied him: howbeit his desire being thus crossed, he could not mend himselfe by his authority, but fell to vexe and grieve himselfe, and to champe upon his owne bit, untill by the wicked and detestable complot of *Iezabel*, poor *Naboath* was falsely accused, unjustly condemned, and cruelly murdered; and then he put in possession of his vineyard: which murder (doubtlesse) she would never have attempted, nor yet *Naboath* ever have refused to yeeld his vineyard, if by any pretence of Law they could have laid claim unto it: but *Naboath* knowing that it was contrary to Gods Ordinance, for him to part with his patrimony (which he ought most carefully to preserve) would not consent to sell over his vineyard, neither for love nor money, nor other recompence: and herein he did but his duty, approved by the holy Scripture. Now how odious a thing before God the oppression of poor people is, it is manifest by his owne words in the Prophecie of *Ezechiel*, where he saith, *Let it suffice, O Princes of Israel, leave off cruelty and oppression, and execute judgement and justice: take away your exactions from my people, and cease to thrust them from their goods and heritages.* Now concerning the law of man, which all men agree unto, because it is grounded upon reason and equity, we finde no permission given to Kings to use the goods of other men at their pleasures; for that was far from equity: neither was there any such liberty bestowed upon them, by those that first in the beginning exalted them to that degree of dignity: but rather (as divers worthy Authours avouch) their owne vertues and good behaviour which woon them credit amongst the better sort, installed them first unto that honour. And truely there is nothing more rightfull and just in mans society, than that every one should possesse and enjoy that which is his owne in peace and quietnesse, without disturbance or violence; in which respect also, rules of justice are established, called lawes, which no good Kings will ever seek to stand against. They are indeed Lords of the earth, as some say, and truly; but so, that their Lordships stretch no further than right, and passe not the rule of equity: and notwithstanding, the propriety of goods and possessions remaineth untouched. To Kings (saith *Seneca*) pertaineth the sovereignty over all things, but to private men the propriety.

Tiberius Caesar being solicited by the Governours of the Provinces, to lay heavier tributes, and levy larger subsidies from his people, made (though a Painim) this notable answer, That a good shepherd ought to shear his sheep, not to flea them. *Saint Lewis*, that good King, amongst all his

his other wife and vertuous exhortations which he gave to his son before his death, this was none of the least nor last; That he should never crave any tax or subsidie of his subjects; but upon urgent necessity, and very just cause; and that if he did otherwise, he should not be reputed for a King, but for a tyrant.

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Nic. Gil.

CHAP. XXIX.

Of those that have used too much cruelty towards their subjects in Taxes and Exactions.



It is clear then by these foresaid assumptions, that a King may not impose upon his Subjects unmeasurable taxes and subsidies, least he make himselfe guilty of extortion, the root and fountain many times of many great mischiefes and inconveniences, and in very deed from whence oftner changes, seditions, and ruines of Common-wealths have proceeded, than from any other cause beside.

What hapned to *Roboam* King of Israel, for shewing himselfe too rigorous on this behalfe to his subjects, but the defection of the greater part of his Kingdom from him; for being come to the Crowne after the death of his father *Solomon*, when the people came and made a supplication to him, to be eased from his fathers burdens, he (despising the counsell of his sage and antient Counsellours, and following the giddy advice of his young companions) gave them a most sharpe and sowre reply, saying, That if his father had laid an heavy yoke upon them, he would encrease it; and if he had chastised them with rods, he would correct them with scourges; which when they of Israel heard, they revolted from him (all save the two Tribes of *Juda* and *Benjamin*) and stoned to death his Collectours, and chose them another King to rule over them. Thus *Roboam* was deprived of ten parts of his Kingdom thorow his owne unadvised tyranny, and fled all amazed unto Jerusalem, where he lived all his dayes without recovery of the same.

1 Kings 12.

Achais King of Lydia was hanged up against a hill, and his head throwne into a River running by, because of the great subsidies which he exacted of his people.

Dionysius, the first of that name, a notorious and renowned Tyrant, not onely in regard of his exceeding cruelty, but also of his unjust rackings and exactions, was so violent in that practise of doing wrong, that albeit he well knew the griefes and vexations of the people, that ceased not to complain and lament their case continually, yet he diminished not their burdens, but multiplied them more and more, and sucked and gnawed out all that ever he could, untill he left them naked, empty, and despoiled: To conclude, this grand theefe, that durst not trust his wife nor owne daughters, after he had been discomfited by the Carthaginians, was slain by his servants.

Plutarch. de Reg.

Eroz. lib. 21.

Of the Roman Emperours that most vexed the Commonalty with tri-

Dion. & Xiph.

butes and taxes, these three were chief, *Caligula*, *Nero*, and *Caracalla*; of whom this latter did most pill and pull the people, and would often say, That the gold and silver of the Kingdom pertained in right to none but him. Being reprov'd of his mother at a time, for his immoderate and excessive expences; saying, That there was almost not so much more treasure left as he had already spent; he made her this answer, That she should take no care for that; for as long as his hand was able to wield his sword (which he held naked before her) he would not want money. This is the sword which many now adayes (after the example of *Caracalla*) have taken up, to cut out (by force and violence) a way to their owne wils, and to cut the throat of equity and justice, and to compell the poor people to forgo their goods, and surrender them into their hands: Now how odious and hatefull these three were made unto the people by their owne wicked demeanours, their miserable ends do sufficiently testify; which wee have already before mentioned, and mean afterward more at large to speak of.

Fulg. lib. 9. c. 4.

The Emperour *Constance*, son to *Constantine*, whose father was *Heraclius*, comming at a time out of Greece into Rome, abode there but five dayes; but in that short space committed so much outrage in ransacking the Temples and other publike places, and carrying away so many rich ornaments and pictures (whereof those places then abounded) that in mans remembrance no forreigne barbarous enemy, having taken the City by force of war, ever went away with the like spoil: besides, he did so oppresse the Allies and Tributaries of the Empire (and chiefly the Sicilians) with taxes and imposts, that many of them were constrained to sell their children for money to satisfy his extortion: and by this meanes he scraped together an infinite masse of rapines and evill gotten goods; but enjoyed the sweet of them not very long; for very soon after he was murdered by his owne men of war, in his returne out of Sicily: and all that spoil which he had unjustly surpris'd, was suddenly taken and transported into Africa by the *Sarasens*, that then inhabited the City *Panorme*.

Lewis the eleventh, King of France, after he had overcharged his subjects with too grievous burdens of payments and taxes, fell into such a timorous conceit and fear of death, as never any man did the like; he attempted all meanes of avoiding or delaying the same; as first, during his sicknesse, he gave his Physitian monethly ten thousand crownes, by that meanes to creep into his favour: wherein he, being in all other things a very niggard and pinch-penny, shewed himself on the other side more than prodigall: next he sent into Calabria for an Hermit, reported to be an holy and devout man, to whom at his arrivall, he performed so much duty and reverence, as was wonderfull and unseemly: for he threw himselfe on his knees, and besought him to prolong his decaying life, as if he had been a God, and not a man: but all that he could do was to no purpose; no nor the reliques which Pope *Sextus* sent him to busie himselfe withall, nor the holy viall of the Rheimes which was brought him, could prorogue this life of his, nor priviledge him from dying a discontent and unwilling death: he suspected the most part of his nearest attendants, and would not suffer them to approach unto him in his sicknesse: after he had thus prolonged the time in hope, and yet still languished in extream distresse of his disease, it was at length told him in all speed, that he should not set his minde any longer upon those vain hopes, nor upon that holy man, for his time

was come, and he must needs die. And thus he that during his Raigne shewed himselfe rough and cruell to his subjects, by too many and heavy impositions, was himselfe in his latter end thus roughly and hardly dealt withall.

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Christierne the eleventh, King of Denmarke, Norway, and Suecia, after the death of King *Iohn* his father, reigned, the year of our Lord 1514. and was too intolerable in imposing burdens and taxes upon his subjects; for which cause the Suecians revolted from his government: whom though after many battels and sieges he conquered, and placed amongst them his garisons to keep them in awe, yet ceased they not to rebell against him, and that by the instigation of a mean Gentleman, who very quickly got footing into the Kingdom, and possessed himselfe of the Crowne and government. Now *Christierne* having lost this Province, and being also in disdain and hatred of his owne Countrey, and fearing least this inward heat of spight should grow to some flame of danger to his life, seeing that the inhabitants of Lubecke conspiring with his uncle *Fredericke*, began to take armes against him, he fled away, with his wife (sister to the Emperour *Charles* the fifth) and his young children, to Zealand, a Province of the Emperours, after he had reigned nine yeares: after which the Estates of the Realme (aided by them of Lubecke) assembling together, exalted his uncle *Fredericke*, Prince of Holsatia (though old and antient) to the Crowne; and publishing certain writings, addressed them to the Emperour and the Princes of his Empire, to render a reason of their proceeding, and to make knowne unto them upon how good considerations they had deposed and banished *Christierne*, for the tyranny which hee exercised among them. Ten yeares after this he got together a new Army by sea, in hope to recover his losses, but contrary to his hope he was taken prisoner, and in captivity miserably ended his dayes.

Henry King of Suecia was chased from his Scepter for enterprising to burden his Commons with new contributions: those that were devisers of new Taxes and Tributes, for the most part ever lost their lives in their labours: for proof whereof, let the example of *Parobenus* or *Porchetes* serve; who for giving counsell to King *Theodebert* touching the raising of new subsidies, was stoned to death by the multitude, in the City Trieves.

Likewise was *George Presquon* cruelly put to death by the people, for perswading and setting forward *Henry* of Suecia, to the vexation and exaction of his subjects.

*More examples of the same subject.**Platina invita
Zacharie.**Phil. Melanct.
lib. 1.*

Aistulphus the nineteenth King of Lumbardy, was not onely a most cruell Tyran, but also a grievous oppressour of his subjects with taxes and exactions; for he imposed this upon every one of them, to pay yearly a Noble for their heads: against this man Pope *Stephen* provoked King *Pepin* of France, who coming with an Army drove the Tyran into Tycinum, and constrained him to yeeld to partiall conditions of peace. Howbeit *Pepin* was no sooner gone, but he returned to his old byas; wherefore the second time he came and drove him to as great extreamity; insomuch as another peace was concluded: after the accomplishment whereof, perverse *Aistulph* still vexing his subjects, was plagued by God with an Apoplexy, and so died.

Zonar. lib. 3.

Iustinian the Emperour, as he was profuse and excessive in spending, so was he immoderate and insatiable in gathering together riches, for he exercised his wit in devising new tributes and payments, and rejoyced his heart in nothing more; for which causes there arose a grievous sedition at Constantinople against him; wherein not onely the excellent and famous monuments of the Empire were burned, but also forty thousand men slain; and this was no small punishment for his oppression.

Eras. in lingua

At Paris there is to be seene in the corne market, a certaine monument hard at the mouth of the common sinke, which conveyeth away all the filth out of the City: the occasion whereof is reported to be this: A certaine courtier seeing the king sad and melancholly for want of treasure, counselled him to exact of every countriman that brought ware into the city but one penny, and that but for two yeares together: which when the King put in practise, and found the exceeding commodity thereof, he not onely continued that tax, but also invented divers others, to the great dammage of the common-wealth, and enriching of his owne treasurie. Wherefore he that put it first into his head, when hee saw that he had not so much authority in dissuading, as he had in persuading it, to take punishment of himselfe for that inconsiderate deed; and to warne others from attempting the like, he commanded by his testament, that his body should be buried in that common sinke, to be an example of exaction and the filthinesse thereof.

*Tom. 2. Viro-
rum illustrium.*

Barnabe, Vicount of Milan, by the report of *Paulus Iovius*, was an unconscionable oppressor of his subjects and tenants: for he did not onely extort of them continuall imposts and payments, but enjoyned them to keepe every one a dogge: which if they came to any mishap, or were either too fat or too leane, the keeper was sure to be beaten, or at least some fine to be set on his head. This Tyran was taken by *Iohn Galeacius*, and after seven moneths imprisonment poysoned to death.

Lanquet.

Archigallo, brother to *Gorbonianus* in nature, though unlike in conditions (for he was a good Prince, whereas this was a tyran) was crowned King of Britaine in the yeare of the world 3671: we may well place him in the ranke

ranke of oppressours; for he deposed the Noblemen, and exalted the ignoble; he extorted from men their goods, to enrich his treasure; for which cause the Estates of the Realme deprived him of his royall Dignity, and placed his younger brother *Elydurus* in his room, after he had raigned five yeares.

Hardiknutus King of Denmarke, after the death of *Harold* was ordained King of England, in the year of our Lord 1041. This King as he was somewhat cruell (for he caused the body of *Harold* to be taken up out of the Sepulchre, and smiting off his head, to be cast out into the River Thames, because he had injured his mother *Emma* when he was alive;) so he was burdensom to his Subjects in tributes and exaction: for which cause growing into hatred with God and his Subjects, he was stricken with sudden death, not without suspicion of poysoning, after he had raigned three yeares.

William Rufus, second son of *William* the Conquerour, succeeded his father, as in the Kingdom of England, so in disposition of nature: for they were both cruell, inconstant, and covetous, and burdened their people with unreasonable taxes; insomuch, that what by the murraine of men by pestilence, and oppressions of them by exactions, the tillage of the earth was put off for one year, being the year 1099. whereby ensued great scarcity the year following throughout all the Land: but for the oppression *William* was justly punished by sudden death, when being at his disport of hunting he was wounded with an arrow glauncing from the bow of *Tyrril* a French Knight, and so his tyranny and life ended together.

And here is further to be noted, that the place where this King was slain, was called New Forest; in which same place *Richard*, the Cousin germane of King *William*, son to Duke *Robert* his brother, was likewise slain. This New Forest was made by *William* the Conquerour their father, who plucked downe and depopulated divers Townes and Churches the compasse of 30. miles about, to make this a Forest for wilde Beasts: a most beastly sin, yea a bloody crying sin, too too much practised in these dayes, and that by great persons, that make no conscience to turne Townes into pastures, and men into sheep: but let all them behold the just vengeance of God upon this Kings posterity: for when men either cannot or will not revenge, then God revengeth either in them or their posterity.

In the year 1548. the Commons of Guyenne, Santonge, and Augoulemois fell into a great Rebellion, by reason of the extortions of the Customers and Farmours of Salt: the Rebels in a few weekes grew to the number of fourty thousand men, armed with clubs and staves; who joyning with the Islanders, by a generall consent ran upon the Officers of the Customs, and with extreme fury put to sword all that they could take, notwithstanding the King of Navarre sought by all meanes to appease them. About the same time the Commons of Gascoigne rose in divers places, upon the same causes, and notwithstanding all that the Lord of Monneins, the Kings Lieutenant, and all other Officers could do, they made a great spoil of many honourable Houses, and massacre of much people: insomuch, that the Lord of Moneins himselfe was slain by them, whilest he was making an Oration to them to pacifie their rage: but at length these Rebels were suppressed by *Francis* of Lorraine, Earle of Aumale, and *Anne* of Montmorancye, high Constable of France, and the chief Ring-leaders

The same.

The same.

Annales of France, Henry 2.

leaders and Captaines of them executed according to their deserts. *La Vergne* was drawne in pieces by four horses: *L'Estonnac*, and the two brothers of *Saulx*, had their heads cut off: *Tallemoigne* and *Galefere*, the two Colonels of the Commons, were broken upon the Wheele, being first crowned with a crowne of burning iron, as a punishment of the Sovereignty which they had usurped. Thus the Lord punished both the one and the other, and the one by the other; the exactors for their oppression, and the tumultuous Commons for their Rebellion.

Laquet.

Neither doth the Lord thus punish oppressours themselves, but also they that either countenance, or having authority, do not punish the same; as it appeareth by this example following. In the year of our Lord 475. there lived one *Corvannus* a King of Scots; who though he governed the people in peace and quietnesse a long space, and was indeed a good Prince, yet because his Chancellour *Tomset* used extortion and exaction amongst his Subjects, and he being advertised thereof, did not punish him, he was slain traiterously by his owne Subjects.

It is not unworthy to be noted, how *Edward* the Third, King of England, prospered a long while in the warres against France, and got many worthy and wonderfull victories: but when Prince *Edward*, son unto the aforesaid *Edward*, after conditions of peace concluded, began to set taxes and impositions upon the Country of Aquitain, then did King *Edwards* part begin to incline, and the successe of war, which the space of fourty yeares never forsook him, now frowned upon him, so that he quickly lost all those lands which by composition of peace were granted unto him.

CHAP. XLI.

Of such as by force of armes have either taken away, or would have taken away, the goods and lands of other men.

In this whole chapter note the nature of Ambition, and the fruits thereof.



NOW if they that oppresse their Subjects, and devour them in this manner be found guilty, then must they needs be much more, that are carried with the wings of their owne hungry ambitious desire to invade their lands and Seignories, attended on with an infinite retinue of pillages, sackings, ruines of Cities and people; which are alwayes necessary companions of furious unmercifull war. There are no floods so broad, nor mountaines so steep, nor rokces so rough and dangerous, nor sea so long and furious, that can restrain the rash and headstrong desire of such greedy minded Sacres: so that if their body might be proportioned to the square and greatnesse of their mindes, with the one hand they would reach the East, and with the other hand the West (as it is said of *Alexander*:) howbeit hereof they boast and glory no lesse than they that took delight to be firnamed City-spoilers: others burners of Cities; some conquerours, and many Eagles and Faulcons, seeking as it were fame by infamy; and by vice, eternity. But to these men it often commeth to passe, that even then when they thinke to advance their Dominion, and to stretch their bounds and frontiers fur-

the st

theft, they are driven to recoil, for fear of being dispossessed themselves of their owne lands and inheritances; and even as they dealt with others rigorously and by strength of weapons, so shall they be themselves rehandled and dealt withall after the same measure; according to the Word of the Prophet denounced against such as they: *Cursed be thou that spoilest and dealest unfaithfully; when thou hast made an end of spoiling others, thou thy selfe shalt be spoiled; and when thou hast done dealing traiterously, then treason shall begin to be practised against thee.* And this curse most commonly never faileth to seise upon these great Theeves and Robbers, or at least upon their children and successours; as by particuler examples we shall see, after we have first spoken of *Adonias*, who not content with his owne estate of being a Kings son, which God had allotted him, went about to get the Crowne and Kingdome from his brother *Solomon*, to whom by right it appertained (for God had manifested the same by the mouth of his father *David*) but both he and his assistants, for their overbold and rash enterprise, were justly by *Solomon* punished with death.

1 Kings 12.

Treason,
lib. 2. cap. 3.

Crassus King of Lydia was the first that made war against *Ephesus*, and that subdued the Greekes of Asia: to wit, the Phrygians, Mysians, Chalybeans, Paphlagonians, Thracians, Bythinians, Ionians, Dorians, Aoli-ans, and Pamphilians, and made them all tributaries unto him: by meanes whereof he being growne exceeding rich and puissant, by the detriment and undoing of so many people, vanted and gloried in his greatness and power, and even then thought himselfe the happiest man in the world, when most misery and adversity, grief and distresse of his estate and whole house, approached nearest: for first and formost one of his sonnes that was dear unto him, was by oversight slain at the chase of a wilde Bore: next himselfe having commenced war with *Cyrus*, was overcome in battell, and besieged in Sardis the chief City of his Kingdom, and at last taken and carried captive to *Cyrus*, despoiled of all his late glory and dominion. And thus *Crassus* (as saith *Plutarch*, after *Herodotus*) bore the punishment of the offence of his great Grandfather *Giges*: who being but one of King *Candaules* attendants, slew his master, and usurped the Crowne at the provokement of the Queen his mistresse, whom he also took to be his wife: And thus this Kingdom decayed by the same meanes by which it first increased.

Herod.

Polycrates the Tyrant was one that by violence and tyrannous meanes grew from a base condition to an high estate: for being but one of the vulgar sort in the City Samos, he with the assistance of fifteen armed men seised upon the whole City, and made himselfe Lord of it: which dividing into three parts, he bestowed two of them upon his two brethren, but not for perpetuity; for ere long the third part of his usurpation cost the elder of them the best part of his life, and the younger his liberty, for he chased him away, that he might be sole possessor of the whole Island. After this, he invaded many other Islands, besides many Cities in the same Land: he raised the Lacedemonians from the siege of Samos, which they had begirt: and when he saw that all things fell out so well to his owne wish, that nothing could be more, fearing so great prosperity could not but carry in the tail some terrible sting of adversity and mischance, attempted by voluntary losse of something of value to prevent the mischief which he feared to ensue: and this by the advice of his dear friend and allie (the King

Herod.

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King of Ægypt) therefore he threw a ring which he had of great price into the sea, to the end to delude Fortune (as he thought) thereby: but the ring was after found in a fishes belly, and offered as a present unto him; and this was an evident presage of some inevitable misfortune that waited for him: neither did it prove vain and frivolous; for he was hanged upon a gibbet of Sardis, by the commandment of *Orates* the Governour of the City; who under pretence of friendship, and colour of rendring his treasure into his hands, and bestowing upon him a great part thereof, promising also to passe the rest of his dayes under his wing, for fear of the rage of *Cambyses*, drew him to come privately to speak with him, and so easily wrought his will upon him.

Dionis. Halic.
lib. 7.

Aristodemus got into his hands the government of Cuma, after he had made away the principall of the City: and to keep it the better being obtained, he first wonne the vulgars hearts by presents, then banished out of the City their children whom he had put to death, and entertained the rest of the youth with such variety of pleasures and delights, that by those devices he kept himselfe in his tyrannous estate many yeares: but as soon as the children of those slain Citizens were growne to ripe yeares of strength and discretion, being desirous to revenge their fathers deaths, they set upon him in the night, so at unawares, that they put him and all his family to the slaughter.

Plutarch.

Lib. 3. cap. 12.

Timophanes usurped a principality, power, and rule in Corinth a free City, and became so odious thereby to the whole people, yea and to his owne brother *Tymoleon* also, that laying aside all respect of nature, he slew him with his owne hands, preferring the liberty of his Countrey before any unity or bond of bloud. When the Cities of Greece (saith *Orosius*) would needs through too greedy a desire and ambition of reigne, get every one the mastery and soveraignty of the rest, they all together made shipwracke of their owne liberties by encroaching upon others: as for instance, the Lacedemonians, how hurtfull and incommodious the desire of bringing their neighbour adjoyning Cities under their dominion was unto them, the sundry discomfitures and distresses within the time of that war, undertaken upon that onely cause, befell them, bear sufficient record.

Oros. l. 3. c. 2.

Titus Livius.

Servius Tullus, the son to a bondman, addicted himselfe so much to the exploits of war, that by prowesse he got so great credit and reputation among the Romans, that he was thought fit to be son in law of King *Tarquinius*, by marrying one of his daughters; after whose death he usurped the Crowne, under colour of the Protectorship of the Kings two young sonnes; who when they came to age and bignesse, married the daughters of their brother in law *Tullus*; by whose exhortation and continuall provokement the elder of them, which was called *Tarquinius*, conspired against his father in law, and practised to make himselfe King, and to recover his rightfull inheritance, and that by this meanes he watched his opportunity when the greatest part of the people were out of the City about gathering their fruit in the fields, and then placing his companions in readinesse, to serve his turne if need should be, he marched to the palace in the royall robes, garded with a company of his confederates; and having called a Senate, as he began to complain him of the treachery and impudency of *Tullus*, behold, *Tullus* himselfe came in and would have run violently upon him; but *Tarquinius* catching him about the middle, threw him headlong downe

downe the staires, and presently sent certaine of his guard to make an end of the murder which he had begun. But herein the cruelty of *Tullia* was most monstrous; that not onely first moved her husband to this bloudy practice, but also made her coach to be driven over the body of her father, which lay bleeding in the midst of the street, scarce dead.

Manlius, after hee had maintained the fortresse of Rome against the Gaules, glorying in that action, and envying the good hap and prosperity of *Camillus*, went about to make himselfe King, under pretence of restoring the people to their antient entire libertie: but his practise being discovered, hee was accused, found guilty, and by the consent of the multitude adjudged to be throwne headlong downe from the top of the same fortresse, to the end that the same place which gave him great glorie, might be a witness and a memoriall of his shame and last confusion: for all his valiant deeds before done were not of so much force with the people, to excuse his fault or save his life, as this one crime was of weight to bring him to his death.

Parricide,
lib. 2. cap. 11.

In former times there lived in Carthage one *Hanno*, who because he had more riches than all the Common-wealth beside, began to aspire to the domination of the Citie: which the better to accomplish, hee devised to make shew of marrying his onely daughter, to the end that at the marriage feast hee might poison the chiefeest men of credit and power of the City whom he knew could or would not any wayes withstand or countermand his purpose: but when this devise tooke no effect, by reason of the discovery thereof by certaine of his servants, hee sought another meanes to effect his will: Hee got together a huge number of bondslaves and servants, which should at a sudden put him in possession of the city: but being prevented herein also by the Citizens, he seised upon a castle with a thousand men of base regard, even servants for the most part; whither thinking to draw the Africans and King of the Moores to his succour, he was taken and first whipped, next had his eyes thrust out, and then his armes and legs broken in pieces, and so was executed to death before all the people: his carcase being thus mangled with blowes, was hanged upon a gallows, and all his kindred and children put to death, that there might not one remaine of his straine, either to enterprise the like deed, or to revenge his death.

Oros.
lib. 4. cap. 6.

That great and fearefull warrior *Julius Caesar*, one of the most hardie and valiant pieces of flesh that ever was, after hee had performed so many notable exploits, overcome all his enemies, and brought all high and haughtie purposes to their desired effect, being prickt forward with the spurre of ambition and a high minde, through the meanes and assistance of the mighty forces of the common-wealth, which (contrary to the constitution of the Senat) were left in his hands, hee set footing into the State, and making himselfe master and Lord of the whole Romane Empire, usurped a soveraigntie over them: but as he attained to his dignitie by force and violence, so he enjoyed it not long, neither gained any great benefit by it, except the losse of his life may be counted a benefit, which shortly after in the open Senat was bereft him: for the conspirers thereof, as soone as hee was set downe in his seat, compassing him about, so vehemently overcharged him on all sides, that notwithstanding all the resistance hee could make for his defence, tossing amongst them, and shifting himselfe up and downe, he was overthrowne on the earth, and abode for dead, through the number

Plutarch.
Suet.
Eutrop.

of blowes that were given him, even three and twenty wounds.

The Monarchie of Assyria was at one instant extinguished in *Sardanapalus*; and of Babylon in *Balthasar*, *Arbaces* being the worker of the first, and *Darius* King of Persia, of the later; both of them receiving the wages, not of their wickednesse, but also of their predecessors, and great grandfathers cruelty and oppressions, by whom many people and nations had been destroyed.

Moreover, as the Babylonian Empire was overthrowne by *Darius* of Persia, so was his Persian Kingdome (in *Darius* the last King of that countrey his time, this mans successor) overturned by Alexander. Again, the great dominion of *Alexander* (who survived not long after) was not continued to any of his by inheritance, but divided like a prey amongst his greatest captaines, and from them the most part of it in short time descended to the Romanes; who spreading their wings, and stretching their greedie tallons farre and neere, for a while ravened and preyed over all the world, and enriched and bedecked themselves with the spoyles of many nations; and therefore it was necessary that they also should be made a prey, and that the farre fetcht Goths and Vandales should come upon them, as upon the bodie of a great Whale that suffers shipwreck upon the sea shore: since which time the Romane Empire went to decay, and grew every day weaker than other; yea, and many Princes setting themselves against and above it, have robbed it of the realmes and provinces which it robbed others of before. And thus wee may see how all things run as it were in a circle, and how great the uncertaintie of this world is, seeing that the mightiest are subject to so many and great changes: for if there be any thing under the Sun that may carry any shew of stability or continuance, surely it is a Monarchie or Common-wealth, grounded upon the unitie and consent of all people, maintained by the authoritie of the greatest and most mightie, and underpropped with the shores of much strength and wealth, as the Romane Empire was; and yet for all that, there was never any, though never so well reared and furnished, and deepe rooted, which at the length hath not bin demolished, ransacked, and pulled up by some notable and strange calamitie. And this is that which the spirit of God would give us to knowe, by the vision of that great image, represented to *Nabuchadnezzar* in a dreame, according to *Daniels* interpretation thereof; to wit, that the foure great and puissant Monarchies of the world should at last be ruined and dispersed, like the chaffe before the winde, till they were consumed and brought to nothing, albeit they were glorious and excellent as gold and silver, or strong and mightie as brasse and iron.

How much more foolish and evill advised are they then, that for a certaine apparant splendour and shew of worldly honour (which is as fraile as any rose, as variable as the winde, as light and vaine as a shadow or smoke, as unassured as a rotten planke) have the eyes of their minde so dazeled, and their wits so bewitched, and all their affections so transported, as to mingle heaven and earth together, to dash the East against the West, to stirre up discord and dissention betwixt man and man, and to shed so many thousand mens bloud, and all for a paltrie desire of reigne, though to their owne finall ruine and destruction.

Sabell.

And thus it came to passe in the time of the emperor *Otho* to a Duke of Venice, called *Peter Candian*, who (not content with his Dukedome) went

went about to usurpe a tyrannicall rule over the whole Seignorie, and that by pride and threats, desiring rather to make himselfe terrible to the people by those bad meanes, than amiable and beloved by any meanes whatsoever; and thus daily hee grew as in age so in insolencie: he placed a garrison of men about his palace, and so fortifying himselfe, presently he shewed himselfe in his colours, namely a cruell Tyran: which when the multitude perceived, and remembred withall their libertie, which they were like to lose, they tooke up armes forthwith, in purpose to beat downe his haughtie minde: therefore they first set on fire his house, and caused him to forsake his fortresse, and to betake himselfe to his shifts: but when by reason of the stopping of the passages he could not escape, they tooke him and his young sonne also which was with him, and put them to a most cruell and sudden death, and cast their carkasses to be devoured of dogs.

In the Empire of *Maximilian*, *Lewis Sforce*, a Prince of an inconstant and turbulent spirit, ambitious, and one that made no account of his promises nor faith, tooke upon him the government of Milan, after the death of his brother *Galeaz*, Duke of Milan, who was traiterously slaine: in which action the first wrong which hee did was to his brothers widow, whom hee deposed; the second to his young nephew, his brother *Galeaz* son, whom he so brought up as if he never meant he should come to honour or goodnesse; for he suffered him not to be trained up either in learning or armes, but let him runne into all possible occasions that might corrupt and spoyle his tender age. Thus hee enjoyed the principallitie thirteene yeares, all the while under his nephewes reigne; to whom when *Alphonfus* King of Naples had given in mariage one of his daughters, and perceived what small reckoning his uncle made of restoring him his Dukedome; after he had often and instantly intreated him without prevailing, at length he fell to threaten him with warre: he fearing to have the worse, and to lose so great a dignitie, wrought so by his owne shifts and devices, together with the helping hand of Pope *Alexander*, that hee put in the head of *Charles* the eighth of France to go and conquer Naples, for the hatred which his heart possessed against *Alphonfus*; supposing by this meanes the better to accomplish his affaires to his owne desire. The King of France was no sooner entred Italie, but *Lewis Sforce* ministred an Italian posset to his young nephew *Iohn Galeaz*, that hee immediatly died upon it, and then he proclaimed himselfe Prince of the Duchie, by the aid of the principall of the Councell, whom he had woon to referre that honour unto him, by deposing the young sonne of *Iohn Galeaz*, beeing then but five yeares old: but he declared presently his inconstant and perfidious nature, in breaking promise with the King of France, whome he had induced with so many faire speeches to undertake that voyage, and entering a new league with the Venetians both against him and the Pope, although ere long he served them with the same measure: but *Lewis* the twelfth, succeeding in the Crowne of France, could not brooke this injurie done to his predecessor, but pretending a title to the Duchie of Milan, he dispatched an armie thitherward, that bestirred it selfe so well, that in short space they brought under their subjection all the Cities and Townes neere adjoyning: which the citizens perceiving, began to rebell against their Duke, and killed his Treasurer: whereupon he (being not able to make his part good with the French abroad, nor daring to put any confidence in his owne at home) left his castle

Bemhus, lib. 2.
Of the Venetian historie.

Guicciard. li. 1.

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to the charge and custodie of a captaine, and fled himselfe with his children to Almaine, towards the Emperour *Maximilians* court, hoping to finde succour at his hand, as indeed he did : for he returned to Milan with five hundred Burgundians, and eight thousand Switzers, and was received againe into the Citie. Being thus refortified with these and other more troupes that came unto him, he encamped before Navarre, and by composition got the City into his hands from the Frenchmen. The French King in the meane while sent a new supplie of men into the Duchie, amongst whom were many Switzers, who so dealt with their countrimen that were on the Dukes side, that they brought them also to favour the King of France, and to forsake the Duke : which when he understood, hee presently departed the citie, and posting to the campe, hardened his souldiers, desiring them to play the men, and not to shrink, for he meant to give battell without delay : but the captains made answer, that they might not fight against their owne nation, without especiall leave from their Lords. Now in the meane while, whilst these things were in doing, they tooke order, that the Frenchmen should approach to Navarre, and intercept all the passages, that the Duke might not escape : He therefore laid aside his horse, and marched on foot in the squadron of Switzers, now joyned to the French, in attire and armour like a Switzer, thinking by this trick to save his life : but all his counterfeiting could not save him from being taken, and from lying ten yeares prisoner in the Tower of Loches, where he also died : and so all his high and ambitious thoughts (which scarcely Italie could containe) were pend up in a strait and narrow roome.

Guicciard.
lib. 4.

With the like turbulent and furious spirit of ambition have many Roman Bishops been inspired, who what by their jugling trickes, coufenages, and subtile devises, and what by force, have prospered so well, that of simple Bishops (which they were wont to be) they are growne temporall Lords, and as it were Monarchs ; having in their possessions lands, cities, castles, fortresses, havens, garrisons, and guards, after the manner of Kings ; nay they have exalted themselves above Kings (so intollerable is their impudence) and made them subject to their wils ; and yet they call themselves the Apostles pedigree, whom Christ forbad all such domination. But what of that ? It pertaineth not to them to succeed in vertue, but in authoritie the Apostles : for if that charge had concerned them, then Pope *Lucius* the second would never have beene so shamelesse, as to request in right of his Popeship the soveraigntie over Rome as hee did : neither when it was denyed him, to have gone about to usurpe it by force, and to bring his minde about to have layed siege to the Senat house with armed men, to the end that either by banishing or murdering the Senatours then assembled together, he might invest himselfe with the Kingly dignitie : but what got he by it ? Marry this, the people being in an uprore in the Citie, upon the sight of this holy fathers proud attempt, tooke themselves to armes, and ran with such violence upon master Pope, that they forthwith stoned his Holinesse to death ; but not like *Stephen* the Martyr for the profession of Christ Iesus, but like a vile and seditious theefe for seeking the Common-wealths overthrow.

Marke 10.
Luke 22.

Bal.

Pope *Adrian* the fourteenth, a monkes sonne, succeeding *Lucius* both in the Papacie, and also in ambition, tooke in hand his omitted enterprises ; for he excommunicated the Romanes, untill they had banished *Arnold* a Bish-

Sabel.
Bal.

Bishop, that gave them counsell to retaine the power of electing their magistrate, and governing their citie in their hands (a thing repugnant to his intent) and after hee had degraded the Consuls, to make his part the stronger, he caused the Emperour *Fredericke* to come with an armie to the citie; whom notwithstanding hee handled but basely for his paines : for hee did not onely checke him openly for standing on his feet, and holding the stirrop of his horse with his left hand, but also denied him the crowne of the Empire, except hee would restore to him *Poville*, which (he said) pertained unto him : howbeit he got the Crowne notwithstanding, and before his returne from Rome, into Germanie, more than a thousand citizens that would not yeeld nor subscribe unto the Popes will, were slaine. After *Frederickes* departure, the Pope seeing himselfe destitute of his further aid, first excommunicated the King of Sicilie, that in right of inheritance possessed the foresaid *Poville* : but when this served him to small purpose, he practised with *Emanuel* the Emperour of Greece to set upon him ; which thing turned to his finall confusion. After this (through his intollerable pride) hee fell out with *Fredericke* the Emperour, and to revenge himselfe upon him, discharged his subjects from their fealtie to him, and him from his authoritie over them. Now marke his end : As he walked one day towards *Aviane*, a flie got in at his mouth and downe his throat so farre, that it stopped the conduit of his breath, so that for all that his physitions could do, hee was choked therewith. And thus he that fought by all the meanes he could to make himselfe greater than he ought to be, and to get the masterie of every thing at his owne will and pleasure, and to take away other mens rights by force, was cut short and rebated by a small and base creature, and constrained to leave this life, which he was most unworthy of.

Hither may be referred that which befell the Emperour *Albert*, Duke of Austria, and one of his lieutenants in Switzerland, for going about to usurpe and appropriat certaine lands and dominions to him, which belonged not unto him. This Emperour had many children whom he desired to leave rich and mighty, and therefore by all meanes possible he endeavoured to augment his living, even by getting from other men whatsoever he could; and amongst all the rest, this was one especiall practise, wherein he laboured tooth and nayle to alienate from the Empire the land of the Switzers, and to leave it for an everlasting inheritance to his heires : which although the Switzers would in no case condescend nor agree unto, but contrariwise sued earnestly unto his Majesty for the maintenance of their antient liberties and priviledges which were confirmed unto them by the former Emperors, and that they might not be distracted from the Empire ; yet notwithstanding were constrained to undergo for a season the yoke of most grievous tyranny and servitude imposed by force upon them ; and thus the poore commonaltie indured many mischiefes, and many grievous and cruell extortions and indignities at the hands of the Emperours officers, whilst they lived in this wretched and miserable estate.

Amongst the rest there was one called *Grislier* that began to erect a strong fort of defence upon a little hill neere unto *Altorse*, to keepe the countrey in greater awe and subjection ; and desiring to descree his friends from his foes, he invented this devise : He put a hat upon the end of a long pole, and placed it in the field before *Altorse*, where were great multitudes of people, with this commandement, That everie one that came by should do

obeisance, and vaile bonnet to the hat, and in every respect shew themselves as dutifull unto it, as to his owne person, imagining that his greatest enemies could not endure nor finde in their hearts to do it, and therefore upon this occasion he might apprehend them, and discover all their close practises, and conspiracies, which they might brew against him: now there was one, a stout hearted man, that passing everie day up and downe that wayes, could in no wise be brought to reverence the dignitie of the worthy hat, (so unreasonable a thing it seemed in his eyes) whereupon being taken, the tyrann commanded him (for punishment of his open contempt) to shoot at an apple laid upon the crowne of the head of his dearest childe, and if he mist the apple, to be put to death: the poore man after many excuses, and allegations, and entreaties that he might not hazard his childes life in that sort, was notwithstanding enforced to shoot, and shooting, God so directed his shaft, that the apple was hit, and the childe untoucht; and yet for all this, he adjudged him to perpetuall prison: out of which he miraculously escaping, watched the tyrans approach in so fit a place, that with the shaft that should have beene the death of his sonne, he strooke him to the heart; whose unluckie end, was a luckie beginning of the Switzers deliverance from the bondage of tyrans, and of the recovery of their antient freedome, which ever after they wisely and constantly maintained.

Nic. Gil. vol. I.

The Emperour *Albert*, purposing to be revenged upon them for his injury, as also for slaying many more of his men, and breaking downe his castles of defence which he had caused to be builded in their countrey, determined to mak war upon them; but he was slaine ere he could bring it hat determination to effect by one of his owne nephews, from whom (being his overseer and gardant for bringing up) he withheld his patrimonie against all equity; neither by prayers or entreatie could be perswaded to restore it. These things (according to *Nic. Gils* report in his first volume of the *Chronicles of France*) happened about the reigne of Saint *Lewis*.

Ex Bibliotheca
Cariensi, &c.

Hither may be referred the history of *Richard* the first, King of England, called *Richard Cocur de Lyon*: though not so much a fruite of ambition in him, as of filthie covetousnesse. This King, when as *Widomarus* Lord of *Linionice* in little Britaine having found a great substance of treasure in the ground, sent him a great part thereof, as chiefe Lord and Prince of the countrey, refused it; saying, That he would either have all or none; but the finder would not condiscend to that: whereupon the King layed siege to a castle of his called *Galuz*, thinking the treasure to lye there: but as he with the Duke of *Brabant* went about viewing the Castle, a souldier within stroke him with an arrow in the arme, the yron whereof festered in the wound, caused that the King within nine daies after died: And so because he was not content with the halfe of the treasure that another man found, lost all his owne treasure that he had, together with his life the chiefe treasure of all.

CHAP. XLII.

Of Vsurers, and their theft.



Open larcenies and violent robberies and extortions are forbidden by the law of God, as we have seene they are, then it is no doubt but that all deceit and unjust dealings and bargains used to the dammage of others are also condemned by the same law; and namely Usurie, when a man exacteth such unmeasurable gaine for either his mony or other thing which hee lendeth, that the poore borrower is so greatly indamaged, that in stead of benefitting and providing for his affaires, which he aimed at, he hitteth his further losse and finall overthrow. This sinne is expressly prohibited in Leviticus, 25, Deuteronomy 23, and Psalme, 15; where the committants thereof are held guilty before Gods judgement Seat, of iniquitie and injustice: and against them it is that the prophet *Ezechiel* denounceth this threatening: *That he which oppresseth or vexeth the poore and afflicted, he which robbeth or giveth to usurie, and receiveth the increase into their bags, shall die the death, and his blood shall bee upon his pate.*

Levit. 25. 36
Deut. 23. 19.
Psal. 15. 5.

Ezc. 18. 12. 13

Neither truly doth the justice of God sleepe in this respect, but taketh vengeance upon all such, and punisheth them after one sort or other, either in body or goods, as it pleaseth him: I my selfe knew a grand usurer in the countrey of Vallay that having scraped together great masses of gold and silver by these unlawfull meanes, was in one night robbed of fiftene hundred crownes by theeves that broke into his house. I remember also another usurer dwelling in a town called Argental, nigh unto Anovay under the jurisdiction of Tholosse in high Vivaria, who being in haytime in a meadowe, was stung in the foot by a serpent, or some other venomous beast, that he died thereof: an answerable punishment for his often stinging and biting many poore people with his cruell and unmercifull usurie.

Nay it is so contrarie to equitie and reason, that all nations led by the instinct of nature, have alwayes abhorred and condemned it; insomuch that the conditions of theeves hath bin more easie and tollerable than usurers; for theft was wont to be punished but with double restitution, but usurie with quadruple: and to speake truly, these rich and gallant usurers do more rob the common people and purloine from them, than all the publike theeves that are made publike examples of justice in the world. It is to be wished that some would examine usurers bookes, and make a bond-fire of their obligations, as that Lacedemonian did when *Agésilau* reported that hee never saw a cleerer fire: or that some *Lucullus* would deliver Europe from that contagion, as the Romane did Asia in his time. *Lisurgus* banished this canker worme out of his Sparta: *Amasis* punished it severely in his Ægypt: *Cato* exiled it out of Sicilie; and *Solo* condemned it in Athens; how much more should it be held in detestation among Christians? S. *Chrysostome* compareth it fitly to the biting of an aspe; as he that is stung with an aspe, falleth a sleepe as it were with delectation,

De officio princip. lib. 4. ca. 14

Alex. ab Alex. lib. 1. cap. 7.

Chrysost. in Mat. cap. 5.

but

but dieth ere he awaketh ; so many taken in usurie, delighteth and contenteth at the first, but it infecteth all his possessions, and sucketh out the marrow of them ere it be long : Seeing then it is abhominable both by the law of God and nature, let us shun it as a toad, and flie from it as a cockatrice : But when these persuasions will not serve, let them turne their eyes to these examples following, wherein they shall see the manifest indignation of God upon it.

*Discipul. de
tempore.*

In the Bishopricke of Colleen a notable famous Usurer lying upon his death-bed ready to die, moved up and downe his chaps and his lips, as if he had bin eating something in his mouth ; and beeing demanded what hee eat, hee answered, his money, and that the divell thrust it in his mouth perforce, so that hee could neither will nor chuse but devour it : in which miserable temptation he died without any shew of repentance.

The same author telleth of another Usurer, that a little before his death called for his bags of gold and silver, and offered them all to his soule, upon condition it would not forsake him : But if he would have given all the world, it could not ransom him from death : wherefore when he saw there was no remedie but hee must needs die, hee commended his soule to the Divell, to be carried into everlasting torments : which words when hee had uttered hee gave up the ghost.

*Iohannes An-
gus.*

Another Usurer being ready to die, made this his last Will and Testament: My soule (quoth he) I bequeath to the divell who is owner of it, my wife likewise to the divell who induced me to this ungodly trade of life, and my deacon to the divell for soothing me up, and not reprovng me for my faults ; and in this desperate persuasion he died incontinently.

Usury consisteth not only in lending and borrowing, but buying and selling also, and all unjust and crafty bargaining, yea and it is a kinde of usurie to detain through too much covetousnesse those commodities from the people which concerne the publike good, and to hoord them up for their private gain, til some scarcitie or want arise; and this also hath evermore beene most sharply punished, as by these examples may appeare. About the yeare 1543. at what time a great famine and dearth of bread afflicted the world, there was in Saxonia a countrey peasant, that having carried his corne to the market, and sold it cheaper than he looked for, as he returned homewards he fell into most heavy dumpes and dolours of minde with grieve that the price of graine was abated : and when his servants sang merrily for joy of that blessed cheapnesse, he rebuked them most sharply and cruelly, yea and was so much the more tormented and troubled in minde, by how much he more he saw any poore soule thankfull unto God for it : but marke how God gave him over to a reprobate and desperate sence: Whilest his servants rode before, hee hung himselfe at the cart taile, being past recoverie of life ere any man looked backe or perceived him. A notable example for our English cormorants, who joyne barne to barne, and heape to heape, and will not sell nor give a handful of their superfluitie to the poore, when it beareth a low price, but preserve it till scarcity and want come, and then they sell it at their owne rate ; let them feare by this, lest the Lord deale so or worse with them.

Another covetous wretch, when he could not sel his corne so dear as hee desired, said the mise should eat it rather than he would lessen one jot of the price thereof: Which words were no sooner spoken, but vengeance rooke him :

them: for all the mise in the countrey flocked to his barnes and fieldes, so that they left him neither standing nor lying corne, but devoured all. This story was written to *Martin Luther*: upon occasion whereof he inveying mightily against this cruell usurie of husbandmen, told of three misers that in one yeare hung themselves, because graine bore a lower price than they looked for: adding moreover, that all such cruell and muddy extortions deserved no better a doome, for their unmercifull oppression. *Luther.*

Another rich farmer, whose barnes were full of graine, and his stacks untouched, was so covetous withall, that in hope of some dearth and deere-nesse of corne, he would not diminish one heape, but hoorded up dayly more and more, and wished for a scarcity upon the earth, to the end hee might enrich his coffers by other mens necessities. This cruell churle rejoyced so much in his abundance, that everie day he would go into his barnes, and feed his eyes with his superfluitie: Now it fell out as the Lord would, that having supped and drunke very largely, upon a night as hee went, according to his custome, to view his riches, with a candle in his hand, behold the wine, or rather the justice of God, overcame his senses, so that he fell downe suddenly into the mow, and by his fall set on fire the corne, being dry and easie to be incensed, in such sort that in a moment all that which he had scraped together and preserved so charily, and delighted in so unreasonably, was consumed and brought to ashes, and scarce he himselfe escaped with his life. *D. Pomeranus.*

Another in Misnia, in the yeare 1559, having great store of corne hoorded up, refused to succor the necessitie of his poore & halfe famished neighbours: for which cause the Lord punished him with a strange and unusuall judgement, for the torne which he so much cherished, assumed life, and became feathered fowles, flying out of his barnes in such abundance, that the world was astonished thereat, and his barnes left emptie of all provision, in most wonderfull and miraculous manner. *Iob. Fintel li. 2.*

No lesse strange was that which happened in a towne of France called Stenchansen, to the Governour of the towne, who being requested by one of his poore subjects to sell him some corne for his money, when there was none to be gotten elsewhere; answered, hee could spare none, by reason he had scarce enough for his owne hogs: which hoggish disposition the Lord requited in it owne kinde; for his wife at the next litter brought forth seven pigs at one birth to increase the number of his hogs: that as he had preferred filthie and ougly creatures before his poore brethren, in whom the image of God in some sort shined forth, so he might have of his owne getting more of that kinde to make much of, since hee loved them so well. *The same Author. Fides fit apud authorem.*

Equall to all the former both in cruelty touching the person, and miracle touching the judgement, was that which is reported by the same author, to have happened to a rich couetous woman in Marchia, who in an extreame dearth of victuals, denied not onely to relieve a poore man whose children were ready to starve with famine, but also to sell him but one bushell of corne, when he wanted but a penny of her price: for the poore wretch making great shift to borrow that penny, returned to her againe, and desired her he might have the corn: but as he payed her the mony, the penny fell upon the ground by the providence of God, which as she stretched out her *The same.*

her hand to reach, it miraculously turned into a serpent, and bit her so fast, that by no meanes it could be loosened from her arme, untill it had brought her to a woefull and miserable end.

*Fulgens. lib. 2.
cap. 2.*

Sergius Galba, before hee came to be Emperor (being President of Africa under *Claudius*, when as through penurie of victuals, corne, and other food was very sparingly shared out and divided amongst the armie) punished a certaine souldier that sould a bushell of wheat to one of his fellows for an hundred pence, in hope to obtaine a new share himselfe, in this manner, he commanded the Quæstor or Treasurer to give him no more sustenance, since hee preferred lucre before the necessity of his owne body and his friends welfare; neither suffered he any man else to sell him any; so that hee perished with famine, and became a miserable example to all the army, of the fruits of that foule droupsie covetousnesse.

And thus wee see how the Lord rained downe vengeance upon all covetous Usurers and oppressors, plaguing some on this fashion, and some on that; and never passing any, but either in this life some notable judgement overtakes them, either in themselves or their off-springs (for it is notoriously knowne that usurers children, though left rich, yet the first or second generation became alwayes beggars) or in the life to come they are thrown into the pit of perdition, from whence there is no redemption nor deliverance.

CHAP. XLIII.

Of Dicers and Card-players, and their theft.



If any recreation be allowed us, as no doubt there is, yet surely it is not such as whereby we should worke the damage and hurt of one another, as when by gaming we draw away another mans mony with his great losse, and this is one kinde of theft, to usurpe any mans goods by unlawfull meanes: wherefore no such sports ought to finde any place amongst Christians, especially those wherein any kinde of lot or hazard is used, by the which the good blessings of God are, contrary to their true and naturall use, exposed to chance and fortune, as they rearme it: for which cause Saint *Augustine* is of this opinion concerning them: That the gaine which ariseth to any party in play, should be bestowed upon the poor, to the end that both the gamesters, as well the winner as the loser might be equally punished, the one by not carrying the stake being won, the other by being frustrated of all his hope of winning. Players at dice, both by the *Elibertine* & *Constantinopolitan* Councell under *Iustinian*, were punished with excommunication: and by a new constitution of the said Emperour it was enacted, That no man should use Dice-play either in private or publique, no nor approve the same by their presence, under paine of punishment: and Bishops were there appointed to be overseers in this behalfe, to espie if any default was made.

*Epist. 54. ad
Maced.*

*can. 77.
can. 50.*

*Cod. li. 3. tit. 43
a Od. 24. l. 2.
Ludere doctior
seu Græco ju-
beas trocho,
seu malis veti-
ta legibus alea.*

^a *Horace* an heathen Poet avouched the unlawfulness of this thing even in his time, when he saith that Dice-playing was forbidden by their law. *Lewis* the eighth, King of France, renounced for his good conditions and rare virtues;

tues ; amongst all the excellent laws which he made, this was one, That all sports should be banished the Common-wealth, except shooting (whether with long bow or Crossebow) and that no Cards nor Dice should be either made or sold by any ; to the end that all occasion of gaming might bee taken away. Surely it would be very profitable and expedient for the Weale-publique, that this Ordinance might stand in use at this day, and that all Merchants and Mercers whatsoever, especially those that follow the reformation of Religion, might forbear the sale of all such paltry Wares : for the fault in selling such trash is no lesse than the abuse of them in playing at them, for so much as they upon greedinesse of so small a gaine, put as it were a sword into a mad mans hand, by ministring to them the instruments not onely of their sports, but also of those mischiefs that ensue the same. There a man may heare curses as rife as words, bannings, swearinges, and blasphemies, banded up and downe ; there men fret themselves to death, and consume whole nights in darke and diuelish pastimes ; some lose their horses, others their cloakes, a third sort all that ever they are worth, to the undoing of their houses, wives, and children ; and some again from braulings fall to buffetings, from buffets to bloudshedding, from bloudshedding to hanging : and these are the fruits of those gallant sports.

But this you shall see more plainly by a few particular examples. In a towne of Campania a certaine Iew playing at dice with a Christian, lost a great summe of money unto him ; with which great losse being enraged, and almost beside himselfe, as commonly men in that case are affected, hee belched out most bitter curses against Christ Iesus, and his mother the blessed Virgin, in the midst whereof the Lord deprived him of his life and sense ; and strooke him dead in the place : as for his companion the Christian, indeed he escaped sudden death, howbeit he was robbed of his wit and understanding, and survived not verie long after : to teach us not onely what a grievous sinne it is to blaspheme God, and to accompanie such wretches, and not to shun, or at least reprove their outrage ; but also what monstrous effects proceed from such kinde of ungodly sports, and how grievously the Lord punisheth them, first by giving them over to blasphemy, secondly to death, and thirdly and lastly to eternall and irrevocable damnation : Let our English gamesters consider this example, and if it will not terrifie them from their sports, then let them looke to this that followeth, which if their hearts be not as hard as adamant, will mollifie and perswade them.

In the yeare 1533. neere to Belissana a citie in Helvetia, there were three prophane wretches that played at dice upon the Lords day without the wals of the citie, one of which called *Vlrich Schraeterus* having lost much mony, and offended God with many cursed speeches, at last presaging to himselfe good lucke, he burst forth into these tearmes, If fortune deceive me now, I will thrust my dagger into the verie body of God as farre as I can : now fortune failed him as before, wherefore forthwith he drew his dagger, and taking it by the point, threw it against heaven with all his strength: behold, the dagger vanished away, and five drops of bloud distilled upon the table before them, and without all delay the divell came in place, and carried away the blasphemous wretch with such force and noyse, that the whole city was amased and astonished thereat : the other two (halfe beside themselves with feare) strove to wipe away the drops of bloud out of the table,

but

Discip. de temp. ser. 12.

Blasphemie, Lib. 1. cap. 31.

Iob. Fincell. Andreas Muscabius in diabol. blasphemie.

Mandat. 4. Breach of Sabbath, li. 1. c. 35. Mandat. 3. Blasphemie, lib. 1. cap. 31.

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but the more they wiped it, the more clearly it appeared; The rumor of this accident flew into the citie, and caused the people to flocke thicke and threefold unto the place, where they found the other two gamesters washing the boord; whom (by the decree of the Senate) they bound with chaines, and carried towards the prison; but as they passed with them through a gate of the citie, one of them was stroken suddenly dead in the midst of them, with such a number of lice and wormes creeping out of him, that it was both wonderfull and lothsome to behold: the third they themselves (without any further inquisition or triall) to avert the indignation which seemed to hang over their heads, put incontinently to death; the table they tooke and preserved it for a monument, to witnesse unto posterity, both how an accursed pastime dicing is, and also what great inconveniencies and mischiefes grow thereby.

But that we may see yet more the vanitie and mischievous working of this sport, I will report one storie more out of the same authour, though not equall to the former in strangeness and height of sinne, yet as tragicall, and no lesse pitifull.

Iob Finckel. l. 2.

In the yeare 1550, there lived in Alsatia one *Adam Steckman*, one that got his living by trimming, pruning, and dressing vines; this man having received his wages, fell to dice, and lost all that he had gotten; insomuch that he had not wherewith to nourish his family, so that he fell into such a griefe of minde, and withall into such paines of the head, that he grew almost desperate withall: one day his wife being busie abroad, left the care of her children unto him; but he tooke such great care of them that he cut all their throats, even three of them, whereof one lay in the cradle, and lastly would have hanged himselfe, had not his wife come in the meane while, who beholding this pitifull tragedie, gave a great outcrie, and fell downe dead; whereupon the neighbours running in, were eye witnesses of this wofull spectacle: as for him, by law he was judged to a most severe and cruell punishment: and all these pitifull events arose from that cursed root of Dice-play.

Ephes. 4. 28.

We ought therefore to learne by all these things that have beene already spoken, to abstaine not onely from this cursed pastime, but also from extortion, robberies, deceit, guile, and other such naughty practices that tend to the hurt and detriment of one another; and in place thereof to procure the good and welfare of each one in all kindenesse and equity, following the Apostles counsell, where he sayeth, *Let them that stole steale no more, but rather travell by labouring with his hands in that which is good, that he may have wherewith to succor the necessitie of others.* For it is not enough not to do evill to our neighbor, but we are tyed to do him good, or at least to endeavour to do it.

CHAP. XLIV.

Of such as haue beene notorious in all kinde of sinne.



Y these foreplaced examples we have seene how heaue the judgements of God haue beene upon those that through the untamednesse of their owne lusts and affections, would not submit themselves under the holy and mighty will of God, but haue countermanded his commandements, and withstood his precepts, some after one sort, and some after another: now because there haue bin some so wicked and wretched, that being wholly corrupted and depraved, they haue overflowed with all manner of sinne and iniquity, and as it were mangled God with the multitude and hauntnesse of their offences; we must therefore spend some time also in setting forth their lives and ends, as of the most vile and monstrous kinde of people that ever were. In this ranke we may place the antient Inhabitants of the land of Canaan, an irreligious people, void of all feare and dread of God, and consequently given over to all abominable wickednesse, as to conjurings, witchcrafts, and unnameable adulteries; for which causes the Lord abhorring and hating them, did also bring them to a most strange destruction; for first and formost Jericho (the frontier citie of their countrey) being assaulted by the Israelites, for hindering their progresse into the country, were all discomfited, not so much by *Ishak* his sword, as by the huge stones which dropped from heaven upon their heads: and lest the night overtaking them should breake off the finall and full destruction of this cursed people, the day was miraculously prolonged, and the Sunne made to rest himselfe in the middest of heaven for the space of a whole day; and so these five Kings hiding themselves in a cave, were brought out, and their neckes made a footstool to the captains of Israell, and were hanged on five trees.

The tyrann *Periander* usurped the government over Corinth after hee had slain the principall of the city: he put to death his owne wife, to the end to content and please his concubine; nay and was so execrable, as to lye with his owne mother: he banished his naturall sonne, and caused many children of his subjects to be gelded: finally fearing some miserable and monstrous end, and want of sepulchre, in conscience of his misdeeds, he gave in charge to two strong and hardy souldiers, that they should gard a certain appointed place, and not faile to kill the first that came in their way, and to bury his body being slain: now the first that met them was himselfe, who offered himselfe unto them without speaking any word, and was soone dispatched and buried according to his commandement: but these two were encountered with foure other, whom he also had appointed to do the same to them which they had done to them.

In this ranke deservably we may place the second *Dionysius* his sonne, that for his cruelties and extortions was slain by his owne subjects: who though at the first made shew of a better and milder nature than his father was of, yet after he was installed in his Kingdom, and growne strong, his wicked nature shewd forth it selfe; for first he rid out of the way his owne brethren, then his neereft kindred, and lastly, all other that but any way displeased

These examples of this Chapter may be referred to all the commandements for the most part.

Sabel.

Sabel.

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him; using his sword not to the cutting downe of vice, as it ought, but to the cutting the throats of his innocent and guiltlesse subjects: with which tyrannie the people being incensed, began to mutinie, and from mutinies fell to open rebellion, persecuting him so, that he was compelled to flie and take harbour in Greece: where notwithstanding hee ceased not his accustomed manners, but continued still freshly, committing robberies, and doing all manner of injuries and outrages, in wronging men, and forcing both women and maids to his filthie lusts: untill hee was brought to so low and so base an ebbe of estate, that of a King being become a beggar and a vagabond, hee was glad to teach children at Corinth to get his poore living, and so died in miserie.

Sabell.

Clearchus, another tyran, after hee had put to death the most part of the Nobles, and chiefe men of account in the citie of Heraclea, usurped a tyrannous authoritie over the rest: amongst many of whose monstrous enormities this was one, that hee constrained the widowes of those whom hee had slaine, against their wils to marry those of his followers whom hee allotted them to; insomuch that many of them with grieve and anger slew themselves: now there were two men of stouter courage than the rest, who pitying the miserable condition of the whole citie, undertooke to deliver the same out of his cruell hands: comming therefore accompanied with fiftie other of the same minde and resolution, as though they would debate a privat quarrell before his presence, as soone as convenience served, they diverted their swords from themselves into the tyrans bosome, and hewed him in pieces in the very midst of his guard.

Sabell.

Agathocles, King, or rather tyran of Sicilie, from a porters sonne, growing to be a man of warre, tooke upon him the government of the countrey, and usurped the crowne, contrary to the consent of his people: hee was one given to all manner of filthie and uncleane pollutions, in whom treacherie, crueltie, and generally all kinde of vice reigned, and therefore was worthily plagued by God; first by a murder of his youngest sonne, committed by his eldest sonnes son, that aspired unto the crowne, and thought that he might be an obstacle in his way for obtaining his purpose: and lastly, having sent his wife and children into Ægypt for safety, by his owne miserable and languishing death which shortly after ensued.

Florus.

Romulus the first King of Rome was (as *Florus* testifieth) transported by a devill out of this earth into some habitation of his owne, for the monstrous superstitions, conjurings, thefts, ravishments, and murders, which during his pompe hee committed; and moreover (he saith) that *Plutarch*, the most credible and learned Writer amongst Historiographers, both Greek and Latin, that ever writ, avoucheth the same for true; That hee was carried away one day by a spirit in a mighty tempest of thunder and lightening, before the view of the whole multitude, to their great astonishment, insomuch that they fled at the sight thereof.

Plutarch.

Plutarch.

What shall wee say of *Silla*, that monster in cruelty, that most odious and execrable Tyran that ever was, by whom all civile order and humane policie was utterly defaced, and all vice and confusion in stead thereof set up? did hee not procure the death of six thousand men at one clap, at the discomfiture of *Marinus*? And having promised to save the lives of three thousand that appealed unto his mercy, did he not cause them to be assembled within a Parke, and there to have their throats cut, whilest hee made an

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an oration to the Senate? It was hee that filled the channels of the streets of Rome, and other cities in Italie, with bloud and slaughters innumerable: and that neither spared Altar, Temple, or other privileged place or house whatsoever, from the pollution and distainment of innocent bloud: husbands were slaine in their wives armes, infants in their mothers bosomes, and infinite multitudes of men murdered for their riches: for if any were either rich, or owners of faire houses, or pleasant gardens, they were sure to die: besides, if there were any private quarrell or grudge betwixt any citizen, and some of his crew, he suffered his side to revenge themselves after their owne lusts, so that for private millike and enmity many hundreds lost their lives; he that saved an outlaw or proscribed person in his house, (of which there were too many of the best sort in his time) or gave him entertainment under his roose, whether he were his brother, sonne, or parent whatsoever, was himselfe for recompence of his curtesie and humanitie, proscribed and fould, and condemned to death: and he that killed one of them that was proscribed, had for reward two talents (the wages of his murder) amounting in value to twelve hundred crownes, whether it was a bondslave that slew his master, or a sonne that murdered his father: coming to Preeste, hee began to proceed in a kinde of iusticiall forme amongst the citizens, and as it were by law and equitie to practise wrong and injurie: but ere long, either being weary of such slow proceedings, or not at leisure to prosecute the same any further, he caused to meet together in one assemblie two thousand of them, whom hee committed all to the massacre without any manner of compassion: As hee was sitting one day in the midst of his pallace in Rome, a souldier to whom he had granted the proscription of his dead brother, as if he had beene alive (whom he himselfe before the civile warre had slaine) presented him in lieu of thanks for the great good turne the head of one *Marcus Marius* of the adverse faction, before the whole citie, with his hands all imbrued in bloud, which hee also washed in the holy water-stacke of Apolloes temple, being near unto that place; and all this being commended and countenanced by *Silla*: hee decreed a generall disanulment and abrogation of all titles and rights that were passed before his time, to the end to have the more liberty both to put to death whom he pleased, and to confiscate mens goods, and also to unpeople and repeople cities, sack, pull downe, and build, and to depose & make Kings at his pleasure: the goods which he had thus seised, he shamed not to sell with his owne hands, sitting in his tribunall seat, giving oftentimes a faire woman a whole countrey, or the revenues of a citie for her beauty, and to Players, Jesters, Juglers, Minstrils, and other wacked enfranchised slaves, great and unnecessary rewards: yea, and to divers married women also, whom (pleasing his eye) he deprived their husbands of perforce, and espoused them to himselfe, maugre their wils: being desirous to ally himselfe with *Pompey*, hee commanded him to cast off his lawfull wife, and taking from *Magnus Glabrio* his wife *Emilia*, made him marry her, though already great with childe by her former husband; but she died in travell in his house. In feasts and banquettings he was too immoderate, for it was his continuall and daily practise: the wine that hee dranke usually was fortie yeares old, and the company that hee delighted to keepe was compact of minstrils, tumblers, players, singers, and such like rascals, and with these he would spend whole dayes in drinking, carousing, dauncing, and all dissolutenesse.

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solutenesse. Now this disordinate life of his did so augment a disease which was growne in his body, to wit an imposthume; that in time it corrupted his flesh, and turned it into lice; in such sort, that though hee had those that continually followed him to sweepe them off, and to louze him night and day, yet the encrease was still so plentifull, that all would not serve to cleare him for a moment: insomuch, that not his apparell, though never so new and changeable; nor his linnen, though never so fresh, nor his bath, nor his laver, no nor his meat and drinke could be kept unpolluted from the fluxe of this filthy vermine, it issued in such abundance: oftentimes in a day hee would wash himselfe in a bath, but to no great purpose; for his shame increased the more. The day before he dyed he sent for one *Granius*, who attending his death, delayed to pay that which hee ought to the Common-wealth; and being come in his presence, hee commanded him to be strangled to death before his face: but with straining himselfe in crying after his execution, his imposthume burst, and vomited out such streames of bloud, that his strength failed him withall; and passing that night in great distresse, the next day made up his wicked and miserable end.

Dion.

Sueton.

After that *Caligula* began to addict himselfe to impiety and contempt of God, presently being not curbed with any feare nor shame, he became most dissolute in all kinde of wickednesse; for at one time he caused to be slaine a great number of people for calling him young *Augustus*, as if it had beene an injury to his person to be so intituled: and to say briefly of all his murders, there were so many of his kindred, friends, senators, and citizens, made away by his meanes, that it would be too long and tedious here to recite: wherefore seeing that hee was generally hated of the people for his misdeeds, hee wished that they all had but one head, to the end (as it might seeme) that at one blow hee might dispatch them all. In sumptuousnesse and costlinesse of dishes and banquets, he neither found nor left his equall, for he would sup up most pretious stones melted by art, and swallow down treasures into his belly: his banquets were often served with golden loaves and golden meats: in giving rewards hee was sometime too too prodigall, for he would cast great summes of money amongst the people certain dayes together, untill his bags were drawne drie, and then new strange shifts must be practised to fill them up againe: his subjects he overcharged with many new-found and unjust taxes, exacting of them a tribute even for their meat: if there were any money controversies to be decided, the fourth part of the same was his share, which way soever the matter enclined: the eight penny of every Porters gaine throughout the citie (which with travell they earned) hee tooke into his purse: yea, and that which is more filthy and dishonest, the very whores and common strumpets payed him a yearely revenue for their bauderies: which act, though most villanous and slanderous, yet is made a samplar to some of our holy Popes to imitate, and indeed hath of many beene put in practise: but to our purpose; whereas before his prodigality was so great as to scatter money like seed amidst the people; now his niggardlinesse grew on the other side so miserable, that hee would have the people upon the first day of the yeare, every one to give him a new-yeares-gift, he himselfe standing at the doore of his house like a beggar, receiving the peoples almes. Moreover, of all that ever gave their lusts the bridle to abuse other mens wives, hee was most impudent and notorious;

torious; for diuers times he used to feast many faire Ladies and their husbands, and after his good cheare ended, to overview them severally a part, as Merchants doe their wares; and to take her that pleased his fancie best into some secret place, to abuse at his pleasure: neither after the deed done to be ashamed to glory and vaunt himselfe in his wicked and filthy act. He committed incest with his owne sisters, forcing them to his lust, and by one of them had a daughter borne, whom (saith *Entropius*) his abominable concupiscence abused also in most filthy and preposterous manner: At length many conspired his destruction, but especially one of the Tribunes, which office we may after the custome of our French nation rightly terme the Marshalship, and the officer one of our foure Marshals, as *Budens* saith) who shewed himselfe more eagerly affected in the cause than the rest, pursued this enterprise in more speedy and desperate manner: for as the Tyrant returned from the Theater by a by-way to his Pallace (the third day of the feast, which he celebrated in honour of *Iulius Caesar*) the Tribune presented himselfe, as if in regard of his office, to import some matter of importance unto him: and having received a currish word or two at his hands (as his custome was) he gave him such a stroke betweene the head and the shoulders, that what with it and the blowes of his complices, that going for the same intent, rushed upon him, he was slaine amongst them, no man stirring a foot to deliver him out of their hands, though many looked on, and might have aided him if they would: he was no sooner slaine, but his wife incontinently was sent after, and his daughter also that was crushed to death against a wall; and thus came his wretched selfe, with his filthie progenie, to a wretched and miserable end.

Nero shewed himselfe not onely an enemy to God in persecuting his Church, but also a perverter and disturber of humane nature, in embruing his hands in the blood of his owne mother and grandmother, whom he caused to be put to death, and in killing his owne wife and sister, and infinite numbers of all kinde of people: beside, in adulteries he was so monstrous, that it is better to conceale them from modest eares, than to stirre up the puddle of so stinking and noysome a dunghill: for which his villanies the Senate condemned him to a shamefull and most ignominious death, and his armies and forces forsooke him: which when hee understood, he betooke him to flight, and hid himselfe in an out-way amongst thornes and bushes, which with great paine having past through, being weary of his life, hee threw himselfe downe into a pit foure foot deepe; and when he could get none of his men to lay their hands upon him, he desperately and miserably slew himselfe.

Sueton.

Vitellius, for the murders and other outrageous misdeeds which he committed, was taken in his shirt, and drawne through the streets with a halter about his necke, and his hands bound behinde him, and the point of a dagger under his chin; the people casting durt and dung upon him in detestation, and calling him make-bate and seditious villain, with other opprobrious reproches: and at last being massacred with many blowes, was drawne with a hooke into Tyber, like a carrion.

Sueton.

Domitian was a cruell enemy of the Christians: hee rejected his owne wife to take a new, and being covertly reproved by *Helvidius* for the same, in a Play of the divorce of *Paris* and *Anon*, which he presented unto him, he put him to death for his labour. Many worthy Senatours and chiefe men,

Sueton.

and such as had borne the office of the Consull, without just cause given of reprehension, were murdered by him : hee spared not his owne blood and nearest allies, no nor his owne brother *Titus*, but what with poyson and sword, destroyed them all to confusion. But in the end, when hee saw that the world hated him for his outrageous cruelties, he consulted with the Astrologians and Conjurers, what death did waite for him ; one of the which amongst the rest told him that hee should be slaine, and that very shortly : wherewithall being fore troubled, hee first caused him that had prognosticated this evill unto him, to be slaine : then he compassed himselfe with a strong guard, and to the end to see them that should come neare, hee made his gallery walls where hee walked, of such a kinde of glistring and shining stone, that he might see in them all about him, both behinde and before. When the day and houre which was fore-calculated for his death was come, one of the Conspirators came in with his left arme in a scarfe, as if he had beene fore hurt ; feigning that he would bewray the whole treason which hee so much feared ; and being entred his Chamber, he presented him with a long discourse in writing, touching the matter and manner of the Conspiracie : and when in reading the same, he saw him most astonished ; then he tooke occasion to strike him suddenly into the belly with his dagger, his owne servants making up the murther, when they saw him goe about to resist. And thus by all his wisdom and providence he could not rid himselfe from being surpris'd, nor hinder the execution of Gods just fore-appointed judgement. And these were the ends of those wicked Emperours, who in regard of their vile lives, were rather monsters than men ; and not onely they whom we have named, but many moe also, as *Antonius*, *Caracalla*, *Heliogabalus*, and other like may bee worthily placed in this ranke.

But of all, *Heliogabalus* is most famous : of whom is recorded in histories, that hee was so prodigious in all gluttonie, filthinesse, and ribauldrie, that the like I thinke was never heard of, except those monsters that went before ; and yet I suppose he surpassed them too. Such was the exceeding and luxurious pompe of this beast-like Emperour, that in his lampes hee used baulme, and filled his fish-ponds with rose-water : the garments which he wore were all of the finest gold and most costly filkes : his shooes glistered with precious stones, curiously engraven : he was never two dayes served with one kinde of meat, nor wore one garment twice ; and so likewise for his fleshly wickednesse, he varied it every time : Some dayes hee was served at meales with the braines of Ostriches, and a strange fowle called a Phylocapterie, another day with the tongues of Poppingayes, and other sweet singing birds, being nigh to the sea ; hee never used fish, in places farre distant from the sea : all his house was served with most delicate fish : at one supper his table was furnished with seven thousand fishes, and five thousand fowles : At his remoovals in his progresse, there followed him commonly six hundred chariots : he used to sacrifice with young children, and preferred to the best advancements in the Common-wealth most light persons ; as Bawdes, Minstrels, Players, and such like : in one word, hee was an enemy to all honesty and good order. And when he was fore-told by his Sorcerers and Astronomers, that he should die a violent death, he provided ropes of silke to hang himselfe, swords of gold to kill himselfe, and strong poysons in Jacinths and Emerauds to poyson himselfe, if needs hee should

should thereto be forced: Moreover, hee made an high tower, having the boorded floore covered with gold plate, and broidered with pretious stones, from the which tower he might throw himselfe downe, if hee were pursued of his enemies. But notwithstanding all this provision, (Gods vengeance not permitting him to die as hee would) hee was slaine of the souldiers, drawne through the citie, and cast into Tiber, after hee had raigned two yeares and eight moneths.

Tigellinus, one of the Captaines of *Neroes* guard, and a chiefe procurer and setter forward of his tyranny, was the cause of the death of many great personages in Rome: and being enriched by their spoyle and other such like robberies, after the death of *Nero* (whom in his extremity hee forsooke) plunged himselfe, and wallowed in all manner of licentious and disordinate delights. Now though hee was worthy of a thousand deaths for his cruelties towards many good citizens, yet by the meanes of one *Iunius*, the Emperour *Galba* his chiefe minion, whose favout hee had by great summes of money bought and obtained (for hee gave unto his daughter at one time five and twenty thousand crownes; and to himselfe at another time a carknet worth fifteen thousand crownes for a present) he was spared and kept in safety: but as soon as *Otho* was installed in the Empire, his downfall and destruction began presently to follow: for *Otho*, to the end to gratifie the Romans, sent to apprehend him, who was then in his houses of pleasure in the field, banquetting and sporting with his harlots, and using all manner of riot, albeit by reason of a deadly disease which was upon him, hee was even at deaths doore. When hee saw himselfe thus taken, and that no meanes of escape was left, (no not by the vessels which he had prepared at the sea shore for purpose, if need were, to convey him away) and that hee which had commission to take him, would give him no advantage of escaping, though he offered him great rewards for the same, he entreated onely leisure to shave his beard before he went; which being granted, he tooke a rasor, and in stead of shaving, cut his owne throat.

CHAP. XLV.

More examples of the same argument.



Jeronymus, a true Tyrant of Sicily, enured and fashioned Tit. Liv. to all pride, and of most corrupt and rotten manners, began right after the death of his father *Hiero*, (that left him a peaceable and quiet Kingdom) to shew forth his arrogance; for he quickly made himselfe fearfull to his Subjects, both by his stately and proud manner of speech, as also by the hardnesse of accessse unto him, together with a kinde of disdainfull contempt of all men: but most of all did the inward pride of his heart appeare when hee had gotten a guard about his body; for then he ceased not to bait, bite, and devoure, and to exercise all kinde of cruelty against every man, and all kind of ryot and excesse of filthinesse against himselfe: so that he became so odious and contemptible to his subjects, that they conspired against him, to

deprive him both of his life and kingdome : which conspiracy though it came to light , yet for all that wanted not his due effect : for after hee had (through listning to false reports) put to death unjustly his truest and dearest friends , and those that would indeed have helped him in his necessity, both with good advice and other succour, he was surpris'd as he walked in a narrow and strait way , and there cruelly murthered. Now there was one *Andropodorus* his brother in law , that aspired to the crowne , had corrupted his manners, and thrust him forward to all these misdemeanours, to the end by those practises he might make him odious to his people, that by that meanes he might obtaine his owne purpose, as indeed he did : for after his death he seised upon the Scepter, though with no long enjoyance ; for through the troubles and commotions which were raised in the countrey by his meanes, both hee, his wife , and whole race, together with the whole progenie of *Hieronymus*, whether innocent or guilty , were all utterly rooted out and defaced.

Andronicus was one of the most wickedest men that lived on the earth in his time ; for he excelled in all kinde of evill : in ambition, boldnesse in doing mischief, cruelty, whoredome, adulterie, and incest also to make up the whole number : besides, he was so treacherous and disloyall, that hee traiterously slew the sonne and heire of the Emperour *Emanuel*, shutting him in a sacke, and so throwing him into the sea ; after which, by violence he tooke possession of the Empire of Constantinople, and like a strong theefe seised upon that which was none of his owne ; but as soone as he had gotten his desire, then began his lusts to rage and rave, then he fell to whoring and forcing women and maids to his lust, whom after he had once robbed of their chastities, he gave over to his bards and ruffians to abuse ; and that which is more than all this, he ravished one of his owne sisters, and committed incest with her : moreover, to maintaine and uphold his tyrannous estate, he slew most of the nobility, and all else that bore any shew of honesty or credit with them, and lived altogether by wrongs and extortions : wherefore his subjects (provoked with these multitudes of evils which reigned in him, and not able to endure any longer his vile outrages and indignities) rebelled against him and besieged him, got him into their mercilesse hands, and handled him on this fashion following : first they degraded him and spoyled him of his imperiall ornaments, then they pulled out one of his eyes , and set him upon an asse backward , with the tayle in his hand in stead of a Scepter, and a rope about his necke in stead of a crowne ; and in this order and attyre they led him through all Constantinople, the people shouting and reviling him on all sides, some throwing durt, others spittle, divers dung, and the women their pispots at his head : after all which banquetting dishes, he was transported to the gallows, and there hanged, to make an end of all.

*Frois. vol. 3.
cap. 100.*

Charles King of Navarre, whose mother *Iean* was daughter to *Lewis Luston* King of France, was another that oppressed his subjects with cruelty and rough dealing : for he imposed upon them grievous taxes and tributes, and when many of the chiefeest of his Common-Wealth came to make knowne unto him the poverty of his people, and that they were not able to endure any more such burthens, he caused them all to be put to death for their boldnesse : he was the kindler of many great mischiefs in France, and of the fire wherewith divers places of strength, and castles of defence were burned

burned to ashes : he counsell'd the Count of Foix his sonne to poyson his father, and not onely so, but gave him also the poyson with his owne hands, wherewith to do the deed : Moreover, above all this, lechery and Adultery *Nich. Gilles.* swayed his powers, even in his old age ; for at threescore yeares of age, he had a whore in a corner, whose company he dayly hanted ; and so much, that she at length gave him his deaths wound ; for returning from her company one day (as his use was) and entring into his chamber, he went to bed all quaking and halfe frozen with cold, neither could he by any meanes recover his heat, untill by art they sought to supply nature, and blew upon him with brasen bellowes Aquavita and hot blasts of ayre ; but withall, the fire unregarded flew betwixt the sheets, and inflamed the drie linnen together with the Aquavita, so suddenly, that ere any help could be made, his late quivering bones were now halfe burned to death. It is true that he lived fiftene daies after this, but in so great grieve and torment, without sence of any helpe or assuagement by Physicke or Surgery, that at the end thereof he died miserably : and so, as during his life his affection ever burnt in lust, and his minde was alwayes hot upon mischief and covetousnesse, so his dayes were finished with heat and cruell burning.

Lugtake, King of Scots, succeeding his father *Galdus* in the Kingdome, *Lanquet.* was so odious and mischievous a Tyran, that every man hated him no lesse for his vices, than they loved his father for his vertues : he slew many rich and noble-men for no other cause, but to enrich his treasury with their goods : he committed the government of the Realme to most unjust and covetous persons, and with their company was most delighted : he shamed not to defloure his owne aunts, sisters, and daughters, and to scorne his wife and grave counsellors, calling them old doting fooles : all which monstrous villanies (with a thousand more) so incensed his Nobles against him, that they slew him after he had raigned three yeares : but as the Proverbe goeth, Seldome commeth a better ; another or worse Tyran succeeded in his kingdome ; namely *Mogallus*, cousin germane to *Lugtake*, a man notoriously infected with all manner of vices : for albeit in the beginning of his reigne hee gave himselfe to follow the wisdom and manners of his unkle *Galdus* ; yet in his age his corrupt nature burst forth abundantly, but chiefly in avarice, lechery, and cruelty : this was he that licensed theeves and robbers to take the goods of their neighbours without punishment, and that first ordained the goods of condemned persons to be confiscate to the kings use, without respect either of wives, children, or creditors ; for which crimes he was also slaine by his nobles.

Besides these, there was another king of the Scots, called *Alberto*, in the *The same.* yeare of our Lord 240, who shewed himselfe also in like manner a most abominable wretch : for he so wallowed in all manner of uncleane and effeminate lusts, that he was not ashamed to goe in the sight of the people playing upon a flute, rejoycing more to be accounted a good Fidler, than a good Prince ; from which vices he fell at last to the deflouring and ravishing of maids and women, insomuch as the daughters of his nobles could not be safe from his insatiable and intollerable lust : wherefore being pursued by them, when hee saw no meanes to escape, hee desperately slew himselfe.

The great outrages which the Spaniards have committed in the West Indies, are apparant testimonies of their impiety, injustice, cruelty, insatiable

Benzon. Mil.

tiabie covetousnesse, and luxury; and the judgement wherewith God hath hunted them up and downe both by sea and land, (as late and fresh histories doe testifie) are manifest witnesses of his heavy anger and displeasure against them: amongst all which, I will here insert none but that which is most notorious and worthy memory, as the wretched accident of *Pamphilus Novares*, and his company: This man with six hundred Spaniards making for the coast of Florida, to seeke the gold of the river of Palme-trees, were so turmoyled with vehement windes and tempests, that they could not keepe their vessels from dashing against the shore, so that their ships did all split in sunder, and they for the most part were drowned, save a few that escaped to land, yet escaped not danger; for they ranne roving up and downe this savage countrey so long, till they fell into such extreame poverty and famine, that for want of victuals twelve of them devoured one another; and of the whole six hundred that went forth, there never yet returned above ten, all the rest being either drowned or pined to death.

Benzon.

Francis Pizarre, a man of base parentage, for in his youth he was but a hogheard, and of worse qualities and education, for he knew not so much as the first elements of learning, giving himselfe to the West Indian wars, grew to some credit in bearing office, but withall shewed himselfe very disloyall, treacherous, and bloody-minded, in committing many odious and monstrous cruelties: entring Peru with an army of souldiers, to the end, to conquer new lands and dominions, and to glut his unsatiabie covetousnesse with a new surfet of riches (after the true Spanish custome) he committed many bloody and trayterous acts, and exercised more than barbarous cruelty: for first under pretence of friendship feyning to parle with *Artabaliba*, King of Cusco; the poore King comming with five and twenty thousand of unarmed men, in ostentation of his greatnesse, not in purpose to resist, he welcommed him and his men so nimbly with swords and cutleaxes, that they had all soon their throats cut by a most horrible slaughter, and the King himselfe was taken and put in chaines: yea, and the Citie after this massacre of men abroad, felt soone the insolencies of these brave warriours within: in fine, though *Pizarre* promised *Artabaliba* to save his life, in regard of a ransome, amounting to more than two millions of gold; yet after the receit thereof he traiterously caused him to be hanged, contrary to both his oath, and all equity and reason: but this cruell perfidie of his went not long without punishment; for both hee and all the rest that were any wayes accessarie, or consenting to the death of this King, came to a wretched end: but especially his foure brethren, *Ferdinand*, *Gonsal*, *Iohn Martin* of Alcantara, and *Diego* of Almagro; who as they were principall in the action, so were they in the punishment: the first that was punished was *Iohn Pizarre*, who with many other Spaniards was surprised in the Citie of Cusco, and flaine by the men of warre of *Mangofrem* and *Artabaliba*: next after that there arose such a division and heart-burning betwixt the *Pizarres* and *Almagro*, and their partakers, that after they had robbed and wasted and shared out the great and rich Countrey of Peru, they slew one another by mutuall strokes: and albeit that there was by common consent an agreement accorded betwixt them, for the preserving of their unity and friendship; yet *Francis Pizarre*, envying that *Almagro* should bee Governour of Cusco, and he not, interrupted all their agreements, by starting from his promises; and re-kindled the halfe-quenched fire of warre by his

OWNE

owne ambition: for hee presently defied *Almagro*, and sent his brother *Ferdinand* before to bid him battaile; who so well behaved himselfe, that hee tooke *Almagro* prisoner, and delivered him bound to his brother *Francis*, who caused him to bee strangled in prison secretly, and after to be beheaded in publique. Now *Ferdinand* being sent by his brother towards Spaine, with a great masse of gold to cleare himselfe of the death of *Almagro*, could not so well justifie the fact; as that all his treasure could save him from the prison; and what became of him afterwards, knowne it is to God, but not to the world. A while after, the fellowes and friends of *Almagro*, whose goods the Pizarrists hath seised upon, tooke counsell with *Don Diego Almagro* his sonne, to revenge the death of his father; therefore being in number but twelve, with unheathed swords, they desperately burst into *Francis Pizarres* house, (then Marquesse and Governour of Peru) and at the first brunt slew a Captaine that guarded the entrance of the Hall, and next him *Martin* of Alcantara, and other more, that kept the entrance of the Chamber, so that hee fell dead even at his brother the Marquesses feet: who albeit his men were all slaine before his eyes, and himselfe left alone amidst his enemies, yet gave not over to defend himselfe stoutly and manfully, untill all of them setting upon him at once, hee was stabbed into the throat, and so fell dead upon the ground; and thus finished hee and his complices their wretched dayes, answerable to their cruell deserts: but their murderers (though they deserved to bee thus dealt withall) yet for dealing in this sort without authority, were not faultlesse, but received the due wages of their furious madnesse: for *Don Diego* himselfe, after he had beene a while Governour of Peru, had his army overcome and discomfited by the Emperours forces, and was betrayed into their hands by his owne Lieutenant of Cusco, where he thought to have saved himself, and right soone lost his head, with the greatest Captains and favourites that hee had, who were also quartered. Now of the five brethren wee have heard foure of their destructions, onely one remaineth (namely *Gonzalle Pizarre*) to bee spoken of; who being sent for by the Conquerours to be their Chieftaine and Protector against the Viceroy, that went about to make them observe the Emperours lawes and decrees, touching the liberty of the Indian Nation, was betrayed and forsaken by the same men that sent for him, and so fell into his enemies hands, that cut off his head: The Generall of his army, a covetous and cruell man, that in short space made away above three hundred Spaniards, and all as it were with his own hand; was drawn up and downe at a horse tayle the space of halfe a quarter of an houre, and then hanged upon the gallows, & quartered in foure parts. The Monke of Vativard, called *Vincent*, who with his crosse and portefise had encouraged *Pizarre* and his army against *Artabaliba*, and was for that cause created Bishop of Peru, when *Diego* came to the government, fled into the Island Puna to escape his wrath; but in seeking to avoyde him, he fell into as great a snare; for the Islanders assaulted him one night, and knockt him to death with staves and clubs, together with forty Spaniards of his fellowship, that accompanied him in his flight, and started not from him in his death. And thus the good and holy Monke, for meddling with, and setting forward the murder of so many poore people, was for his paines and good deeds justly rewarded by the Indians of that Island.

Moreover,

Moreover, after and beside all these troubles, seditions, and civil warres of Peru, all they that returned from Spaine, suffered shipwracke for the most part: for their fleet had scarce attained the midst of their course, when there arose so terrible a tempest, that of eighteen ships, thirteen so perished, that they were never heard of after; and of the five which remained, two were tumbled backe to the coast of Saint Dominick, all be-rent and shivered in pieces; other three were driven to Spaine, whereof one hitting against the bay of Portugall, lost many of her men: The Admirall her selfe of this fleet perished near unto Saint Lucar de Baramede, with two hundred persons that were within her, and but one onely of them all got safe into the haven of Calix, without dammage. Here we may see how mightily the hand of God was stretched forth to the revenge of those wicked deeds and villanies which were committed by the Spaniards in those quarters.

Steid. lib. 19.
Ball.

Peter Lays, bastard son to Pope *Paul* the third, was one that practised many horrible villanies, robberies, murthers, adulteries, incest, and Sodomitries; thinking that because his father was Pope, therefore no wickednesse was unlawfull for him to commit. He was by the report of all men, one of the most notorious, vilest, and filthiest villaines that ever the world saw: he forced the Bishop of Faence to his unnaturall lust, so that the poor Bishop, with meer anger and grief that he should be so abused, died immediately. Being made Duke of Plaisence and Parma, he exercised most cruell tyranny towards many of his subjects; insomuch, that divers Gentlemen that could not brook nor endure his injuries, conceived an inward hate against him, and conspired his death: and for to put in practise the same, they hired certain Ruffians and Roysters to watch the opportunity of slaying him; yea, and they themselves oftentimes went apart with these Roysters, keeping themselves upon their guards, as if some private and particular quarrels had been in hand. One day as the Duke went in his horse-litter out of his Castle, with a great retinue, to see certain Fortifications which he had prepared, being advertised by his father the Pope (by the helpe of Magicke which he practised) to look diligently to himselfe the tenth day of September: in which notwithstanding he was slain; for as he returned into his Castle, the Conspiratours, to the number of thirty six, marched before him, as it were to do him honour, but indeed to do him villany: for as soon as he was entred the Castle, they drew up the draw-bridge for fear of his retinue that were without, and comming to him with their naked swords, cast in his teeth his tyranny, and so slew him in his litter, together with a Priest, the master of his horse, and five Almaines that were of his Guard: his dead body they hung by a chain over the wals, and shaking it to and fro to the view of the people, threw it downe headlong at last into the ditch; where the multitude to shew their hates, wounded it with daggers, and trampled it under their feet: and so whom they durst not touch in his life, being dead they thus abused: and this befell upon the tenth day of September, in the year of our Lord 1547.

Some of the Bishops of Rome for their rare and notable vertues, and the glory of their brave deeds, may be honoured with this dignity, to be placed in this worthy ranke; for their good conditions and behaviours were such, that no tyran, butcher, thief, robber, ruffian, nor any other, ever excelled them in cruelty, robbery, adultery, and such like wickednesse, or deserved

deserved more the credit and reputation of this place than they. And here of we have a manifest example in *John* the thirteenth, who pulling out the eyes of some of his Cardinals, cutting out the tongues of others, hewing off the hands, noses, and privy members of others, shewed himselfe a paterne of such cruelty, as the world never saw the like: he was accused before the Emperour *Otho*, in a Synod, first for meet with two of his own sisters: secondly, for calling the devill to helpe him at dice: thirdly, for promoting young infants to Bishopricks, bribed thereto by certain pieces of Gold; fourthly, for the ravishing of maids and wives, and lying with his fathers concubine: yea, and lastly, for lying with his own mother, and many other such monstrous villanies: for which cause he was deposed from the Papacy, though re-installed again by the subtill and cunning practise of his Whores; by whom as he recovered his triple Crown, so he lost shortly after his vicious life, by the meanes of a married whore that betrayed him.

Pope *Hildebrand*, surnamed *Gregory* the seventh, was adorned with all these good qualities, namely to be blondy minded, a poysoner, a murderer, a conjurer, also a confuter with spirits, and in a word, nothing but a lumpie and masse of wickednesse: he was the stirrer up of many battels against the Emperour *Henry* the fourth, and a provoker of his own son to depose and poyson his father, as he did: but this wicked (I would say holy) Pope, was at last banished his Cathedral City, to *Salernum*, where he ended his dayes in misery.

*Bennet.
Ball.*

Pope *Clement* the sixth, of name contrary to his nature, for his inclemency, cruelty and pride towards the Emperour *Leo* of Bavaria, was intolerable; he procured many horrible warres against the Empire, and caused the destruction of twenty thousand Frenchmen by the King of England; yea and poysoned the good Emperour also, so well he wished to him: Howbeit ere long himselfe was stifled to death, and that suddenly, not by any practise of man, as it was thought, but by the especiall hand of God, in recompence of all his notable acts.

John the four and twentieth was deposed by the Councell of *Constance*, for these crimes following; heresie, Simony, manslaughter, poysonings, cousenings, adultery, and sodomitry, and was cast into prison; where remaining three yeares, he falsely made shew of amendment of his wicked life, and therefore was graced with a Cardinals hat, but it was not that which he expected; for which cause with despight and grief he died.

*Bennet.
Ball.*

It would be too long to run over the discourse of every particular Pope of like conditions, and therefore we will content our selves in brief with the legend of Pope *Alexander* the sixth, reported by by two authours of credit and renown, and unsuspected; to wit, *Guicciardine* a Florentine Gentleman, and *Bembus* a Venetian Cardinal: This man (saith *Guicciardine*) attained to the Papacy not by worthinesse of vertues, but by heaviness of bribes, and multitude of fair promises made to the Cardinals for his election, promising large recompence to them that stood on his side; whereupon many that knew his course of life were filled with astonishment, amongst whom was the King of Naples, who hearing of this election, complained to his Queen with teares, that there was such a Pope created that would be a plague to Italy and all Christendom: beside, the great vices which swayed in him, of which the same Authour speaking, maketh this Catalogue and pedegree in his own Language, which followeth: Co-

*Guicciardine.
Bembus.*

stum (dis il) ofensim non sincerita, non verita, non fede, non religione; avaritia insatiabile, ambitione immoderata, crudelta pinque barbara, eo ardentissima cupidita di escaltare in qualunque modo, i figli volti, i qualera molti: (that is to say) He was endued with most filthy conditions, and that neither sincerity, truth, faith, nor religion, was in him, but in stead of them, covetousness unquenchable, ambition unmeasurable, more than barbarous cruelty, and a burning desire of promoting his own children (for he had many) by what meanes soever. He perswaded King Charles the eighth of France to undertake war against Naples, and after he had brought him to it, presently he forsook him, and entred a new league with the Venetians, and the other Princes of Italy, to drive him home again. This was he (saith Cardinal Bembus) that set Benefices and Promotions to sale, that he which would give most might have most; and that poysoned John Michel the Cardinal of Venice at Rome, for his gold and treasure which he abounded with: whose insatiable covetousnesse provoked him to the committall of all mischief, to the end he might maintain the forces of his son, who went about to bring the whole lands & dominions of all Italy, into his possession: in adulteries he was most filthy and abominable, in tyranny most cruell, and in Magick most cunning, and therefore most execrable: supping one night with Cardinal Adrian, his very familiar friend, in his garden, having fore-appointed his destruction that night by poyson; through the negligence and oversight of his butler, to whom he had given the exploit in charge, that was deceived by mistaking the bottles, he dranke himselfe the medicine which he had prepared for his good friend the Cardinal: and so he died (saith Bembus) not without an evident marke of Gods heavy wrath, in that he which had slain so many Princes and rich men to enjoy their treasures, and went now about to murder his host which entertained him with friendship & good cheer into his house, was caught in the same snare which he had laid, and destroyed by the same meanes himselfe, which he had destinated for another: being thus dead, the whole City of Rome (saith Guicciardine) ran out with greedinesse and joy to behold his carkasse, not being able to satisfie their eyes with beholding the dead Serpent, whose venome of ambition, treachery, cruelty, adultery, and avarice, had impoysoned the whole world. Some say, that as he purposed to poyson certain Cardinals, he poysoned his own father, that being in their company, chanced to get a share of his drugs: and that he was so abominable to abuse his own sister Lucrece in the way of filthinesse. When Zemes the brother of Bajazet the Emperour of the Turkes came and surrendered himselfe into his hands, and was admitted into his protection, he being hired with two hundred duckets by Bajazet, gave poyson to his new Client, even to him to whom hee had before sworne and vowed his friendship: besides, that hee might maintain his tyranny, he demanded and obtained aid of the Turke against the King of France, which was a most unchristian and antichristian part: hee caused the tongue and two hands of Anthony Mancivellus (a very learned and wise man) to be cut off, for an excellent Oration which he made in reproof of his wicked demeanours and dishonest life. It is written moreover by some, that he was so affectionated to the service of his good lord and master the devil, that he never attempted anything without his counsell and advice; who also presented himselfe unto him at his death in the habit of a post, according to the agreement which was betwixt

twixt them: and although this wretched Antichrist strove against him for life, alledging that his terme was not yet finished; yet he was enforced to dislodge, and depart into his proper place, where with horrible cries and hideous fearfull groanes he died.

Thus we see how miserably such wretched and infamous miscreants, and such pernicious and cruell tyrants have ended their wicked lives, their force and power being execrable and odious, and therefore (as saith *Seneca*) not able to continue any long time, for that government cannot be firme and stable, where there is no shame nor fear to do evill, nor where equity, justice, faith, and piety, with other vertues, are contemned and trodden under foot: for when cruelty once beginneth to be predominate, it is so insatiable, that it never ceaseth, but groweth every day from worse to worse, by striving to maintain and defend old faulrs by new, untill the fear and terrour of the poor afflicted and oppressed people, with a continuall source and enterchange of evils which suicharge them, converteth it selfe from forced patience, to willing fury, and breaketh forth to do vengeance upon the tyrants heads with all violence; whence ariseth that saying of the Satyricall Poet to the same sence; where he saith,

*Few Tyrans dye the death that nature sends,
But most are brought by slaughter to their ends.*

In his book of
the clemencie
of a Prince.

*Ad generum...
Cereris sine ca-
de & sanguine
pauci,
Descendunt re-
ges & sicca
morte tyranni.*

CHAP. XLVI.

Of Calumniation and false witnesse bearing.

WE have seen heretofore what punishments the Lord hath laid upon those that either vex their neighbours in their persons, as in the breakers of the fifth, sixth, and seventh Commandments; or dammage them in their goods, as in the eighth: now let us look unto those that seek to spoil them of their good names, and rob them of their credit by slanderous reproaches, and false and forged calumniation, and by that meanes go against the ninth Commandment, which saith, *Thou shalt not bear false witnesse against thy neighbour*: In which words is condemned generally all slanders, all false reports, all defamations, and all evill speeches else whatsoever, whereby the good name and credit of a man is blemished, stained, or impoverished; and this sin was not onely inhibited by the divine Law of the Almighty, but also by the lawes of Nature and Nations: for there is no Countrey and People so barbarous, with whom these pernicious kinde of Creatures are not held in detestation: of tame beasts (saith *Diogenes*) a flatterer is worst, and of wilde beasts a backbiter or a slanderer: and not without great reason, for as there is no disease so dangerous as that which is secret, so there is no enemy so pernicious as he which under the colour of friendship biteth and slandereth us behinde our backs: but let us see what judgement the Lord hath shewn upon them, to the end the odiousnesse of this vice may more clearly appear.

And first to begin with *Doeg* the Edomite, who falsely accused *Achimelech* the High-Priest unto *Saul*, for giving succour unto *David* in his necessity and flight: for though he told nothing but that which was true, yet of that truth some he maliciously perverted, and some he kept backe: and falsehood consisteth not onely in plain lying, but also in concealing and misusing the truth: for *Achimelech* indeed asked counsell of the Lord for *David*, and ministred unto him the Shew-bread and the sword of *Goliath*, but not with any intent of malice against King *Saul* for he supposed, and *David* also made him beleeve, that he went about the Kings businesse, and that he was in great favour with the King: which last clause the wicked accuser left out, and by that meanes not onely provoked the wrath of *Saul*, against the High-Priest, but also when all other refused, became himselfe executioner of his wrath, and murdered *Achimelech*, with all the nation of the Priests, and smote *Nob* the City of the Priests with the edge of the sword, both man, and woman, childe, and suckling, ox and asse, not leaving any alive (so beastly was his cruelty) save *Abiathar* onely, one of the sons of *Achimelech*, that fled to *David*, and brought him tidings of this bloody massacre. But did this cruell accuser escape Scot-free? No, the Spirit of God in the 52. Psalm proclaime his judgement: *Why boastest thou in thy wickednesse thou Tyrant? Thy tongue imagineth mischief, and is like a sharpe rasor that cutteth decentfully, &c. but God shall destroy thee for ever, he shall take thee and plucke thee out of thy tabernacle, and root thee out of the Land of the living.*

Next to this man we may justly place *Ahab* the King of Israel, and *Jesabel* his wife, who to the end to get possession of *Naboths* vineyard (which being his inheritance he would not part from) suborned by his wives pernicious counsell false accusers, wicked men, to witness against *Naboth*, that he had blasphemed God and the King, and by that meanes caused him to be stoned to death: but marke the judgement of God denounced against them both by the mouth of *Elias*, for this wicked fact: *Hast thou killed (saith he) and taken possession? Thus saith the Lord, In the place where the dogs licked the blood of Naboth, shall dogs even lick thy blood also: and as for Jesabel, dogs shall eat her by the wall of Iesrael: thy house shall be like the house of Jeroboam the son of Nabat: I will cut off from Ahab him that pisseth against the wall &c.* Neither was this onely denounced, but executed also; as we may reade, 1 Kin. 22. 38. & 2 Kin. 9. 36, 37, &c. & 2 Kin. 10. 7, &c.

Amaziah the Priest of Bethel under *Jeroboam* the wicked King of Israel, perceiving how the Prophet *Amos* prophesied against the Idolatry of that place, and of the King, he falsely accused him to *Jeroboam*, to have conspired against him; also he exhorted him to flie from Bethel, because it was the Kings Chappell, and flie into Judah, and prophesie there; but what said the Lord unto him by the Prophet? *Thy wife shall be an harlot in the city, thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land: Loe there was the punishment of his false accusation.*

How notable was the judgement that the Lord manifested upon *Haman* the Syrian for his false accusing of the Jewes, to be disturbers of the Common-wealth, and breakers of the lawes of King *Ahasuerus*? Did not the Lord turne his mischief upon his own head? The same day that was appointed for their destruction, the Lord turned it to the destruction of their ene-

enemies, and the same gallows which he prepared for *Mordecai* was he himselfe hanged upon.

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The men that falsly accused *Daniel* to King *Darius*, for breaking the Kings edict, which was, that none should make any request unto any for thirty dayes space, save onely to the King himselfe, fared no better: for when as they found *Daniel* praying unto God, they presently accused him unto the King; urging him with the stability which ought to be in the Decrees of the Kings of Media and Persia, that ought not to be altered; in such sort, that King *Darius* (though against his will) commanded *Daniel* to be throwne amongst the Lions, to be devoured of them; but when he saw how miraculously the Lord preserved him from the teeth of the Lions, and thereby perceived his innocency, he caused his envious accusers to be thrown into the Lions den, with their wives and children, who were devoured by the Lions ere they could fall to the ground.

Dan. 6.

Notorious is the example of the two Judges that accused *Susanna*, both how she was delivered, and they punished.

But let us come to prophane Histories: *Apelles* that famous Painter of Ephesus, felt the sting and bitterness of this venomous viper, for he was falsly accused by *Antiphilus* another Painter, an envier of his art and excellent workmanship, to have conspired with *Theodora* against King *Ptolomie*, and to have been the cause of the defection of Pelusium from him: which accusation he laid against him, to the end that seeing he could not attain to that excellency of art which he had, he might by this false pretence worke his disgrace and overthrow; as indeed he had effected, had not great persuasions been used, and manifest proofes alledged of *Apelles* innocency and integrity: wherefore *Ptolomie* having made triall of the cause, and found out the false and wrongfull practise, he most justly rewarded *Apelles* with an hundred talents, and *Antiphilus* the accuser with perpetuall servitude: upon which occasion *Apelles* in remembrance of that danger painted out Calumniation on this manner; a Woman gayly attired, and dressed with an angry and furious countenance, holding in her left hand a torch, and with her right a young man by the hair of the head, before whom marched an evill favoured fluttish usher, quicke-sighted, and pale-faced, called Envy, at her right hand sat a fellow with long eares like King *Midas* to receive tales, and behinde her two waiting maids, Ignorance and Suspicion. And thus the witty Painter, to delude his own evill hap, expressed the lively Image and nature of that detracting sin.

Theat. Hist.

This trick used *Maximinus* the Tyrant to deface the Doctrine and Religion of Christ in his time; for when he saw that violence and torments prevailed not, but that like the Palme, the more it was trodden and oppressed, the more it grew, he used this subtilty and craft to undermine it: he published divers bookes full of Blasphemy, of a conference betwixt Christ and *Pilate*, and caused them to be taught to children in stead of their first elements, that they might no sooner speak than hate and blaspheme Christ: Moreover, he constrained certain wicked lewd women to avouch that they were Christians, and that vile filthynesse was dayly committed by them in their assemblies; which also he published far and near in writing: howbeit, for all this the Lords truth quailed not, but swum as it were against the stream, and encreased in despite of Envy: and for these false accusers, they were punished one after another with notable judgements;

Vide l. 1. c. 12.
Example of
Nero.

Euseb. l. 9. c. 6.

Niceph. l. 7. c. 27.

ments; for one that was a chiefe doer therein became his owne murderer, and *Maximinus* himfelfe was consumed with wormes and rotnenneffe, as hath beene shewed in the former Booke.

Euf. l. 5. cap. 21.

It was a law among the Romans, that if any man had enforced an accusation against another, either wrongfully, unlawfully, or without probability, both his legs should be broken, in recompence of his malice: which custome, as it was laudable and necessary, so was it put in execution at di-

Nicep. l. 4. c. 26.

vers times, as namely under the Emperour *Commodus*, when a prophane wretch accused *Apollonius* (a godly and profest Christian, and afterward a constant martyr of Christ Jesus) before the Judges, of certaine grievous crimes, which when he could by no colour or likelihood of truth convince and prove, they adjudged him to that ignominious punishment to have his legs broken, because he had accused and defamed a man without cause.

Nicep. l. 3. c. 46.

Eustathius Bishop of Antioch, a man famous for eloquence in speech, and uprightnesse of life, when as hee impugned the heresie of the Arrians, was circumvented by them, and deposed from his Bishopricke by this meanes: they suborned a naughty strumpet to come in with a childe in her armes, and in an open Synod of two hundred and fifty Bishops to accuse him of adultery, and to sweare that hee had got that childe of her body: which though he denied constantly, and no just prooffe could be brought against him, yet the impudent strumpets oath tooke such place, that by the Emperours censure hee was banished from his Bishopricke; howbeit ere long his innocency was knowne, for the said strumpet being deservedly touched with the finger of Gods justice in extreame sicknesse, confessed the whole practise, how she was suborned by certaine Bishops to slander this holy man, and that yet she was not altogether a lyar, for one *Eustathius* a handy-crafts man got the childe, as shee had sworne, and not *Eustathius* the Bishop.

Philip Melanct.

chron. lib. 3.

Nicep. l. 9. c. 23.

The like slander the same hereticks devised against *Athanasius* in a Synod convoked by *Constantine* the Emperour, at Tyrus; for they suborned a certaine lewd woman to exclaime upon the holy man in the open assembly, for ravishing of her that last night against her will: which slander he shifted off by this devise, he sent *Timotheus* the Presbyter of Alexandria into the Synod in his place, who comming to the woman, asked her before them all, whether she durst say that he had ravished her; to whom she replied, yea, I sweare and vow that thou hast done it (for shee supposed it to have beene *Athanasius*, whom shee never saw) whereat the whole Synod perceived the cavill of the lying Arrians, and quitted the innocency of that good man. Howbeit these malicious hereticks seeing this practise not to succeed, invented another worse then the former; for they accused him to have slaine one *Arsenius*, whom they themselves kept secret; and that hee carried one of his hands about him, wherewith he wrought miracles by enchantment: but *Arsenius*, touched by the spirit of God, stole away from them, and came to *Athanasius*, to the end he should receive no damage by his absence, whom he brought in to the Judges, and shewed them both his hands, confounded his accusers with shame of their malice, insomuch as they ranne away for feare, and satisfied the Judges both of his integrity, and their envious calumniation: the chiefe Broker of all this mischief was *Stephanus* Bishop of Antioch, but he was degraded from his Bishopricke, and *Leontius* elected in his roome.

In our English Chronicles we have recorded a notable history to the like effect of King *Canutus* the Dane, who after much trouble, being established in the Kingdome of England, caused a Parliament to bee held at London; where (amongst other things there debated) it was propounded to the Bishops, Barons, and Lords of that Assembly, Whether in the composition made betwixt *Edmond* and *Canutus* any speciall remembrance was made for the children or brethren of *Edmond*, touching any partition of any part of the land? which the English Lords, flattering the king, though falsly and against the truth, yea and against their owne consciences, denied to be; and not onely so, but for the Kings pleasure confirmed their false words with a more false oath, that to the uttermost of their powers they would put off the blood of *Edmond* from all right and interest: by reason of which oath and promise they thought to have purchased with the King great favour; but by the just retribution of God it chanced farre otherwise: for many of them, or the most part, especially such as *Canutus* perceived to have sworne fealtie before time to *Edmond* and his heires, he mistrusted and disdained ever after: insomuch, that some he exiled, many he beheaded, and divers by Gods just iudgement died suddenly.

In the Scottish Chronicles we read how *Hamilton* the Scot was brought unto his death by the false accusation of a false Frier called *Campbel*: who being in the fire ready to be executed, cited and summoned the said Frier to appeare before the high God, as generall Judge of all men, to answer to the innocency of his death, and whether his accusation were just or not, betwixt that and a certaine day of the next moneth, which he there named. Now see the heart and hand of God against a false witness, ere that day came the Frier died without any remorse of conscience; and no doubt he gave a sharpe account to Almighty God of his malicious and unjust accusation.

In the yeare of our Lord 1105, *Henry* Archbishop of Mentz, being complained of to the Pope, sent a learned man, a speciall friend of his, to excuse him, named *Arnold*; one for whom he had much done, and promoted to great livings and promotions: but this honest man in stead of an excuser became an accuser; for hee bribed the two chiefest Cardinals with gold, and obtained of the Pope those two to be sent Inquisitors about the Archbishops case: The which comming into Germany, summoned the said *Henry*, and without either law or justice, deposed him from his Archbishoprick, and substituted in his place *Arnold*, upon hope of his Ecclesiasticall gold: Whereupon that vertuous and honourable *Henry* is reported to have spoken thus unto those perverse Judges: If I should appeale to the Apostolike See, for this your unjust processe had against me, perhaps I should but lose my labour, and gaine nothing but toyle of body, losse of goods, affliction of minde, and care of heart: Wherefore I doe appeale to the Lord Jesus Christ, as to the most highest and just Judge, and cite you before his judgement seat, there to answer for this wrong done unto me; for neither justly, nor godly, but corruptly, and unjustly, have you judged my cause. Whereunto they scoffingly said, Goe you first, and we will follow. Not long after, the said *Henry* dyed: whereof the two Cardinals having intelligence, said one to the other jestingly, Behold he is gone before, and wee must follow according to our promise. And verily they spoke truer than they were aware; for within a while after they both dyed in one day: the one sitting upon a jakes to ease himselfe, voyded out all his entrails

Acts and Monuments.

trailes into the draught, and miserably ended his life: the other gnawing off the fingers of his hands, and spitting them out of his mouth, (all deformed in devouring of himselfe) died. And in like wise not long after the said *Arnold* was slaine in a sedition, and his body for certaine dayes lying stinking above the ground unburied, was open to the spoyle of every raskall and harlot. And this was the horrible end of this false accuser, and those corrupted Judges.

Thus were two Cardinals punished for this sinne: and that we may see that the holy father the Pope is no better than his Cardinals, and that God spareth not him no more than he did them; let us heare how the Lord punished one of that ranke for this crime.

It is not unknowne, that Pope *Innocent* the fourth condemned the Emperour *Fredericke* at the Councell at Lyons, his cause being unheard, and before hee could come to answer for himselfe: For when the Emperour, being summoned to appeare at the Councell, made all haste hee could thitherward, and desired to have the day of hearing his cause prorogued, till that he might conveniently travell thither; the Pope refused, and contrary to Gods law, to Christian Doctrine, to the prescript of the law of nature and reason, and to all humanity, without probation of any crime, or pleading any cause, or hearing what might be answered, taking upon him to be both Adversary and Judge, condemned the Emperour being absent. What more wicked sentence was ever pronounced? What more cruell fact (considering the person) might be committed?

But marke what vengeance God tooke upon this wicked Judge. The writers of the Annals record, that when *Fredericke* the Emperour, and *Conrade* his sonne were both dead, the Pope gaping for the inheritance of Naples and Sicilie, and thinking by force to have subdued the same, came to Naples with a great host of men: where was heard in his court manifestly pronounced this voyce; *Veni miser ad iudicium Dei*, Thou wretch come to receive thy judgement of God. And the next day the Pope was found in his bed dead, all black and blew, as though he had beene beaten with bats. And this was the judgement of God which he came unto.

Acts and Monuments, pag. 700.

To this Pope and these Cardinals let us adde an Archbishop, and that of Canterbury; to wit, *Thomas Arundel*, upon whom the justice of God appeared no lesse manifestly than on the former: For after hee had unjustly given sentence against the Lord *Cobham*, he died himselfe before him; being so stricken in his tongue, that he could neither swallow nor speake for a certaine space before the time of his death.

Hither might be adjoynd the vengeance of God upon Justice *Morgan*, who condemned to death the innocent Lady *Iane*; but presently after fell madde, and so dyed, having nothing in his mouth but Lady *Iane*, Lady *Iane*.

In the reigne of King *Henry* the eighth, one *Richard Long*, a man of armes in Calice, bore false witness against master *Smith*, the Curate of our Lady Parish in Calice, for eating flesh in Lent, which hee never did: but hee escaped not vengeance; for shortly after he desperately drowned himselfe. A terrible example unto all such as are ready to forswear themselves on a Booke upon malice, or some other cause: a thing in these dayes over rife every where, and almost of most men little or nothing regarded.

About the same time one *Gregory Bradway* committed the same crime

of

of false accusation against one *Broke*, whom being driven thereunto by feare and constraint, he accused to have robbed the Custome-house, wherein hee was a Clerke, of foure groats every day; and to this accusation he subscribed his hand: but for the same presently felt upon him the heavy hand of God; for being grieved in his conscience for his deed, hee first with a knife enterprised to cut his owne throat; but being not altogether dispatched therewith, the Gaoler comming up and preventing his purpose, hee fell forthwith into a furious frenzie; and in that case lived long time after.

Hitherto we may adde the example of one *William Fleming*, who accused an honest man called *John Cooper*, of speaking trayterous words against *Queene Mary*, and all because he would not sell him two goodly bullockes which he much desired: for which cause the poore man being arraigned at Berry in Suffolke, was condemned to death by reason of two false witnesses which the said *Fleming* had suborned for that purpose, whose names were *White* and *Greenwood*; so this poore man was hanged, drawne, and quartered, and his goods taken from his poore wife and nine children, which are left destitute of all helpe: but as for his false accusers, one of them died most miserably; for in harvest time being well and lusty, of a sudden his bowels fell out of his body, and so he perished: the other two what ends they came unto, it is not reported; but sure the Lord hath reserved a sufficient punishment for all such as they are.

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Many more be the examples of this sinne, and judgements upon it; as the Pillories at Westminster, and daily experience beareth witness; but these that we have alledged shall suffice for this purpose: because this sinne is cousin Germane unto perjury, of which you may read more at large in the former booke. It should now follow by course of order, if wee would not pretermitt any thing of the law of God, to speak of such as have offended against the tenth Commandement, and what punishment hath ensued the same: but forsomuch as all such offences for the most part are included under the former, of which wee have already spoken; and that there is no adultery, nor fornication, nor theft, nor unjust warre, but it is annexed to, and proceedeth from the affection and the resolution of an evill and disordinate concupiscence, as the effect from the cause: therefore it is not necessary to make any particular recitall of them, more than may well be collected out of the former examples added hereunto; that in evill concupiscence and affection of doing evill, which commeth not to act, (though it be in the sight of God condemned to everlasting torments) yet it doth not so much incurre and provoke his indignation, that a man should for that one-ly cause be brought to apparent destruction, and be made an example to others, to whom the sinne is altogether darke and unknowne: therefore we will proceed in our purpose without intermeddling in speciall with this last Commandement.

Acts and Monuments, page 2100.

CHAP. XLVII.

*That Kings and Princes ought to looke to the execution of Iustice,
for the punishment of naughty and corrupt manners.*



O man ought to be ignorant of this, that it is the duty of a Prince, not onely to hinder the course of sin from bursting into action, but also to punish the doers of the same; making both civill justice to be administred uprightly, and the law of God to be regarded and observed inviolably: for to this end are they ordained of God, that by their meanes every one might live a quiet and peaceable life, in all godlinesse and honesty: to the which end the maintenance and administration of justice being most necessary, they ought not so to discharge themselves of it, as to translate it upon their Officers and Judges, but also to looke to the execution thereof themselves, as it is most needfull: for if law (which is the foundation of justice) be (as *Plato* saith) a speechlesse and dumbe Magistrate; who shall give voyce and vigor unto it, if not hee that is in supream and soveraigne authority? For which cause the King is commanded in *Deuteronomy*, To have before him alwayes the Booke of the Law, to the end to doe justice and judgement to every one in the feare of God. And before the creation of the Kings in Israel, the chiefe Captaines and Soveraignes amongst them were renowned with no other title nor quality, than of Judges. In the time of *Deborah* the Prophetesse, though she was a woman, the weaker vessell; yet because she had the conducting and governing of the people, they came unto her to seeke judgement. It is said of *Samuel*, that he judged Israel so long, till being tyred with age, and not able to beare that burden any longer, hee appointed his sonnes for Judges in his stead: who when through covetousnesse they perverted justice, and did not execute judgement like their father *Samuel*, they gave occasion to the people to demaund a King, that they might be judged and governed after the manner of other Nations: which things sufficiently declared, that in old time the principall charge of Kings was personally to administer justice and judgement, and not as now to transferre the care thereof to others.

The same we read of King *David*, of whom it is said, That during his reigne he executed justice and judgement, among his people: and in another place, That men came unto him for judgement, and therefore he disdained not to heare the complaint of the woman of Tekoah; shewing himselfe herein a good Prince, and as the Angel of God, to heare good and evill: for this cause *Solomon* desired not riches, nor long life of the Lord, but a wise and discreet heart to judge his people, and to discern betwixt good and evill: which request was so agreeable and acceptable to God, that hee granted it unto him; so that he obtained such an excellent measure of incomparable wisdom, that he was commended and reputed more for it, than for all his great riches and precious treasure beside. There is mention made in the Book of the Kings of his judicall throne wherin he used to sit and heare the causes of the people, and execute justice among them; and albeit he was the most

Deut. 17. 18. 19.

Judg. 4.
1 Sam. 7. 8.

2 Chron. 18.

2 Sam. 15.

2 Sam. 14.

1 King 3.

most puissant and glorious King of the earth, yet notwithstanding hee scorned not to hear two harlots plead before him about the controversie of a dead infant.

Ioram King of Israel, son of *Ahab*, though a man that walked not uprightly before God, but gave himselfe to worke abomination in his sight; yet he despised not the complaint of the poor affamished woman of *Samar*ia, when she demanded justice at his hands, although it was in the time of war when Lawes use to be silent, and in the besieging and famishment of the City: neither did he reject the *Sunamites* request, for the recovery of her house and lands, but caused them to be restored unto her. So that then it is manifest, that those Kings which in old time reigned over the People of God, albeit they had in every City Judges; yea and in *Jerusalem* also, as it appeareth in the nineteenth Chapter of the second Book of *Chronicles*; yet they ceased not for all that to give ear to suits and complaints that were made unto them, and to decide controversies that came to their knowledge: and for this cause it is that *Wisdom* saith, That by her Kings reigne, and Princes decree justice: whereunto also belongeth that which is said in another place, That a King sitting in the Throne of judgement chafeth away all evill with his eyes.

Moreover, that this was the greatest part of the Office and duty of Kings in antient times to see the administration of justice, *Homer* the Poet may be a sufficient witness, when he saith of *Agamemnon*, That the Scepter and Law was committed to him by God, to do right to every man: answerable to the which, *Virgil* (describing the Queen of *Carthage*) saith, She sat in judgement in the midst of her People: as if there was nothing more becoming such a person than such an action. And therefore the Poets not without cause feigne *Jupiter* alwayes to have *Themis* (that is to say, Justice) at his elbow; signifying thereby, not that whatsoever Kings and Princes did was just and lawfully, be it never so vile in it own nature (as that wanton flatterer *Anaxarchus* said to *Alexander*) but that equity and justice should alwayes accompany them, and never depart from their sides. And hereupon it was that *Bacus*, *Ninus*, and *Nimrod* the first King of *Græcia*, were so renowned of old antiquity, because of their true and upright execution of Justice, and therefore wert not honoured with any greater title than the name of Judges.

It is said of King *Alexander*, that although he was continually busied in affaires of war, and of giving battels, yet he would sit personally in judgement to hear criminall causes and matters of importance pleaded; and that whilest the accuser laid open his accusation, he would stop one ear with his hand, to the end that the other might be kept pure and without prejudice, for the defence and answer of the accused. The Roman Emperours also were very carefull and diligent in this behalfe: as first *Julius Caesar*, who is recorded to have taken great paines in giving audience to parties, and in dealing justice betwixt them. In like manner *Augustus Caesar* is commended for his care and travell in this behalfe: for he would ordinarily sit in judgement upon causes and controversies of his subjects, and that with such great delight and pleasure, that oftentimes might was faine to interrupt his course, before his will was to relinquish it: yea, though he found himselfe evill at ease, yet would he not omit to apply himselfe to the division of judgement, or else calling the parties before him to his seat.

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The Emperour *Claudius*, though a man otherwise of a dull and grosse spirit; yet in this respect he discharged the duty of a good Prince, for that he would intermeddle with hearing his subjects causes, and do right unto them: he chanced once to make a very pretty and witty end of a suit betwixt a son and his mother, who denying and disclaiming him to be her son, was by the Emperour commanded to marry him; and so lest he should agree to that mischief, was constrained to acknowledge and avow him for her son: and to be short, it was very ordinary and usuall among the Emperours, to take knowledge of matters controverted, but especially of criminall and capitall causes; by meanes whereof the Apostle *Paul*, desirous to shun the judgement and lyings in wait of his enemies the Jewes, appealed from them to *Cesar*; which he would never have done, if *Cesar* had not in some sort used to meddle with such affaires; and for further proof hercof, thither may be added the saying which is reported of *Nero*, in the beginning of his reigne, That when he should signe with his hand a sentence of death against a condemned person, he wailed that he could neither write nor read, to the end to avoid that necessary action: I but

Fulgos. lib 6. cap. 2.

Aimo.

The bold answer of an old woman to the Emperour *Adrian* is very worthy to be remembred; who appealing and complaining to the Emperour of some wrong, when he answered that he was not at leisure then to hear her suit, she told him boldly and plainly, That then he ought not to be at leisure to be her Emperour: which speech went so near the quicke unto him, that ever after he shewed more facility and courtesie towards all men that had any thing to do with him: The Kings of France used also this custome of hearing and deciding their subjects matters, as we read of *Charlemaigne* the King and Emperour, who commanded that he should be made acquainted with all matters of importance, and their issues, throughout his Realme: King *Lewis* the first reading the steps of his father *Charlemaigne*, accustomed himselfe three dayes in a week to hear publicly in his palace the complaints and grievances of his people, and to right their wrongs and injuries: King *Lewis*, surnamed the Holy, a little before his death gave in charge to his son that should succeed him in the Crowne, amongst other, this precept, To be carefull to bear a stroke in seeing the distribution of justice, and that it should not be perverted nor depraved.

CHAP. XLVIII

Of such Princes as have made no reckoning of punishing vice, nor regarded the estate of their People.



I cannot chuse but be a great confusion in a Common wealth, when justice sleepeeth, and when the shamelesse boldnesse of evill doers is not curbed in with any bridle, but runneth it own swinge; and therefore a Consul of Rome could say, That it was an evil thing to have a Prince, under whom licence and liberty is given to every man to do what him listeth; for so much then as this evill proceedeth from the carelesse and slothfullnesse of those that hold the sterne of government

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in their hands, it cannot be but some evil must needs fall upon them for the same: the truth of this may appear in the person of *Philip* of Macedony (whom *Demosthenes* the Orator noteth for a treacherous and false dealing Prince:) after that he had subdued almost all Greece, not so much by open war, as by subtilty, craft, and surprise, and that being in the top of his glory, he celebrated at one time the marriage of his son *Alexander*, whom he had lately made King of Epire, and of one of his daughters, with great pompe and magnificence; as he was marching with all his train betwixt the two bridegroomes (his own son and his son in law) to see the sports and pastimes which were prepared for the solemnity of the marriage, behold suddenly a young Macedonian Gentleman called *Pausanias*, ran at him, and slew him in the midst of the prease, for not regarding to do him justice, when he complained of an injury done unto him by one of the Peeres of the Realme.

Tatius, the fellow King of Rome with *Romulus*, for not doing justice in punishing certain of his friends and kinsfolkes that had robbed and murdered certain Embassadors which came to Rome, and for making their impunity an example for other malefactors by deferring and protracting, and disappointing their punishment, was so watched by the kindred of the slain, that they slew him even as he was sacrificing to his gods, because they could not obtain justice at his hands.

What happened to the Romans for refusing to deliver an Embassador, who (contrary to the law of Nations comming unto them) played the part of an enemy to his own Countrey, even well nigh the totall overthrow of them and their City: for having by this meanes brought upon themselves the calamity of war, they were at the first distomfired by the Gaules, who pursuing their victory, entred Rome, and slew all that came in their way, whether men or women, infants or aged persons, and after many dayes spent in the pillage and spoiling of the houses, at last set fire on all, and utterly destroyed the whole City.

Childericke King of France is notified for an extreme dullard and block-head, and such a one as had no care or regard unto his Realme, but that lived idly and slothfully, without intermeddling with the affaires of the Common-wealth: for he laid all the charge and burden of them upon *Perpin* his Lientenant Generall, and therefore was by him justly deposed from his royall Dignity, and mewed up in a Cloyster of Religion to become a Monke, because he was unfit for any good purpose: and albeit that this sudden change and mutation was very strange, yet there ensued no trouble nor commotion in the Realme thereupon; so odious was he become to the whole land for his drouisie and idle disposition. For the same cause did the Princes Electors depose *Venceflaus* the Emperour from the Empire, and established another in his room.

King *Richard* of England, among other foul faults which he was guilty of, incurred greatest blame for this, because he suffered many thieves and robbers to rove up and down the Land unpunished: for which cause the Citizens of London commenced a high suit against him, and compelled him having reigned two and twenty yeates, to lay aside the Crown, and resign it to another, in the presence of all the States, and died prisoner in the Tower.

Moreover, this is no small defect of justice, when men of authority do

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Exod. 21.

Deut. 19.

1 King. 2.

Prov. 17.

Nish. Gills.

not onely pardon capitall and detestable crimes, but also grace and favour the doers of them: and this neither ought nor can be done by a soveraigne Prince, without overpassing the bounds of his limited power, which can in no wayes dispence with the law of God, whereunto even Kings themselves are subject: for as touching the willing and considerate murderer, *Thou shalt plucke him from my Altar* (saith the Lord) *that he may die, thy eye shall not spare him, to the end it may goe well with thee*: which was put in practise in the death of *Isab*, who was slaine in the Tabernacle of God, holding his hands upon the hornes of the Altar: for he is no lesse abominable before God that justifieth the wicked, than he that condemneth the just: and here-upon that holy King *S. Lewis*, when he had granted pardon to a malefactor, revoked it againe, after better consideration of the matter; saying, That he would give no pardon, except the case deserved pardon by the law, for it was a worke of charity and pittie to punish an offender; and not to punish crimes was as much as to commit them.

In the yeate of our Lord 978, *Egelrede* the sonne of *Edgare* and *Alphred*, King of England, was a man of goodly outward shape and visage, but wholly given to idlenesse, and abhorring all Princely exercises: besides, he was a lover of ryot and drunkenesse, and used extreame cruelty towards his subjects, having his eares open to all unjust complaints; in feats of armes of all men most ignorant: so that his cruelty made him odious to his subjects, and his cowardise encouraged strange enemies to invade his kingdome; by meanes whereof England was sore afflicted with warre, famine and pestilence. In his time (as a just plague for his negligence in Government) decayed the noble Kingdome of England, and became tributary to the Danes: for ever when the Danes oppressed him with warre, he would hire them away with summes of money, without making any resistance against them: insomuch, that from ten thousand pounds by the yeare, the tribute arose in short space to fifty thousand: wherefore he devised a new trick, and sought by treacherie to destroy them, sending secret Commissioners to the Magistrates throughout the Land, that upon a certaine day and houre assigned, the Danes should suddenly and joyntly bee murdered: Which massacre being performed, turned to be the cause of greater misery: for *Swein* King of Denmarke hearing of the murder of his countrey-men, landed with a strange army in divers parts of this Realme, and so cruelly without mercy and pittie spoyled the Countrey, and slew the people, that the Englishmen were brought to most extreame and unspeakable misery, and *Egelrede* the King driven to flie with his wife and children to *Richard* Duke of Normandie, leaving the whole Kingdome to bee possessed of *Swein*.

Stow. Chron.
Phil. com.

Edward the second of that name may well be placed in this ranke: for though he was faire and well proportioned of body, yet he was crooked and evill favoured in conditions: for hee was so disposed to lightnesse and vanity, that he refused the company of his Lords and men of honour, and haunted amongst villaines and vile persons; he delighted in drinking and riot, and loved nothing lesse than to keep secret his owne counsailes, though never so important; so that he let the affaires of his Kingdome runne at six and at sevens: To these vices he added the familiarity of certaine evill disposed fellowes, as *Pierce de Gausson*, and *Hugh the Spencers*; whose wanton counsaile he following, neglected to order his Common-wealth by sadnesse, discretion,

discretion, and justice: which thing caused first great variance betwixt him and his nobles, so that shortly he became to them most odious, and in the end was deprived of his kingdome: for the Scots that were so curbed in his fathers dayes, now playd rex through his negligence, and made many irruptions into his land, killing and discomfiting his men at three sundry battailes: besides, *Charles* of France did him much scath upon his lands in Gasconie and Guyan; and at last *Isabell* his owne wife, with the helpe of *Sir Iohn* of Henault and his Henowaies (to whom the nobles and commons gave their assistance) tooke him and deprived him of his crowne, installed his young sonne *Edward* in his place, keeping him in prison at Bartcley, where not long after he was murdered by *Sir Roger Mortimer*.

CHAP. XLIX.

How rare and geason good Princes have beene at all times.



It appeareth by all these former histories, what a multitude there hath beene of dissolute, proud, cruell, and vicious Princes, and of tyrans and oppressors, so that the number of good & vertuous ones seemeth to have been but small in comparison of them: which is also intimated by the tenor of the histories of the Kings of Juda & Israel, of whom (being in number forty) but ten onely were found that pleased God in their reignes, and they of Juda; and yet of them ten, one was corrupted in his old age, and fell away to vile iniquities: but of Israel there was not one that demeaned not himself evill in his estate, and dealt not unjustly and wickedly before the Lord. As for the first Emperors, what manner of men they were for the most part, we have already sufficiently declared: Wherefore it was not unfitly spoken of him, that jeasting-wise told the Emperor *Claudius*, That all the good *Casars* might be engraven in one little ring, they were so few: so that then a King or Prince endued with vertue, bounty, and clemency, and that loveth his subjects, endeth strifes, and kindleth concord, is a speciall note of Gods favour, and a gift inestimable; and that people that hath such a Prince for their support and stay, are infinitely blessed; they lie as it were upon a sunnie banke, and ride in a most safe and quiet haven, whilest others are exposed and laid open to the cruelty of time, and are tossed and turmoyled with the waves of calamitie and oppression; therefore this may be their song of mirth and rejoycing, whilest other nations sing nothing but welladaies:

*A sad afflicted soule, all pale with griefe and wrong,
Being eas'd from sence of dole, doth straitway change his song
From moane to mirth, for why his thick and cloudy night,
Is turn'd to purity of Titans glorious light.
The raging storme is past, and feare of shipwracke gone,
Their weary ships at last a calme shore have won.
The Pilot safely lies reposed under lee,
Not fearing fromme of skies, or other miserie.*

The strong and mighty blasts of furious winds are still,
 They doe no more cast downe huge Firre trees at their will:
 A pleasant gale succeeds of fruitfull Zephyrus,
 Which recreates the seeds of spring voluptuous.
 Pack hence you wicked ones, with all your equipage
 Of murdering champions, envenomed with rage:
 Your horse are tir'd with toyle, and all your strength's pluckt downe,
 Your swords have caught a foyle by lovely peaces crowne.
 O blessed glorious peace (that beautifiest each land,
 And mak'st all dangers cease, whereof in feare we stand)
 Distill thy favours pure (which are immortall things)
 On us that lie secure in shadow of thy wings.
 Even those thy holy traine, which still attendance yeeld,
 Let them wax young againe, and flourish in our field:
 Iustice and verity, which ballance right from wrong,
 Let them attend on thee with equity among.
 Then shall the Swaines rejoyce under a Fig-tree lien,
 And sing with cheerfull voice untill the Suns decline:
 And all the world shall ring with ecchoes of our praise,
 Which to the Lord our King we warble out alwayes.
 The simple harmlesse Lambe, no greedy Wolfe shall feare,
 Nor Kid new main'd from dam shall stand in awe of Beare:
 But Sheepe and Wolfe shall make like friends one flocke and fold,
 A fearelesse childe shall take the rule of Tigris old,
 You flockes of Sion hill which through so many feares
 Of warre and crosses, still have sowne your field with teares,
 Take comfort to your hopes, strait comes the joyfull houre
 To reap a fruitfull crop for all your torments spore.

Esay 3.

But alas it commeth to passe through the finnes and wickednesse of men,
 that Realmes are oftentimes scarred with the alarmes and assaults of foes,
 and strangely afflicted with many evils, when as the State of government
 is troubled and changed by the iniquities of the people.

CHAP. L.

That the greatest and mightiest Cities are not exempt from punishment of their iniquities.



Hereas great and populous Cities are as it were the eyes
 of the earth (as Athens and Sparta were said to be of
 Greece) there is no question but that they are so much
 the more blameable for glutting and overcharging
 themselves with finnes, by how much the more they
 abound with all manner of temporall goods and
 commodities, and that at length they tumble into utter
 ruine and desolation; for instead of being a patterne and direction unto
 others, of wisdome and good government, as they ought; they are for the
 most

most part examples of folly and vaniry: for where is more evils and dissoluteness reigning, than in them? the principall cause whereof is that greedy worme Avarice, which begetteth in all estates much fraud, coufening, and other naughty practises, with many such like children: for through it every man looketh to provide for his owne affaires, and to get any commodity or ease whatsoever to himselfe, even with all his power; not caring who be damnified, so he be enriched: The plenty of riches which there aboundeth, instilleth pride and haughtinesse of minde into some, maketh others dissolute and effeminate, and besotteth others with carnall & dishonest pleasures; from which head spring rivers of evils, as envies, quarrels, dissensions, debates, and murders; all which things happen to them, that being transported and distracted with the furious contrariety of their disordinate affection, can finde no contentment nor agreement with themselves, but must needs burst out into some outward mischiefs: Hence is that wonderfull pompe and bravery, as well of apparell as other things: hence all gourmandise and drunkenness are so common, yea and adulteries so much frequented; wherefore the anger of the Almighty must needs be kindled, to consume them in their sinnes.

One of the notablest Cities of the world for greatnesse and antiquity was Ninive, the capitall and chiefe Citie of the Assyrian Empire: howbeit her greatnesse and power could not so protect her, but that after she had once bene spared by the meanes of the Prophet *Ieremias*, who fore-told her of her destruction, being returned to her former vomit againe; to wit, of robberies, extortions, wrongfull dealings, and adulteries, she was wholly and utterly subverted, God having delivered her for a prey into the hands of many of her enemies, that spoiled and pilld her to the quicke; and lastly, into the hands of the Medes, who brought her to a finall and unrecoverable desolation, as it was prophesied by the Prophet *Nahum*.

Babylon was wont to be the seat of that puissant Monarchie under *Nabuchadnezzar*, where flourished the famous Astrologers, and notable wise men of the world, where the spoiles and riches of many nations and countries were set up as Trophies, and kept as the remembrance of their victories; where also vices reigned, and all manner of excesse and villanie overflowed: for by the report of *Q. Curtius*, the Citie did so exceed in whoredome and adulteries, that fathers and mothers were not ashamed to be bawdes unto their daughters, no nor husbands to their wives; a thing most strange and odious: wherefore it could not chuse but in the end be sacked, and quite destroyed with an extreame ruine and destruction, the signes and apparance whereof yet are seen in the ruine of old wals and ancient buildings that there remaine.

Lib. 5. of the
acts of Alexander.

Oros. lib. 2.

Paul. Jovius,
Com. 2. lib. 33.

Amongst sea-bordering Cities, and for renowne of merchandise, Tyre in former ages was most famous: for thither resorted the merchants of all Countries for traffique of Palestina, Syria, Egypt, Persia, and Assyria; they of Tarshis brought thither Iron, Lead, Brasse, and Silver: the Syrians sold their Carbuncles, Purple, brodered worke, fine linnen, corall, and pearle: the Jewes, Hony, Oyle, Treacle, Cassia, and Calamus: the Arabians traffiqued with Lambs, Muttons, and Goats: the Sabeans brought merchandise of all exquisite spices and Apothecary stuffe, with gold and precious stones; by meanes whereof it being growne exceeding wealthy, enriched by fraud and deceit, and being lifted up to the height of pride, and plunged

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plunged in the depth of pleasures, it was at length by the just judgement of God, so sacked and ruined, that the very memory thereof at this day scarce remaineth.

Sabel.

The like judgement fell upon Sidon, and upon that rich and renowned Citie of Corinth, which through the commodiousnesse of the haven, was the most frequented place of the world, for the entercourse of Merchants out of Asia and Europe; for by reason of her pride and corruption of manners, (but especially for her despising and abuse of the heavenly graces of Gods spirit) which were sowed and planted in her, she underwent this punishment, to be first finally destroyed, and brought into cinders by the Romans; and then after her re edification, to be debased into so low and vile an estate, that that which remaineth is no wise comparable to her former glory.

Thucyd.

Contempt of
the word.

Lib. 1. cap. 34.

Eutrop.

Oros. lib. 9.

Againe, Athens the most flourishing and famous Citie of Greece for her faire buildings, large precincts, and multitude of inhabitants, but especially for her Philosophie, by meanes whereof recourse was made from all parts to her, as the fountaine and well-spring of Arts, and the Schoole and University of the whole world; whose policie and manner of government was so much esteemed by the Romanes, that they drew from thence their lawes; but now she lies dead and buried in forgetfulnesse, not carrying any of her former proportion or apparance.

Oros.

Eutrop.

Carthage that noble Citie, mistresse of Africa, and paragon to Rome, may not brag of any better issue than her fellowes: for though she resisted and made her part good with Rome for many yeares, yet at length by means of her owne inward and civile jarres, she was utterly destroyed by them: for the inhabitants, not able to stand any longer in defence, were constrained to yeeld themselves to the mercy of their enemies: the women, to the number of five and twenty thousand marching first forth, and after them the men in number thirty thousand following; all which poore captives were sold for bond-slaves, a few onely of the principall excepted; and then fire was put to the Citie, which burnt seventene dayes without ceasing, even till it was cleane consumed. It is true that it was re-edified after this, but which lasted not long, for it was againe brought to destruction; that at this day there remaineth nothing but old and rotten ruines. And thus fared many other Cities, of which may be verified that which was spoken of Troy, that fields and corne are where Cities were.

Eutrop.

*Nunc seges est
ubi Troia fuit.*

Numantium in Spaine being besieged by the Romans, after it had borne the brunt of warre and sacking, a long while made many desperate sallies upon their enemies: and lastly, seeing themselves consumed with famine, rather than they would bow their necks to the yoke of servitude, barring their gates, set fire on all: and so burning themselves with their whole City, left the enemy nothing but ashes for his prey and triumph: as the Sagguntines not long before served *Anniball*.

Titus Livius.

Rome hee
meaneth.

It is a marvellous and strange thing to consider, how that proud Citie hath lifted up her head above all others, and usurped a tyrannic over Nations, and which *Lactantius*, *Ierome*, and *Augustine*, three learned fathers, entituled Babylon: how I say she hath beene humbled for all her pride, and impoverished for all her riches, and made a prey unto many Nations. It was sacked and ransacked twice by the Visigothes, taken once by the Herulians, surprised by the Ostrogothes, destroyed and rooted up by the Vandales,

dales, annoyed by the Lumbards, pill'd and spoiled by the Gracians, and whipped and chastised by many others; and now like Sodome and Gomorrah it is to expect no more punishment, but the last blow of the most mightiest his indignation, to throw it headlong into everlasting and horrible desolation.

CHAP. LI.

Of such punishments which are common to all men in regard of their iniquities.



Hese and such like effects of Gods wrath ought to admonish and instruct every man to looke unto himselfe for doing evill, and to abhorre and detest sinne, since it bringeth forth such soure and bitter fruits: for albeit the wayes of the wicked seeme in their owne eyes faire and good, yet it is certaine, that they are full of snares and thornes to entrap and pricke them to the quicke: for after that, being fed with the licorous and deceitfull sweetnesse of their owne lusts, they have sported themselves their fill in their pleasures and wicked affections, then in stead of delights and pastimes, they shall finde nothing but punishment and sadnesse; their laughter, joy, pompe, magnificence, and glory, shall be turned into torments and dolors, weepings, opprobries, ignominies, confusion, and miserie everlasting: for if God spared not great Cities, Empires, Monarchies, and Kings, in their obstinate misdeeds, shall we thinke he will spare little Cities, Hamlets, and Villages, and men of base estate, when by their sinnes they provoke him to anger? no, it cannot be; for God is alwayes of one and the same nature, alwayes like unto himselfe: *A God executing justice and judgement upon the earth; a God that loveth not iniquity; with whom the wicked cannot dwell, nor the fooles stand before his presence.* It is hee that hateth the workers of unrighteousnesse, and that destroyeth the lyers, and abhorreth all deceitfull, disloyall, perjurous, and murdering persons: as with him there is no exception of persons, so none, of what estate or condition soever, bee they rich or poore, noble or ignoble, gentle, or carter-like, can exempt themselves from his wrath and indignation when it is kindled but a little, if they delight and continue in their sinnes: for as *S. Paul* saith, Tribulation and anguish upon the soule of every man that doth evill.

Prov. 22.

Jerem. 19.

Psal. 5.

Rom. 2. 9.

Now according to the variety and diversity of mens offences, the Lord in his most just and admirable judgement, useth diversity of punishments: sometimes correcting them one by one, particular; otherwhiles altogether in a heap: sometimes by stormes and tempests, both by sea and land; other times by lightning, hails, and deluge of waters: often by overflowing and breaking out of rivers, and of the sea also, and not seldome by remediless and sudden fires, heaven and earth, and all the elements being armed with an invincible force, to take vengeance upon such as are traytors and rebels against God: sundry times hee scourgeth the world (as it well deserveth) with his usuall and accustomed plagues, namely of warre, and famine, and pestilence,

pestilence, which are evident signes of his anger, according to the threats denounced in the law touching the same: and therefore if at any time hee deferre the punishment of the wicked, it is for no other end, but to expect the fulnesse of their sinne, and to make them more inexcusable, when contrary to his bountifulnesse and long suffering (which inviteth and calleth them to repentance) they harden themselves and grow more obstinate in their vices and rebellion, drawing upon their heads the whole heape of wrath, the more grievously to assaile them. And thus the vengeance of God marcheth but a soft pace (as saith *Valerius Maximus*) to the end to double and aggravate the punishment for the slacknesse thereof.

CHAP. LII.

That the greatest punishments are reserved and layed up for the wicked in the world to come.

NOtwithstanding all which hath beene spoken, and howsoever sinners are punished in this life, it is certaine, that the greatest and terriblest punishments are kept in store for them in another world: And albeit that during this transitory pilgrimage, they seeme to themselves oftentimes to live at their ease, and enjoy their pleasures and pastimes to their hearts contentment; yet doubtlesse it is so, that they are indeed in a continuall prison, and in a dungeon of darkenesse, bound and chained with fetters of their owne sinne, and very often turmoyled and butchered with their owne guilty conscience, overcharged with the multitude of offences, and fore-feeling the approach of hell: And in this case many languish away with feare, care, and terror, being toyled and tyred with uncessant and unsupportable disquietnesse, and tossed and distracted with despaire, untill by death they be brought unto their last irrevokable punishment; which punishment is not to endure for a time, and then to end, but is eternall and everlastingly inherent both in body and soule: I say in the body, after the resurrection of the dead; and in soule, after the departure out of this life till all eternity: for it is just and equall, that they which have offended and dishonoured God in their bodies in this life, should be punished also in their bodies in the world to come with endlesse torments: of which torments when mention is made in the holy Scripture, they are for our weake capacity sake called *Gehenna*, or a place of torment, utter darkenesse and hell fire, where there is weeping and gnashing of teeth, &c. againe, eternall fire, a poole and pit of fire and brimstone, which is prepared for the devill and his darlings: and how miserable their estate is that fall therein, our Saviour Christ giveth us to know in the person of the rich glutton, who having bathed himselfe in the pleasures and delights of this world, without once regarding or pittying the poore, was after cast into the torments of hell, and there burneth in quenchlesse flames, without any ceasing or allaying of his griefes: therefore whatsoever punishments the wicked suffer before they die, they are not quitted by them from this other, but must descend into the appointed place to receive the surplus

surplus of their payments which is due unto them: For what were it for a notorious and cruell Tyran that had committed many foule and wicked deeds, or had most villanously murdered many good men, to have no other punishment but to be slaine, and to endure in the houre of death some extraordinary paine; could such a punishment ballance with his so many and great offences? Whereas therefore many such wretches suffer punishment in this world, we must thinke that this is but a taste and scantling of those torments and punishments which are prepared and made ready for them in the world to come. And therefore it often commeth to passe, that they passe out of this life most quietly, without the disturbance of any crosse or punishment; but it is that they might be more strangely tormented in another world. Some not considering this point, nor stretching the view of their understanding beyond the aspect of their carnall eyes, have fallen into this foolish opinion, to thinke that there is neither justice nor judgement in heaven, nor respect of equity with the Highest: when they see the wicked to flourish in prosperity, and the good and innocent to bee overwhelmed with adversity, yea and many holy men have fallen into this temptation, as *Iob* and *David* did, who when they considered the condition of the wicked and unjust, how they lived in this world at their hearts ease, compassed about with pleasures and delights, and waxing old in the same, were carried to their sepulchres in peace; they were somewhat troubled and perplexed within themselves, untill being instructed and resolved by the Word of God, they marked their finall end and issue, and the everlasting perdition which was prepared for them, and by no means could be escaped. And thus it commeth to passe (saith S. *Augustine*) that many sinners are punished in this world, that the providence of God might be more apparant; and many, yea most reserved to be punished in the world to come, that we might know that there is yet judgement behinde.

Job. 12. &
Psal. 73.

Epist. 54.

CHAP. LIII.

How the afflictions of the godly, and the punishment of the wicked differ:



Which seeing it is so, it is necessary that the wicked and perverse ones should feele the rigor of Gods wrath for the presumption and rebellion wherewith they daily provoke him against them; and although with those that feare God, and strive to keepe themselves from evill, and take paines to live peaceably and quietly, it oftentimes goeth worse here below than with others, being laid open to millions of injuries, reproches, and cruelties, and as it were sheepe appointed to the slaughter; whereof some are massacred, some hanged, some headed, some drowned, some burned, or put to some other cruell death; yet notwithstanding their estate and condition is farre happier than that of the wicked, forsomuch as all their sufferings and adversities are blessed and sanctified unto them of God, who turneth them to their advantage, according to the saying of S. *Paul*, Rom. 8. 28.

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That all things worke for the good to them that feare God: for whatsoever tribulation befalleth them, they cannot be separated from the love of God, which he beareth unto them in his welbeloved son Christ Jesus: be it then that God visiteth them for their faults, (for there is none that is clear of sin) it is a fatherly chastisement to bring them to amendment: be it that hee exerciseth them by many afflictions, as hee did *Iob*, it is to prove their faith and patience, to the end they may be better purified like gold in the furnace, and serve for example to others. If it bee for the truth of the Gospell that they suffer, then they are blessed, because they are conformed to the image of the sonne of God, that they might also be parrakers of his glory, for they that suffer with him, are assured to reigne with him: hence it is, that in the midst of their torments and oppressions, in the midst of fires and fagots flaming about them, being comforted with the consolations of Gods spirit, through a sure hope of their happy repose and incorruptible crowne which is prepared for them in the heavens, they rejoyce and are so chearefull: contrariwise the wicked, seeing themselves ensnared in the evils which their owne sinnes brought upon them, gnash their teeth, fret themselves, murmur against God, and blaspheme him, like wretches, to their endlesse perdition. There is therefore great difference betwixt the punishments of each of these, for the one tendeth to honour and life, the other to shame and confusion: and even as it is not the greatnesse of torments that maketh the martyr, but the goodnesse of the cause; so the infliction of punishment unjustly, neither maketh the party afflicted guilty, nor any whit diminisheth his reputation: whereas the wicked that are justly tormented for their sinnes, are so marked with infamie and dishonour, that the staine thereof can never be wiped out.

Let every one therefore learne to keepe himselfe from evill, and to containe himselfe in a kinde of modesty and integrity of life, seeing that by the plagues and scourges wherewith the world is ordinarily afflicted; Gods fierce wrath is clearely revealed from heaven upon all impiety and injustice of men, to consume all those that rebell against him. Thinke upon this you inhabitants of the earth, small and great, of what qualitie or condition soever you be.

If you be mighty, puissant, and fearefull, know that the Lord is greater than you, for he is almighty, all-terrible, and all-fearefull: in what place soever you are, he is alwayes above you, ready to hurle you down and overturne you, to breake, quash, and crush you in peeces as pots of earth: hee is armed with thunder, fire, and a bloody sword, to destroy, consume, and cut you in pieces: heaven threatneth from above, and the earth which you trample on from below; shaking under your feet, and being ready to spue you out from her face, or swallow you up in her bowels: in briebe, all the elements and creatures of God looke askew at you in disdaine, and set themselves against you in hatred, if you feare not your Creator, your Lord and Master, of whom you have received your Scepters and Crownes, and who is able (when he please) to bring Princes to nothing, and make the Rulers of the earth a thing of nought. Forsake therefore, if you tender the good, honour, and repose of your selves and yours, the evill and corrupt fashions of the world, and submit your selves in obedience under the Scepter of Gods Law and Gospell, fearing the just retribution of vengeance

geance upon all them that doe the contrary: for it is a horrible thing to fall into the hands of the Lord. And you which honour and reverence God already, be now more quickned and stirred up to his love and obedience, and to a more diligent practising of his will, and following his commandements, to the end to glorifie him by your lives, looking for the happie end of your hope reserved in the heavens for you by Christ Jesus our Lord, to whom bee glory everlasting, Amen.

A brieft summation of more

~~Examples, annexed to the former~~

~~by the same Author~~

OF A B R I E F

Of such as have perished by the wrath of God.

When in the time of the late King James the first, the Lord of the North, who was a most valiant and courageous man, and a most faithful servant to his King and Country, was taken prisoner by the Spaniards, and carried into Spain, where he was kept in prison for many years, and at last died of grief and sorrow.

And when the Lord of the North was taken prisoner, he was carried into Spain, where he was kept in prison for many years, and at last died of grief and sorrow.

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A briefe Summarie of more Examples, annexed to the former by the same Author.

CHAP. I.

Of such as have persecuted the Church of Christ.



Zacharias the sonne of *Barachias*, of whom *S. Mathew* speaketh in the three and twentieth chapter; and *Saint Augustine* in the 242 Sermon, *de Tempore*, in these words; *Zacharie* the high-Priest, reproving the rebellious people for the neglect of the worship of God, and the sacred lawes, was slaine of the people; and the detestable band of the Jewes dyed the pavement with his blood, in the ninth yeare of the reigne of *Iosias* King of Judah: which cruelty against this good man the whole nation of the Jewes payed deare for; for when a yeare was past, an armie of the Syrians came up against *Iosias*, and slew all the Princes of the people in Judah and Hierusalem: and there being but a small number of the Syrians, God delivered into their hands the whole multitude of the Jewes. *Rabbi Iohosua* reporteth, that two hundred and eleven thousand were slaine in the field, and nine-tie foure thousand in the Citie, for the expiation of the blood of *Zacharias*, which blood boyled out of the earth till that day, as it were out of a seething Caldron.

Phil. Louiser.

Egeas Patrensis, a Prefect of the Emperor in Achaia, when he had crucified *Saint Andrew*, was possessed of Sathan, and slaine.

Incommodous Emperour *Commodus*, which was judged by the Senate more cruell than *Domitian*, and more impure than *Nero*, had a tragicall end, both for his other vices, and principally for persecuting the Church of Christ.

In the time of *Constantine*, one *Teredates* a great man in Armenia, grievously persecuted the Church: at which time *Gregorie* the Great, famous for miracles, suffered many indignities from him, and at the last was shut up into a darke and muddie pit for the space of fourteene years. But *Teredates*

dates the Prince of that nation, felt the horrible vengeance of God upon himselfe, his household, and his Nobles, for they were all transformed into swine, and lived like swine together, and devoured one another. Whether this storie be true or fabulous, let the Reader judge: But it is reported by *Nicephorus, lib. 8. cap. 35.*

In the reigne of *Constantius*, after the Antiochian Synod, in the which great *Athanasius* was condemned, the Easterne Cities, and especially Antioch, were shaken and quashed with wonderfull Earthquakes, in revenge of the injuries done to that good man. *Zozom. lib. 3. cap. 6.*

Neither did *Constantius* the Emperour, an assertor and maintainer of the Arrian heresie, escape unpunished for his perfidie and impietie. For first his warre-like affaires in the East prospered not: then a little before the end of his life he grievously complained, that he had innovated the faith in his kingdome. At last in those sighings and complaints he parted this life, with a grievous and violent disease. *Cent. 4. cap. 3.*

The Unkle of *Julian* the Apostata, called also *Iulianus*, at Antioch, in the temple prophaned the holy table with pissing upon it. And when *Eusebius* the Bishop rebuked him for it, he stroke him with his fist. Not long after he was taken with a grievous disease of his bowels putrifying, and miserably died, his excrements comming from him not by their ordinary passages, but by his wicked mouth. *Phil. Lonic.*

Under the Emperour *Valence*, a wonderfull haile, the stones being as big as a man could hold in his hand, was sent upon Constantinople, and flew many, both men and beasts, for that the Emperour had banished many famous men that would not communicate with *Eudoxius* the Arrian: and for the same reason a great part of Germa, a Citie of Hellespont, was throwne downe by an earthquake; and in Phrygia such a famine succeeded, that the Inhabitants were faine to change their habitation, and to flee to other places. *Fascic. Temp.*

After the martyrdome of *Gregory* the Bishop of Spoleta, *Flaccus* the Governour, who was author thereof, was stricke with an Angel, and vomited out his entrailes at his mouth, and died. *Phil. Lonic.*

Under the Empire of *Alexander*, *Mammea Agrippitus* fiteene yeares old, because he would not sacrifice to their Idols, was apprehended at Præneste, whipt with scourges, and hanged up by the heeles, and at last slaine with the sword; in the midst of whose torments the Governour of the Citie fell from the Tribunall seat dead. *Cent. 3. cap. 12.*

Bajazet, a most cruell enemy of the Christians, was taken by *Tamerlane* the Tartarian King, and bound in golden chaines, and carried about by him in an iron cage, latified and shewne unto all, being used for a stirrop unto *Tamerlane*, when he got upon his horse. *Chr. Phil. lib. 5.*

Genfericus the King of the Vandales, exercising grievous cruelty against the Orthodox Christians, he himselfe being an Arrian, was possessed of the Devill, and died a miserable death, in the yeare 477. *Sigeb. in Chro.*

Honorius the second, King of the Vandales, having used inexplicable cruelty against the Orthodox Christians, hanging up honest matrons and virgins naked; burning their bodies with torches, cutting off their dugges and armes, because they would not subscribe to the Arrian heresie, was surprised himselfe with the vengeance of God: for his land was turned into barrenesse through an exceeding drought, so that numbers of men, women,

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and beasts, died with famine; the pestilence also seized upon them, and he himselfe was stricken with such a disease of his body, that his members rotted off one after another.

Zonar. lib. 3.

Anastatius Dicerus, a grievous persecutor of the Church of Christ, being admonished in a dreame, that he should perish with thunder, built him an house, wherein he might defend himselfe from that judgement; but in vaine, for in a great thunder he fled from chamber to chamber, and at last was found dead, blasted with lightning, to the great horror of the beholders.

Paul. Diaconus
lib. 18. de reb.
Romanis.

Chasraes the King of Persia, a grievous enemy to Christ and Christians, committed horrible outrages against them; for first he slew at Jerusalem ninety thousand men, with *Zacharie* the Patriarch of Jerusalem, and also raged in like manner in Ægypt, Lybia, Æthiopia, and would grant them no condition of peace, unlesse they would forsake Christ, and worship the Sunne; he also put to death with most cruell torments *Anastatius* a godly Monke, because he constantly confessed the faith of Christ. But God met with him to the full; for his eldest sonne *Syroes* tooke him prisoner, and handled him in most vile manner; he hanged an iron weight upon his neck, and imprisoned him in an high tower, which he had built to keepe his treasure; denying him food, and bidding him eat the gold which he had gathered together; then he slew all his children before his face, and exposed him to the scoffes and railings of the people, and lastly caused him to be shot to death: and so that great terror of the world, and shedder of Christian blood, breathed out his soule after a miserable manner.

Crantz. lib. 3.
cap. 2.

Regnerus the King of Denmarke, abrogating Christian Religion, and setting up Idolatrie in his Kingdome anew, the divine vengeance overtook him: for *Helles*, whom he had cast out of the Kingdome, returned upon him with an army of the Gaules, and overcoming him in battell, tooke him prisoner, and shut him up in a filthie prison full of serpents, which setting upon him, with their venomous bitings and stings, brought him to a most horrible end.

Offic. Ravif.

Lysius the Emperour gave *Herina* his daughter, a virgin, because she was a Christian, to be trampled under foot of horses; but he himselfe was slain by the byting of one of the same horses.

A Popish Magistrate having condemned a poore Protestant to death, before his execution caused his tongue to be cut out, because he should not confesse the truth: in requitall whereof, the next childe that was borne unto him, was borne without a tongue.

CHAP. III.

Of Perjurie.

Philip King of Macedon, who was a great contemner of all oathes, and held the Religion thereof as a vain thing; for this cause (as all Writers affirme) the vengeance of God followed him and his posteritie; for when he had lived scarce forty and six yeares, he himselfe was slain, and all his whole house in short time in short time after utterly extinguished; And one of his sonnes was slaine by Olympias his wife. Also another sonne, which he had by Cleopatra the neece of Antiochus, he tormented to death in a brazen vessel compasse about with fire. The rest of his sonnes perished in like manner, and at last the famous Alexander his sonne, after great conquest achieved by him, in the middle course of his victories, perished miserably, some thinke by poison.

Pausan. in Arc.

Greg. Turon.

In the Countrey of Arbernum, there was a certaine wicked man that used ordinarily to forswear himselfe: but at one time after he had thus sinned, his tongue was tyed up, that he could not speake, but began to low like an ox: yet repenting and grieving for his sinne, he found the bond of his tongue loosed, and a readinesse of speech given unto him againe, whereby we see both the Justice of God in punishing them that sinne in this kinde, and his mercy, in pardoning when they truly repent.

At this day we have an example fresh and famous, of a certaine maid that had stolne and pilfered many things away out of her mistresses house: of which being examined, she forswore them, and wisht that she might rot if she ever touched them, or knew of them: but notwithstanding she was carried to prison, and there presently began so to rot & stink, that they were forced to thrust her out of prison, and to convey her to the Hospitall, where she lies in lamentable miserie; repenting as they say of her foule sinne: The Lord be mercifull unto her.

CHAP. III.

Of Epicures and Atheists.

Protesilaus, otherwise called Eliphas, a sort of Epicure, and a horrible Magician and Atheist, openly resisting the Apostles, Paul and Barnabas, before Sergius Paulus the Deputy, was presently stroken with blindness by the hand of God; This man Saint Luke speaketh of, Acts 13. A later Martyr that lived not long after the Apostles times, a famous Christian, writeth thus to Antoninus the Emperour: viz. after the ascension of Christ into Heaven, certaine men stirred up by the Devill, called themselves gods; of which number was Simon the Samaritan;

Chron. Philip.

tane, borne in a Village called Gitton. This man in the time of *Claudius Caesar*, by the power of the Devill, exercising Magicall Arts, and working great wonders, was esteemed for a god, and a Statue erected unto him with this inscription: *Simoni deo sancto*, To *Simon* the holy god: The Samaritans also, with many of other Nations worshipped him as a god; but this Atheist meeting with Saint *Peter* at Rome, had great contentions with him; and boasting that he would ascend into Heaven in the sight of all, was carried up into the aire by Devils; but *Peter* commanded the Devils in the name of *Christ* to let him goe, and so he fell downe upon the earth, and was quashed a peece.

Euseb. l. 2. c. 7.

Sueton.

Euseb. l. 2. c. 9.

Valer. Max.

lib. 1. cap. 8.

Caligula Emperour of Rome, raging against both *Christians* and *Jewes*, caused himselfe to be worshipped, and his Images to be set up in all places: He also dedicated the Temple of Jerusalem to himselfe, commanding it to be called the Temple of famous *Iupiter*, for so hee styled himselfe: but to shew that he was but a wretched simple man, he reigned but three years and three moneths, and was slain by *Phocas* a Tribune.

Herod Agrippa when he suffered himselfe to be saluted and honoured as a god, was presently smitten with horrible plagues in his bowels, when detesting the voice of his flatterers; said, *I that was called but lately a god, am now in the bonds of death.*

Daphidus, a biting and contentious Sophister, and hating all Religion both *Heathenish* and *Christian*, came to *Delphos*, and in a scuffle asked the Oracle of *Apollo*, Whether he might finde his horse or no, when hee had none to finde: the Oracle answered, That he should finde a horse, but it should be his destruction. At his returne from the Oracle, King *Aratus* his enemy ceased upon him, and set him upon a rocke, the name whereof was a horse; causing him to be throwne downe headlong, to let him know what it is to mocke the gods.

CHAP. IV

Of Idolatrie.

He wonderfull Idolatrie of the Heathens was so abominable, that their madnesse would astonish any reasonable man; not to speake of their *Iupiter*, *Mars*, *Mercurie*, *Apollo*, and the rest: *Hesiod* doth report that they had thirty thousand gods upon the earth, and some most strange ones. *Troglodites* worshipped Snayles; the *Syrians* Pigeons; the *Romans* Geese, because by their squeaking the Capitoll was saved from the *Gauls*; the *Ambians* a Lionesse; because a Lionesse had killed a Tyrant of theirs: The *Dolphins* a Wolfe; the *Samians* a Sheepe; the *Tenedians* a Cow with Calves; the *Albanians* a Dragon; the *Egyptians* Rats and Mice, and *Canaan* a Calf; wherein the *Jewes* are said to imitate them in the Wilderness. But the Idolatrie of the *Romans* was beyond all, for they worshipped not onely the higher gods, as they called, but the basest things that could be named in the World: as the *Ague*, and the *Gout*, the *Privie*, yea and *Prisep* that filthie

Idoll

Idoll of the Gardens. Now who seeth not but the vengeance of God hath beene poured downe upon all these Nations, for their impious Idolatrie, having beene delivered up into the hands of the Gothes and Vandals, Turks and Tartarians, and make a prey unto them.

Neither doe the Papiſts come ſhort of these Heathens in their Idolatrie; for they turne the blessed Saints into Idols, and worship them in ſtead of God: Every countrey, and every citie, and every house, hath his protecting Saint, which they daily invoke; yea, they ascribe a certaine god to every member, and for their severall Cattell, beside their abhominable Idolatrie in worshipping their breadden god: but as God hath taken already in part vengeance upon that Idolatrous Whore of Babylon; so I doubt not but he will fulfill the full measure of his wrath upon them, in his due time, except they repent.

CHAP. V.

Of Blasphemie.



Certaine holy man passing by a Wine-Taverne, went to prayer; wherein certaine young men having passed the whole night in drinking and playing, and blaspheming the name of God, he met with a poore man horribly wounded in his body, and asked him of whom he had received those wounds; the poore man answered, that hee had received them of those young men that were in that Taverne: whereupon the good man returned backe, and enquired of them, why they had so wounded the poore man? The young men astonished answered, that there were none in the Taverne with them all that night but themselves; and presently went out to see the poore man thus wounded, but he was not to be found: whereupon being more amazed, they judged that it was Christ whom they had thus wounded with their blasphemies. *Discip. de Tem.*

Anno 1551. in the coasts of Magnapolis, certaine men abusing the feast of Pentecost with much drinking, a certaine woman in their company blasphemed God strangely, and called upon the Devils, who presently snatched her away, and carried her aloft into the aire, from whence she fell downe dead, the whole company beholding of her. *Iob. Fincel.*

At the coasts of Bohemia, *Anno 1551.* five drunken men quaffing together, with horrible blasphemies prophaned the name of God; and the picture of the Devill being painted upon the wall, they caroused healths unto him: to which the Devill answered immediately, for the next morning all five were found dead, their necks being broken, and quashed to pieces, as though a wheele had gone over them, blood running out of their mouthes, nostrils, and eares, to the great astonishment of the beholders. *Iob. Fincel. lib.*

Not many years since, two men contended together which of them should poure forth most blasphemies against God, but whilst they were exercising this devilish contention, one of them was stricken with madnesse, and so continued till his lives end. *Lonic.*

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Lonicer.

In like manner at Rome certaine young men agreed together, that hee should have the victory that could sweare most: which wicked strife as soone as they entred into, one of them was deprived of the use of his tongue, another of his reason and understanding, and the rest remained as dead men; God reserving them alive for repentance.

Lonicer.

At Esslinga in Germany, upon Saint Katharines day, a certaine Nobleman having lost much money at play, with horrible execrations and blasphemies, commanded his man to bring him his horse that hee might ride home, in a very darke night; but his servant dissuaded him from his journey, affirming how dangerous the way was, by reason of the waters and the fennes that lay in the middest: whereat hee began to rage and sweare the more, and goe he would. But he was encountred by the way with an army of infernall souldiers, which beset the nobleman on all sides, and threw him from his horse: Now there was in his company a vertuous and valiant gentleman, who set him againe upon his horse, and held him on one side; whom when the spirits durst not attempt by reason of his innocency, they vanished out of sight; and they conveyed the nobleman into a monasterie that was hard by, where he lay three dayes and died: such is the end of horrible and fearefull blasphemers.

A Vintner that accustomed himselfe to blaspheming, swearing, and drunkenesse, and delighting to entertaine such that were like himselfe, to swallow downe his wine; upon the Lords day standing at the dore with a pot in his hand to call in more guests, there came suddenly a violent whirlwinde, and carried him up into the aire in the sight of all men, and he was never seene more.

CHAP. VI.

Of Conjurers, Magitians, and Witches.



Doctor Faustus, a filthie beast, and a sinke of many devils, led about with him an evill spirit in the likenesse of a dog; being at Wittenberg, when as by the Edict of the Prince he should have beene taken, he escaped by his magicall delusions; and after at Noremberg being by an extraordinary sweat that came upon him as he was at dinner, certified that hee was beset, payed his host suddenly his shot, and went away: and being scarce escaped out of the walls of the Citie, the Sergeants and other officers came to apprehend him. But Gods vengeance following him, as he came into a Village of the Dukedome of Wittenberg, he sat there in his Inne very sad: the host required of him what was the cause of his sadnesse; he answered, that he would not have him terrified, if he heard a great noise and shaking of the house that night; which happened according to his presage: for in the morning hee was found dead, with his necke wrung behinde him; the Devill whom he served having carried his soule into hell. This story is set downe by many in other termes; but Philip Lonicerus expresseth it in this manner, in his Theatre of Histories.

Anno 1553. two Witches were taken which went about by tempest, haile, and frost, to destroy all the corne in the countrey; these women stole away a little infant of one of their neighbours, and cutting it in pieces, put it into a Cauldron to be boyled: but by Gods providence the mother of the childe came in the meane while, and found the members of her childe thus cut in pieces and boyled. Whereupon the two Witches were taken, and being examined, answered, That if the boyling had beene finished, such a tempest of raine and haile would have followed, that all the fruits of the earth in that countrey should have been destroyed; but God prevented them by his just judgement, in causing them to be put to death.

Anno 1558. in a Village neare to Ihæna in Germany, a certaine Magitian being instructed by the Devill in the composition of divers hearbs, restored many unto their healths. He had daily commerce with that evill spirit, and used his counsell in the curing of diseases: but it happened that there fell a quarrell betwixt him and a neighbour of his a carpenter: who so exasperated him with his taunting words, that in few dayes after he caused the Carpenter, by his magicall art, to fall into a grievous disease. The poore Carpenter sent for this Magitian, and entreated him to helpe him in his need. The Magitian feigning an appeased minde, but desiring to revenge the injuries done unto him, gave unto him a potion confected of such venomous hearbs and roots, that being taken, the poore man, presently died. Whereupon the Carpenters wife accused the Magitian of murther: the cause is brought to the Senate of Ihæna, who examining the matter, caused him by torments to confesse the murther, and many other wickednesses, for which he was fastened to a stake and burnt to death.

CHAP. VII

Of the prophanation of the Sabbath.



Certaine nobleman (prophaning the Sabbath usually in hunting) had a childe by his wife with a head like a dog, and with eares and chaps crying like a hound.

Stratford upon Sluon was twice on the same day twelve-month (being the Lords day) almost consumed with fire; chiefly for prophaning the Lords day, and contemning his Word in the mouth of his faithfull Minister.

Feverton in Devonshire (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preachers, that God would bring some heavie judgement on the Towne for their horrible prophanation of the Lords day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of Aprill, Anno Dom. 1598. God in lesse than halfe an houre consumed with a sudden and fearfull fire the whole Towne, except onely the Church, the Court-house, and the Almshouses, or a few poore peoples dwellings; where a man might have seene foure hundred dwelling houses all at once on fire: and above fiftie persons consumed with the flame. And now againe since the former Edition of this booke,

booke, on the fifth of August last 1612, (fourteene yeares since the former fire) the whole Towne was againe fired and consumed; except some thirty houses of poore people, with the School-house, and Almes-houses; they are blinde which see not in this the finger of God: God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the Lords day. Let other Townes remember the Tower of Siloe, *Luke 13. 4.* and take warning by their neighbours chastisements: Feare Gods threatnings, *Jeremie 17. 27.* and beleeve Gods Prophets if they will prosper, *1 Chron. 20. 30.*

CHAP. VIII.

Of Drunkenesse.



N Ale-wife in Kesgrave neare to Ipswich, who would needs force three Serving-men (that had been drinking in her house, and were taking their leaves) to stay and drinke the three outs first: that is, Wit out of the head, Money out of the purse, Ale out of the barrell: as shee was comming towards them with the pot in her hand, was suddenly raken speechlesse and sick her tongue swolne in her head; she never recovered speech, but the third day after died. This Sir *Anthony Felton* the next Gentleman and Justice, with divers others, eye-witnesses of her in sicknesse, related to me; whereupon I went to the house with two or three witnesses, and enquired the truth of it.

Two servants of a Brewer in Ipswich, drinking for a rumpe of a Turkey, struggling in their drinke for it, fell into a scalding Caldron backwards; whereof the one died presently, the other lingeringly, and painfully, since my comming to Ipswich.

A man comming home drunk, would needs goe and swimme in the mill pond; his wife and servants knowing he could not swimme, dissuaded him, once by intreaty got him out of the water, but in he would needs goe again, and there was drowned. I was at the house to enquire of this, and found it to be true.

In Barnewell neare to Cambridge, one at the signe of the Plough, a lusty young man, with two of his neighbours, and one woman in their company, agreed to drinke a barrell of strong beere; they drunke up the vessell, three of them died within foure and twenty houres, the fourth hardly escaped after great sicknesse. This I have under a Justice of Peace his hand neare dwelling, besides the common fame.

A Butcher in Haslingfield hearing the Minister inveigh against drunkenesse, being at his cups in an Ale-house, fell a scoffing at the Minister and his Sermons. As he was drinking, the drinke, or something in the cup quackned him, and stuck so in his throat, that he could neither get it up nor downe, but strangled him presently.

At Tillingham in Dengy hundred in Essex, three young men meeting to drinke strong waters, fell by degrees to halfe pintes: one fell downe dead in the roome, and the other, prevented by company comming in, escaped not without much sicknesse.

At

At Bungey in Norfolke, three coming out of an Ale-house in a very darke evening, swore they thought it was not darker in hell it selfe: one of them fell off the bridge into the water, and was drowned; the second fell off his horse; the third sleeping on the ground by the river side was frozen to death. This have I often heard, but have no certaine ground for the truth of it.

A Baylife of Medly upon the Lords day being drunke at Melford, would needs get upon his mare to ride through the street, affirming (as the report goes) that his mare would carry him to the Devill: his mare casts him off, and broke his necke. Instantly reported by sundry sufficient witnesses.

Company drinking in an Ale-house at Harwich in the night, over against one Master *Russels*, and by him once or twice willed to depart; at length he came downe and tooke one of them, and made as he would carry him to prison, who drawing his knife, fled from him, and was three dayes after taken out of the sea with the knife in his hand. Related to me by Master *Russel* himselfe, Maior of the town.

At Tenby in Pembroke-shire, a drunkard being exceeding drunke, broke himselfe all to pieces from an high and steep rock, in a most fearefull manner; and yet the occasion and circumstances of his fall so ridiculous, as I thinke not fit to relate, least in so serious a judgement I should move laughter to the Reader.

A Glazier in Chancery lane in London, noted formerly for profession, fell to a common course of drinking; whereof being oft by his wife and many Christian friends admonished, yet presuming much of Gods mercy to himselfe, continued therein, till upon a time having surcharged his stomacke with drinke, he fell vomiting, broke a veine, lay two dayes in extreame paine of body, and distresse of minde, till in the end, recovering a little comfort, died. Both these examples were related to me by a Gentleman of worth upon his owne knowledge.

Four sundry instances of drunkenness, wallowing, and tumbling in their drinke, flame by carts; I forbear to mention, because such examples are so common and ordinary.

A Yeomans sonne in Northampton-shire being drunke at Wellingbrough on a market day, would needs ride his horse in a bravery over the ploughed lands, fell from his horse, and brake his necke. Reported to me by a kinsman of his owne.

A Knight notoriously given to drinke, carrying sometime payles of drinke into the open field to make people drunke withall: being upon a time drinking with company, a woman comes in, delivering him a ring with this poesie, *Drinke and die*; saying to him, This is for you; which he tooke and wore: and within a week after came to his end by drinking. Reported by sundry, and justified by a Minister dwelling within a mile of the place.

One of Aylesham in Norfolke, a notorious drunkard, was drowned in a shallow brooke of water, with his horse by him.

Two examples have I knowne of children that murdered their owne mothers in drinke; and one notorious drunkard that attempted to kill his father, of which being hindered, he fired his barne, and was afterward executed: one of these formerly in print.

At a Taverne in Bread-street in London, certaine Gentlemen drinking healths

healths to their Lords, on whom they had dependance; one desperate wretch steps to the tables end, layes hold on a pottle pot full of Canarie Sacke, sweares a deepe oath, What, will none here drinke a health to my noble Lord and Master? and so setting the pottle pot to his mouth, drinks it off to the bottome; but was not able to rise up, or to speake when he had done, but fell into a deepe snoring sleepe, and being removed, laid aside, and covered by one of the servants in the house, attending the time of his waking, was within the space of two houres irrecoverably dead. Witnessed at the time of the printing hereof, by the same servant that stood by him in the act, and helpt to remove him.

In Dengy hundred neare Mauldon, about the beginning of his Majesties reigne, there fell out an extraordinary judgement upon five or six that plotted a solemne drinking at one of their houses; laid in Beere for the purpose, drunke healths in a strange manner, and died thereof within a few weekes, some sooner, and some later. Witnessed to me by some that was with one of them on his death-bed to demand a debt, and oftentimes spoken of by Master Heydon, late Preacher of Mauldon, in the hearing of many: the particular circumstances were exceeding remarkable, but having not sufficient proove for the particulars, I will not report them.

A man in Suffolke overtaken with wine, (though never in all his life before, as he himselfe said, a little before his fall, seeming to bewaile his present condition, and others that knew him so say of him) yet going downe a paire of staires against the perswasion of a woman (sitting by him in his chamber) fell, and was so dangerously hurt, as he died loone after, not being able to speake from the time of his fall to his death.

The names of the parties thus punished, I forbear for the kindreds sake yet living.

These examples before going, are taken out of the reports of that worthy Preacher of Gods word in Ipswich, Master Samuel Ward, in his Sermon called A woe to Drunkards: so the which I will adde one more of mine own knowledge lately executed.

A young Gentleman of good fame, credit, and belivour, being in July last overtaken by drinke, and riding homeward void of wit and feare, was throwne by his horse, and his braines knocked out with the pummell of his sword. An example more remarkable for two causes: first, because he was not formerly given to that vice; and secondly, in that a friend of his meeting him by the way, intreated him that he would ride softly, and he would conduct him home; but he desperately spurring his horse over rough wayes, was thus overthrowne and perished; but I hope God had mercy on his soule.

Saint Augustine in his three and thirtieth Sermon *Ad fratres in eremo*, relateth this strange example of one Cyril, a Cittizen of Hippo, a man well esteemed and beloved in the Citie: He having one onely sonne, did so rocke him, forbearing either to checke him or correct him; but loving him (as that holy Father saith) not onely above all things, but even above God himselfe; that by his too much liberty and indulgence, his sonne grew wonderfull debauched, and gave himselfe to filthy drunkennesse. Upon a time, being vilely overtaken with drinke, he came home, and tumbled over his mother

mother being great with childe, would have ravished his sister, slew his father, and wounded to death two of his other sisters. O fearefull effect of drunkenness! thus God punished the father for his too much love and indulgence of his sonne, and the sonne for his vile impiety.

Not unlike to this I finde in *Philip Lonicerus*, Page 486. A certain man, saith he, that gave himselfe to the studie of Godlinesse, was daily assaulted with the temptation of the Divell, who perswaded him if hee would bee quiet, to choose one of these three finnes, either to make himselfe drunke, or to commit adulterie with his neighbours wife, or to kill his neighbour himselfe. The poore man thinking drunkenness the least sinne, chose that; but being enraged with wine, he was easily drawn to the committall of the other finnes; for being with wine enflamed, with lust he feared not to vitiate his neighbours wife, nor yet to kill her husband, comming in the meane while seeking to be revenged of him: so giving himselfe to drunkenness, hee wraps himselfe in all other wickedness.

On the eighteenth of August 1629, one *Thomas Wilson* labourer, a knowne and common blasphemor of Gods name by oathes and curses, and given much to drinking to excessse, upon a slight occasion moved to displeasure against his wife, and not daring to doe much violence unto her, turned it upon himselfe, and with his knife stabbed himselfe, many of his friends and neighbours being present; and so he died.

On the 10 day of May 1629, one *John Bone* of Ely, (coachman unto one Master *Baluum* of Beenham) a fellow very vitious, and exceeding in those two evils of prophane swearing and drunkenness, on the Sabbath day in the Sermon-time, dranke himselfe drunke; so that when he was to sit in the coach-box to drive the coach, he fell out thereof under the horses feet, where he was trodden to death, or so hurt at least, that he died shortly.

On the six and twentieth of November 1621, one *Richard Borne*, servant to *Iaspur Burch* Gardiner of Ely, accustomed to travell upon the Lords day, and making no reckoning of the Sabbath, seldome or never comming to Church on that day, but went onwards to Saint *Ives* market, and so spent the day; and being drunke, was at length overtaken by the just judgement of God: and going up the streame in his boate, which he had loaden with marketable wares, he fell into the river, and was so drowned.

On the third day of August 1618, one *Thomas Alred* of Godmanchester, in the Countie of Huntington Butcher, an accustomed Drunkard, being entreated by a neighbour to unpitch a load of hay, and being at that very time in drinke, letting his pitch-fork slip out of his hand, and stooping to take it up againe, slipped from the cart with his head down-wards, his fork standing upright with the tines, he fell directly upon them, which at once ran into his breast, and stroke his heart so, that he died suddenly.

On the sixteenth day of July 1628, one *John Winter* of Godmanchester Gardiner, a knowne drunkard, and one that would prophanely (especially in his drinke) scoffe at religion, and abuse good men; fell from the top of a Peare-tree to the ground and brake his necke, and so died.

These five last examples were reported unto me, and written with his owne hand, by a worthy Minister Master George Nelson, Preacher of the Word of God in Godmanchester.

CHAP. IX.

Of rebellious and disobedient Children to their Parents.

Gathias in his Booke of the Persian manners, reporteth this storie, That certaine Philosophers, going into *Aegypt*, and finding there a promiscuous commixture of fathers and mothers with their daughters and sonnes, and a miserable neglect of children towards their parents; returned speedily into Greece, and in a certaine Citie there, finding the dead body of a man wanting buriall, they in compassion committed the same into the earth; the next day coming the same way againe, they found the same body digged out of the earth: which whilest they went about to bury the second time, a fearefull spectrum appeared unto them, and forbad them to doe it, saying, That he was a man unworthy to be buried, because he had committed incest with his mother, and despised and contemned his father. This narration sheweth, that the very earth doth execrate and abhorre such unnaturall lust and disobedience.

Lauterbins in his Booke of the discipline of children, reports a storie of a certaine young man, who had a father very old, that had bestowed upon him all his substance. This old man, being by the fault of age unmannerly at the table of his sonne, his sonne caused a wooden trough to be made for his father, to eat his meate in like a hogge: which when his sonnes young childe perceived, he asked his father for what use it should serve; his father answered, That it was for his Grandfather to eat his meate in; and (what saith the childe) must I provide the like for you when you are old: Whereat his father being astonished threw away the trough, and ever after entertained his old father with greater reverence and obedient respect.

CHAP. X.

Of Murtherers.

Romulus having marked out with a plough the compasse of the walls of the Citie of Rome which he was a building, and had forbidden that no man should leape over the same, his brother *Rhemus* in scorne leaped over the wall; which *Romulus* taking in evill part, slew his brother, and reigned alone: but at length being hated of the people for his insolencie, he himselfe was slaine by the fathers of the Senate at Caprea.

Constantine the Great, after he had overcome *Licinius* his partner in the Empire, and obtained the sole Monarchie, grew both insolent and cruell; for he first put to death his owne sisters; next his owne sonne *Crispus* which he had by *Minerva*; then he slew his owne wife *Fausta* in the bathes; and lastly

lastly a number more of his friends. For which cruelty, though hee was a man endued with excellent vertues, yet God stricke him with a filthy Leprosie, which continued upon him untill such time that he was converted to the faith of Christ, and baptised by Pope *Silvester*: after which he proved a most famous protector of the Church of Christ.

Perillus that devised the brazen Bull for the Tyrant *Phalaris*, wherein men being inclosed and scorched with the heat that was under the Bull, did imitate the howling of an Oxe, to the end that there should be no compassion shewed unto them by the King, if they had uttered a humane voyce: but the author thereof was the first that endured the torment thereof; and after the Tyrant *Phalaris* himselfe was constrained to endure the same miserable end.

In a famous Citie of Germany, at a nuptiall festivitie, a certaine virgin was brought by a young man a Shoemaker, that made love unto her, to the sollemne and usuall dancing: when the maide should returne home, the young man by chance was absent, so that she was conducted home by another; which when the Shoemaker knew, supposing himselfe to be wronged, hee went presently to her fathers house; and calling out the young student which guided her home, he slew him as soone as he came out of the doores. His father hearing the death of his onely sonne, died within three dayes with griefe; and was buried in the same grave with his sonne: the Shoemakers mother died also with griefe; and the murtherer himselfe falling into desperation, threw himselfe headlong into a running river, and was drowned.

Ann 156, a certaine Nobleman abounding with wealth, not farre from Augusta of the Vindiletians, brought up in his house a young Blackamore; which villaine when his Master was from home, rose up in the night, and slew not onely his Lady; but the whole family: excepting one little daughter of the Noblemans. The Nobleman returning home after two dayes, and finding his gate shut, rode nearer to the walls of the house, wondring. Where the Blackamore upon the top of the house, with a fearful countenance, spake unto him these words: *O thou cruell man, thou rememberest how unworthily thou bearest me (not long since) for no fault, the memory whereof I still retained in my minde, and have revenged this wrong upon thee; behold here part of the carcasse of thy wife, whom I have slaine, with thy whole family, except this little child which I have reserved, and will restore it, if thou wilt promise me my life.* The father being wonderfully disturbed, promised that which he desired; but the devillish Moore answered, *I know thou wilt not keepe promise with me; therefore take thy childe unto thee; and threw her out of the window, where she was quashed in pieces; and then threw himselfe downe headlong from the top of the house, that hee might avoid the vengeance of his Master.* This story was related unto *Philip Count Nassau*, by the Secretarie of the Count of Hanault.

Theat. Hist.

Theat. Hist.
Theat. Hist.

CHAP. XI.

Of Adulterie.



Author Phil.
Lonicer.

A Nobleman in Burgundie, having taken in war a captive, a Gentleman that was his prisoner; the Gentlemans wife came to this Nobleman to redeme her husband; he promised that hee should be set free, if that he might have the use of her bodie: the woman returned to her husband, and told him upon what termes he stood. The Gentleman said, that she could not shew her love better unto him, than in yeelding to his desire: which being accomplished, the trayterous adulterous Nobleman next day cut off the prisoners head, and gave his body to his wife: which horrible fact being complained of by her to the Duke of Burgundie, he presently sent for the Nobleman, and first constrained him to marry her; but before night he cut off his head, and gave her all his possessions.

A like example is reported by the same Author of a Spanish Captaine, who kept in prison a certaine man that had violated the lawes. This man having a beautifull wife, sent her to the Captaine to desire his favour and freedome; which he promised, upon condition that she should yeeld to his lust; wherewith her husband being acquainted, advised her to yeeld for the saving of his life: the Spaniard after he had satisfied his lust upon her, commandeth over and above two hundred Duckets to be paid unto him; which being received, she conceiving a certaine hope of her husbands liberty, the perfidious Spaniard brought him forth out of prison unto her, and presently remanded him back againe into prison, and there commanded his head to be cut off. Which horrible fact, when the poore lamentable woman complained of to the Duke of Ferrara, called *Gonsaga*, he presently sent for this Captaine; and finding the accusation true, first commanded him to pay back againe the two hundred Duckats, with an addition of seaven hundred crownes more; next hee sent for a Priest, and married the woman to the Captaine: which being done, when as he hoped to enjoy his new married wife, *Gonsaga* sent him presently to the gallows, and there he ended his miserable dayes.

The wife of a certaine Duke, being a lascivious woman, wrote two letters; one to the Duke her husband, and another to her Lover: but it happened by chance, that her letter written to her Lover, was delivered to her Husband the Duke; who thereby knowing her wickednesse, came no sooner home, but slew her with his owne hand.

Anno 1056, a certaine Doctor of the Law, an advocate in Constance, extreemely lusted after the wife of the Kings Procurator; which Procurator finding the Doctor and his wife together in a bath, playing and sporting, and afterward in an old womans house hard by; he got unto him a sharpe curry-combe, and leaving three at the doore, to watch that no man should come in, he so curried the Doctor, that he pulled out his eyes out of his head, and rent his whole body and members, that he died within three dayes: the like he had done to his wife, but that she was with childe.

In the yeare 1488, a certaine Priest did so long assault the chastitie of a Citizens wife, that she was constrained to declare the same unto her husband; who forbad him his house, threatning that if ever he came there, he would geld him: but this bold Priest came againe when hee imagined an opportunity; the husband fell upon him, and bound him hand and foot, and performed what he had threatened, so that he went home in a miserable case.

In Voiland, foure murthers were committed upon the cause of one Adulterie: For when the adulterous woman was banquetting with her lovers, her husband came of a sudden into the Chamber, and slew first him that sat next his wife; the other two amazed, ran downe the staires and brake both their shoulders, and died within a short space: Then hee slew his adulterous wife. This storie *Wolffus Schrencke* reported to *Martin Luther*, as he himselfe confesseth.

In a certaine Citie of Germany, a Gentleman of good note did solcite and seduce to his lust a Citizens wife, which her husband comming to the knowledge of, watcht them so narrowly, that he found them in bed together, and rushing into the chamber, first slew the adulterer himselfe, and then his wife, being crept under a bed, and imploring his mercy till she could confesse her selfe to a Priest; her husband asked her, Whether shee were sorry for what she had done? Who answered, that she was grieved for it; which words were no sooner pronounced, but he thrust her through the heart with his sword, and was for the same adjudged by the Citie to have done justly. This story is reported in *Colloq. of Luther*.

Luther doth report, that a man of great name and fame, did so burne with continuall lust, that he blasphemously said, That if that pleasure was perpetuall, he would never desire to have any part in the Kingdome of Heavens; so that he might be carried from one Stewes to another, and from one Harlot unto another. I could adde more examples of this kinde; but these shall suffice, to shew that God doth not onely punish this horrible sinne in the life to come, but also in this life with fearefull iudgements.

CHAP. XII.

Of Theeves and Robbers.

S *Piredon*, a Bishop of a certaine Citie in Cyprus, was also delighted with keeping of irrationall sheepe; upon a night certaine theeves entered into his sheepe-fold, with an intent to steale away some of his sheepe; but God protecting the sheepeheard and his sheepe, infatuated the theeves, that they could not stirre out of that place till the morning: at what time the Bishop comming to view his flock, found them thus bound; who presently prayed to God for their delivery, and wished them to get their living hereafter by honest labour, and not by stealth; yet withall gave them a Ramme with this pleasant tant: I give you this Ramme that you may not seeme to watch it in vaine; and so set them free.

A certaine young man being bitten with a mad dogge, fell presently after into hardnesse himselfe; and was faine to be bound with chaines. The parents of this young man brought their sonne to an Abbot called *Ammon*; entreating him, that by his prayers hee would restore him to his former health; the holy Abbot answered, that they demanded that of him that passed his power: But this I can signifie unto you, that the Devill holdeth you all bound in his chaines, by reason of a Bull which you stole from a poore widdow; and untill you restore that Bull backe againe to the widdow, your sonne shall never be healed. The parents presently confessed their fault, restored the Bull, and presently their sonne was delivered from this grievous disease.

A certaine Baker merrily talking with his neighbour, bragged, that in that great time of dearth which was then, he gained out of every bushell of Wheat above a crowne: which words being related unto the Governour of the Citie, hee sent for the Baker to supper, and examined him about those speeches; which the Baker could not deny: whereupon the Governour commanded him presently to put off his upper garments, and to knead so much dowe before him, that hee might finde out the manner of his deceit; which being done, hee and all his fellow Bakers in the towne was cast into prison, to their great disgrace.

The same Authour reporteth, That at Prague in Bohemia a Jew being dead, his friends desired that he might be buried at Ratisbone, forty miles off; which because it could not bee done without paying of great tribute; they put his carkasse into a hoghead full of sweet wine, and committed it to a cart to convey to Ratisbone. The theevish carters in the way being greedy of the wine, pierced the hoghead; and drinking themselves drunke with the wine, mixed with the stinke of the dead carkasse, most of them died.

The same *Authour* reporteth, that at Wittenberge three theeves having stolne a silver dish, brought it to a Goldsmiths wife to sell; who desired them to come againe within an houre, and then shee would bargain with them. In the meane while she related this businesse unto the Magistrates; who sending presently the Sergeants to apprehend the theeves, they seeing themselves to be betrayed, resisted with their swords: but notwithstanding one of them was taken and executed, another escaped by flight, and the third being pursued over a bridge, leaped into the river Albis, and there was drowned. This example is more remarkable (saith *Luther*) because this fellow was a most notorious wicked wretch, and had cut off two fingers of his owne fathers; at which very instant his father not knowing of it, being asked what was become of his sonne, answered, that he wished hee was drowned in the river Albis; which wish was really performed at that very instant; for it was the voyce of Gods anger out of the mouth of a father.

About Ailton in Huntington-shire, a lewd fellow stole one of his neighbours fat weathers; and bringing him home bound about his neck, fere down upon a great stone in the field to ease himselfe, where the weather struggling, felt over the stone, and pulled the thiefe after him; and so both striving, one for life, another for liberty; the thiefe was found dead in the morning, and the weather alive.

CHAP. XIII.

Of Trecherie.

When the two Earles of Northumberland and Westmoreland had rebelled against *Q. Elizabeth*, and being defeated in the field, fled into Scotland; the Earle of Northumberland hid himself in the house of *Hector* of Harlawe an Armeistrange, having confidence in him that he would be true to him: he notwithstanding for money betrayed him to the Regent of Scotland, from whence the Earle was sent into England, condemned of high treason, and beheaded. But it was observed, that this *Hector*, being before a rich man, fell poor of a sudden, and was so hated generally, that he never durst go abroad; insomuch that the Proverbe (to take *Hectors* cloake) is continued to this day among them, when they would expresse a man that betrayeth his friend who trusted him. The like example we have of *Banister* who betrayed the Duke of Buckingham, in the raigne of *Richard* the third.

CHAP. XIV.

Of the molestation of evill Spirits, and their execution of Gods Indgements upon men.

Almighty God sometimes doth execute his judgements himselfe, as he did upon *Pharaoh* in the Red Sea, and upon Sodome and Gomorrah; sometimes hee useth the creatures as instruments, as frogs and lice, &c. to plague *Pharaoh* and the Egyptians: Sometimes hee imployeth the good Angels to that purpose, as an Angel to destroy the Armie of *Zenachersib* before Jerusalem: but most ordinarily, he useth the ministry of evill Angels, who being forward enough of their owne malice, he giveth more strength unto by his command, to execute vengeance upon wicked men. Thus Sathan under the shape of a Serpent, beguiled our first parents *Adam* and *Eve*, and promised them great good, in the stead of punishments, which God had threatened unto them, *Gen. 3.* The same Sathan vexed King *Saul*, *1 Reg. 16.* This Sathan rose against Israell, and stirred up *David* to number the people; whereat God being offended, strooke Israell with a grievous pestilence, *1 Chronic. 21.* It was Sathan that got leave of God, that hee might torture *Iob* with loathsome botches and boyles, *Iob 2.* It was Sathan that slew seaven husbands, to whom *Sarah* the daughter of *Raguel* had married: *Tobit.* It was Sathan that entred into *Judas Iscariots* heart, and moved him to betray Christ, and hang himselfe, *Iohn 13.* *Acts 7.* It was Sathan that instigated *Ananias* and *Saphira* to lye to the Holy Ghost, whereupon they both died suddenly, *Acts 5.* Lastly, it was Sathan that sifted *Peter*, and buffeted *Paul*.

But to leave the Holy Scripture ; *Philip Melancthon* reporteth, That he heard of two men credible and faith-worthy, that a certain Bottonian young woman, two yeares after her death, returned againe to humane shape, and went up and downe in the house, and sate at meate with them, but eate little. This young seeming woman, being at a time amongst other virgines, a certaine Magitian came in, skilfull in diabolicall Arts ; who said to the beholders, This woman is but a dead carkasse, carried about by the Devill ; and presently he tooke from under her right arme-hole, the charme ; which hee had no sooner done, but she fell downe a dead filthie carkasse.

Martin Luther reporteth the like of a woman at Erford in Germany, who being animated by the Devill, accompanied a young student that was in love with her, and went up and downe divers yeares : but at last, the Devill being cast out by the prayers of the Church, she returned to a dead and filthie carkasse.

The same *Luther* in his Colloquies telleth us, how Sathan oftentimes stealeth away young children of women lying in child-bed, and supposeth others of their owne begetting in their stead, in the shapes of *Incubus* and *Succubus* ; one such childe *Luther* reporteth of his owne knowledge at Halbersted ; which being carried by the parents to the Temple of the Virgine *Mary* to be cured, the Devill asked the childe (being in a basket upon the river) whither it was going ? the young infant answered, That hee was going to the Virgin *Mary* : whereupon the father threw the basket and the childe into the river. The like hee reporteth of another at Pessovia, which representing in all lineaments a humane shape, it was nothing else but a mere illusion of the Devill : this childe, faith he, delighted in nothing but in stuffing it selfe with food, and egesting the same in a filthy manner, but was discovered, and disrobed, and cast out by the Prayers of the Church.

At Babylon in the Temple of *Apollo*, a souldier breaking open a golden Chest, there flew out such a pestilent spirit, that infected the whole world with the plague : thus *Aventine*, lib. 2. cap. 17.

Bruno the Bishop of Herbipolis, accompanying the Emperour through an arme of the Sea, heard this voyce sounding in his eares ; *Ho, Ho, thou Bishop, I am thy Malus Genius, and whithersoever thou goest thou art mine ; at this time I have no power to hurt thee, but thou shalt see me shortly againe ; and so it came to passe* : For not long after, being in a roome with divers others, part of the rooffe fell downe, and slew this wicked Bishop alone, all the rest remaining safe and sound.

Urbanus Regius in a Sermon at Wittenberge, Anno 1538, concerning good and bad Angels, relateth a storie of a certaine young maide possessed by the Devill ; for whom when prayers were made in the Church, he seemed to be quiet for the time, as if he were departed out of her, watching an opportunity to do her further mischief, as he did indeed ; for, when as lesse care was taken of her, supposing her to be sound, shee going to wash her hands at the brinke of a river running by, the Devill tumbled her headlong in, and drowned her in a fearefull manner.

Platina, *Nauclerus*, and other Historiographers write of Pope *Bennet* the ninth, who died in the yeare 1495, that hee appeared (or the Devill for him) in a prodigious and bestiall forme, like a Beare in his body, and in his

his head and tayle, like an Asse: and when he was asked by some, Why he shewed himselfe in so ougly a shape, answered, That this shape was imposed upon him for his wicked and bestiall behaviour when he was alive.

In the hill countries of Bohemia, there used to appeare an evil Spirit in the habit and shape of a Monk, whom the countrie people called *Rubezall*. This devillish Monke used to joine himselfe unto travellers over those hills, and to bid them be of good courage, for hee would lead them the right way thorow the woods: but when as he had purposely led them out of the way, so that they could not tell which way to turne themselves, he would leape into a tree and laugh at them, with such a loud noyse, that the whole wood would ring of him: This was a merrie Devill, such as our *Robin-Good-fellow* is said to be; but yet in his mirth hee alwayes affected mischief. *Theat. Hist. pag. 120.*

Chunibert King of Lumbardie, consulted with one of his trusty counsellours, about putting to death his two brothers, *Aldo* and *Grauso*. Whilest they were thus consulting in a by-window, there sate a great flie by them, one of the feet whereof, the King with his knife which he had in his hand cut off; in the meane while *Aldo*, and *Grauso*, entering into the Pallace, met with a man with one of his feet cut off; who told them the King was purposed to slay them if they passed on: whereupon they returned and hid themselves in the Temple of *Romanus* the Martyr. The King hearing thereof, was much troubled how his Counsell might be revealed, and charged his Privie Counsellours with infidelity: But the Counsellour answered, That hee had not departed from his presence since the matter was contrived, but there sate a flie whose foot they cut off, which no question was the Devill (as it was) had revealed this secret in the shape of a man. Hereupon the King was reconciled to his brethren, and embraced them with love ever after. Thus the Devill sometimes doth good, but it is with an intent of greater mischief: *Et si non aliquā nocuisset mortuum esset.* *Cronica Hedion.*

While certaine Mariners were sayling in the Sea, a Monster was taken by them, in every thing like unto a woman; which being detained in the ship a good while, one of the Mariners fell in love with her, tooke her to his wife, and begot one childe of her: after three yeares they returning to the same place againe where the same Monster was taken, this woman-Devill leaped into the Sea with her childe in her armes; the childe was drowned, but shee vanished away. Thus it is easie for the Devill to take upon him the shape of a man or a woman. *Ex Colloquijs Lutheri.*

A certaine Nobleman invited *Martin Luther*, and other learned men to his house: the Nobleman after dinner went out a hunting, where a Hare of great bignesse, and a Fox of great swiftnesse, offered themselves unto his hounds. The Nobleman riding upon a good horse, followed them againe, but his horse falling downe under him, dyed, and the Hare vanished into the aire: This was certainly a diabolicall delusion. *Luther.*

The same *Luther* writeth, That certaine Noblemen riding a race, they cryed out, let the last bee the Devils; one of the Noblemen having a spare horse, hasted forward with the rest of his company; but his horse that was left free, came softly behinde, and was carried up by the Devill into the airs. The Devill is not to be invited, for he is ready to come uncalled.

Philip Lonicerus in his *Historicall Theatre*, reporteth, that in a great plague, one carcasle was seene to devoure it selfe in a grave: which, the people being superstitious, thought it was a presage of the continuance of the pestilence; whereupon they sent unto Wittenberge to *Luther* and other godly Ministers, for their advise and counsell: he answered, that it was a delusion of the Devill, and if they gave credit thereunto, the sickness would increase; and therefore advised them that despising this delusion of the Devill, they should joyne together in prayer in Gods holy Temple, to repress the furie and malice of the old Serpent; which by that meanes they obtained.

At Rottingburge an honest and worthy Citizen having a beautifull daughter, to whom many Sutors frequented, there came also one in gallant apparrell, and two men attending upon him, to be a Sutor unto that beautifull maide: but her father being displeased at his importunitie, invited the godly Minister of the Town, and some other good men to supper; where entring into conference of divine matters, this gallant abhorring the same, desired them to talke of some other merry matters; which they refusing to doe, he shewed himselfe what he was, and with his companions disparished into the aire, leaving a filthy stinke behinde him: thus the Devill doth go about to delude both men and women. *Manlius in Col.*

A certaine man abounding with wealth, invited to supper a company of his neighbours and friends; who, when they refused to come upon occasions, hee wished that all the Devils in Hell would come: which wishes were not in vaine, for presently great troopes of Devils came unto his house, which hee entertained at the first; and afterward (as my Authour saith) perceiving by their fingers and feet to be infernall Spirits, he with his wife, trembling, ranne out of the house, leaving a young infant in a cradle, and a foole rocking of it; both which were preserved alive after the departure of the Devils: *Iob. Finscel.*

The Devill also appeared unto a Souldier that was given to play, swearing, and drinking; and having played with him all night, and woon his money, hee told him it was time to depart, and carryed him away with him into the aire, whither God knowes; for hee never was seene after.

In the yeare of our Lord 1536, there was at Franckford a maide grievously tormented with a paine in her head, and a kinde of frenzie, at the last she came to that passe, that it was manifest that she was possessed with the Devill; for if she touched any thing of any mans, either head, garment, or anything else, she drew money out of it of the usuall coyne of that countrey, and presently put it into her mouth and swallowed it; but sometimes they caught her hand, and wrung their money from her, and shewed it up and downe as a great wonder: Shee also in her fits spake the high Dutch tongue perfectly, which she never learned nor heard of; with many other things of great admiration. *Luther* being demanded, What course was to be taken to dispossesse her of this evil Spirit; advised, that shee should duely be brought unto the Church to heare Sermons, and to bee prayed for publicquely in the Congregation; by which meanes, shortly after shee was delivered from Sathan, and restored to her former health: this relation the wise Senatours of Frankeford caused to bee published in Print, Anno 1538.

Certaine

Certaine learned men in the Counsell of Basil, went into a wood for recreation sake, friendly to conferre about the controversies of that time: Whilest they were there walking, they heard a bird like unto a nightingall singing most sweetly, above any Nightingall in the World, and also saw a bird upon an arme of a tree, not like unto any bird: one of the companie more hearty than the other, said thus unto her, I abjure thee in the name of the Lord Iesus Christ, to tell us what thou art; to whom the bird answered, That she was one of the damned soules, and appointed to stay in that place untill the last day, and then to endure everlasting punishments; whereupon she flue from the tree, and cried, O perpetuall and infinite eternitie. *Melancthon* judged this to be an evil spirit, and so the event proved: for all that were present at this abjuration fell presently very sicke, and shortly after died. *Manl. Collect.*

A certaine parish Clerke (as *Casarius* reporteth) excelled all men in sweetnesse of singing, whom when at a time a godly and holy man heard, he said, This is the voice not of a man, but of the Divell; whom when he had abjured in the name of Christ, the Divell departed out of the bodie of the Clerke, and the bodie fell downe into a dead carkasse. *Discip. de tempore.*

Paulus Diaconus in his sixteenth Booke witnesseth, That in the reigne of *Anastasiu* the Emperour, there were in Alexandria many women and children, possessed of the Divell, which being taken with furie, uttered no other voice but like the barking of a dog.

In the yeare of our Lord 1545, an evil spirit haunted the Citie Rotuill, sometimes in the shape of an hare, sometimes of a Weefell, sometimes of a Goose, and with a cleere voice threatened that he would fire the Citie, which malice of his, though God prevented, yet it strooke great terror into the minds of the people. *Iob. Finc. lib. 1.*

In the Dukedome of Luneberge, a certaine woman possessed of the Divell, used to speake in her fits most pure Latine and Greeke to the great admiration of all that heard her. *Man. in Collect.*

At Fribuge in Misnia, a certaine man of great pietie and holinesse, lying sicke and neere unto death, the Divell came unto him in the habite of a Bishop (hee being alone) and exhorted the man to confesse all his finnes which hee had committed in his life time, and that having penne and Inke-horne he would write them downe in order; but the old man being importuned by him, answered, Seeing thou urgest this, write downe first this sentence: *The seed of the woman shall bruise the Serpents head*: which the Divell-Bishop no sooner heard but he vanished away, leaving a filthie savour behinde him, and the man died in peace. *Manl. in Collect.*

Iob. Fincelius in his third booke of miracles, writeth a strange storie of a godly young maide, infested long, and possessed at length by the Divell, who in her acted strange things to the admiration of all men: but at length shee was freed from his malicious molestation, by the earnest prayers of godly Ministers in the Church, the Divell flying out of her in the forme of a swarme of flies out of a window. This storie is at large related with many strange circumstances, by *Philippus Lonicerus* in his Historically Theatre. Page a hundred twenty and six.

The same Author relateth a storie of a maide of excellent beauty, whom the Priest of the towne so induced and inveigled by his perswasions (saying that

that the Pope had pardoned him for all such offences) that shee became his Concubine: Now when hee had invited many of his companions to a feast, together with his Concubine, the Divell entered in amongst the guests, snatching away the young woman, and saying, Thou art mine: neither could the Priest or any of the companie deliver her out of his hands. And thou also (sayeth the Divell to the Priest) and I meane to fetch thee shortly. *Martin Luther* reporteth this storie out of the mouth of Doctor *Gregorius Pontanus*, how two Noblemen falling out in the Court of the Emperour *Maximilian*, vowed each others death. Now the Divell taking occasion out of this malicious vow, flew the one of the Noblemen in the night with a sword taken out of the others sheath, into the which hee put the same againe all bloudie; whereupon this Nobleman was arraigned of this murder, and had bin condemned, but that it was proved that he stirred not out of his chamber all that night: and therefore they concluded that it was the malicious fact of Sathan. And yet the Nobleman because hee intended this murder, though hee acted it not, was condemned by the Emperour to perpetuall banishment.

And thus much concerning persons infested by the Divell. Now a word or two for places.

Saint Augustine in his two and twentieth Booke *De Civitate Dei*, chapter the eighth, reporteth of a certaine Gentleman that lived not far from him in *Africa*, who had his house so infested with evil Spirits, that both his servants and his Carrell died frequently. This man getting unto him the company of the Priests, & offering up the sacrifice of the body and bloud of Christ in his house, with fervent prayers unto God against these evil Spirits, was thereby freed from any further molestation by them, as this holy Father writeth.

Saint Gregorie telleth us of the Spirit of one *Paschasius*, that haunted the Bathes, and was seene by *Sermanus* the Bishop of *Capua*, by whose meanes and prayers the place was freed from that Ghost, or rather the Ghost was freed from that place. *Greg. lib. 4. Dialog. Cap. 39.*

Gregorie Nissen writes also of a certaine Bath which was grievously infested by evil Spirits, wherein they tooke away the lives of many men.

The like whereof is reported by *Georgius Presbyter*, of another house thus molested, where the evil Spirits would throw stones upon the table while they were at dinner, and filled the house with myce and Serpents, so that no man durst dwell therein.

The like storie reporteth *Mataphrastes* in the life of *Saint Pautbenem*; and *Zygas*, in the life of the Emperour *Anastasius*.

Pliny in his seventh Booke, the twentieth Epistle, telleth us, that in an house in *Athens* there appeared continually a tall and leane shape of a man drawing chaines after him; which when it was seene to sinke downe and vanish into a certaine place of the ground, they digged and found the dead body of a man: which being removed, the house was freed from the molestation.

What should I speake of the house of *Eubatis* in *Corinth*, written by *Lucian*? or of *Pausanias* the King of the Spartans, whose house was haunted by

by an evill spirit presently after he had slain his wife *Cleonice*, as *Plutarch* writeth? Or of the evil spirits that haunted the grave of that cruel Tyrant *Caesar Caligula*? *Suet.* Or of *Nero* that slew his mother *Agrippina*, who was continually after pursued with a spirit in his mothers shape? or of *Otho* that slew his predecessor *Galba*; after which he never ceased to be molested with fearful and terrible visions? Or a number more which I might insert; but these shall suffice as a taste of a number more that *Tyrans* the Iesuite hath set down in his Book *De insectis Locis*. I adde onely two or three, and so an end.

Alexander of *Alexandria* dwelling in *Rome*, in an house so infamous for strange sights; that no man durst dwell therein, reporteth, that beside the night tumults and horrible and fearefull noyses, there appeared unto him the shape of a man, of a filthy looke, threatening countenance, and blacke and fearefull in bodie, from which the house could by no meanes be set free.

Cardanus, *Lib. 26. c. 93. De rerum varietate*, reporteth the like to have happened to an house of a certaine Nobleman in *Parma*. In which house alwaies before the death of some of the family, an old woman of an hundred yeares old appeared sitting in the chimney corner.

In an Island neere unto the *Articke Pole*, there is an hill out of the which, like mount *Aetna*, there bursteth out continually fire and smoake. There everie night appeareth a companie of evill Spirits, representing perfectly the shape of some friends which they know: whom when they go to speake unto, they presently vanish out of their sight. *Olaus magnus.*

But enough, enough, of this unfaverie subject: onely let us learne hereby to beware of this ambitious enemy of mankind, who as *Saint Peter* sayeth, Goeth about sometime like a *Lion* to devour us: Other times like a subtil *Serpent* to molest us, but all with a desire of our destruction.

I may be thought too prolix in this Argument of Gods Iudgements; but considering the fiercenesse of Gods wrath against notorious sinners, and the hardnesse of mens hearts to be drawne to repentance, nothing I thinke can be judged too much. But yet to sweeten these soure pills, let me cover them a little with the sugar of Gods mercifull protection of his children by his holy Angels.

CHAP. xv.

The conclusion, concerning the protection of holy angels, over such as feare God.

NOrwithstanding all these Iudgements upon the wicked, yet God is good unto *Israel*, even to those that are of an upright heart. *Psalme* seventie three, *Verse* the first: for as he executeth his Iudgements upon the one, so hee defendeth the other, by his mightie providence; especially by the protection of Angels. Of which I purpose to give you many examples in this place: and first out of the holy Scriptures.

Two Angels came to *Lot* in *Sodom*, strooke the inhabitants with blindness and led *Lot* by the hand out of *Sodom*, ready to be destroyed by fire and brimstone, *Genesis* the nineteenth. When *Abraham* was about to sacrifice his son *Isaac*, an Angell held his hand, and forbad him to kill his sonne, promising him from God a blessing for his obedience, *Genesis* 22. *Jacob* in his returne homeward, was comforted and strengthened against his brother *Esau* by the blessed Angels, *Genesis* the two and thirtieth.

An Angell of the Lord when the children of Israel came out of *Egypt*, stood betwixt the campe of the Egyptians and the Israelites in a pillar of clouds by day, to protect the Israelites against the Egyptians, *Exodus* 14.

Balaam when being sent for by *Balaac* King of *Moab* to curse the Israelites, an Angell with a sword drawne in his hand withstood him in the way, and commanded him to speake nothing but what the Lord should put into his mouth, *Numbers* 22.

An Angell of the Lord appeared unto *Gedeon*, comforted him, and appointed him captain over the people, to deliver Israel out of the hand of the *Madianites*, *Judges*, Chapter 6.

An Angell of the Lord appeared unto *Manoa* and his wife who was barren, promising them a sonne, to be called *Sampson*, that should deliver the Israelites out of the hands of the *Philistims*, *Judg.* 13.

It was an Angell in *David*'s time which strooke the Israelites with the pestilence, whereof died threescore and ten thousand; and when *David* prayed, put his sword up into his sheath, and saved the rest: the second booke of *Samuel* 2 and twentie fourth Chapter.

Elisha the Prophet was refreshed with meat and drink, and in the strength thereof hee travelled fourtie dayes and fourtie nights; even to *Mount Horeb*, by the Ministerie of an Angell, *1 Kings*, 19.

Many legions of Angels environed the Prophet *Elisha*, which his servant, at his prayer, (his eyes being opened) saw and beheld, and all to defend him from the *Assyrians* that besieged *Samar*, *2 Kings*, 6.

An Angell of the Lord slew in the campe of the *Assyrians* in one night an hundred fourscore and five thousand men; *2 Kings*, 19.

Shadrach, *Mesbach*, and *Abednego*, being cast into the fierie Furnace by *Nabuchadnezzar*, for not worshipping his golden Image, were preserved alive and kept from hurt by an Angell of the Lord, *Daniel* 3.

It was an Angell that stopt the mouthes of the Lyons, that they could not hurt *Daniel* that was cast into their Denne, *Daniel*, 10.

The Angel *Gabriel* declared unto *Zacharias*, that his wife should conceive with child; and bring forth *John* the Baptist in her old age, *Luke* 1.

It was the same Angell that announced to the Virgine *Mary*, that she should bring forth *Iesus Christ* our Saviour, *Luke* 1.

The same told the shepherds in the field, of *Christ* his Nativitie and witnessed his resurrection and ascention into the heavens, *Matthew* 28 *Mark* 16. Acts the first.

An Angell delivered the Apostles out of Prison, *Acts* 5.

An Angell freed *Peter* from his chaines, *Acts* 12. and *Paul* and *Silas*, *Acts* 16.

An Angell comforted *Paul* upon the Sea, and all those that were with him, and delivered them from the Tempest, *Acts* twentie seven.

All these Examples are out of the holy Scriptures, which is of infallible

ble truth, and sheweth that to be which is spoken by the Prophet *David* in the foure and thirtieth *Psalme*, That the Angell of the Lord pitcheth his tents round about them that feare him.

Now follow examples out of humane Writtes; and first to begin with a storie in *Socrates*; lib. 6. cap. 6. and *Sozomen*. lib. 8. cap. 4.

When *Arcadius* was Emperour of Rome, and Saint *Chrysostome* Bishop of Constantinople, there was *Gainas*, an Arrian, and a Barbarian by profession, who being powerfull and great, went about to thrust *Arcadius* out of his Seat; but the Emperour compounding with him, sent him unto Constantinople with a troupe of horse and foot, under the pay of the Emperour. This man desired to have a peculiar Church for them of his owne Sect, for the free exercising of their Religion: which being denyed by the Emperour, at the perswasion of Saint *Chrysostome*, the Tyrant raised his forces in the night to spoyle and havocke the Citie. But they were resisted the first and second night, by the shew of a great Armie of tall and lustie men, and so terrified, that they durst doe nothing. The third night the Tyrant himselfe, thinking this to be but a fable, came in his owne person with his whole Armie, and found the same resistance: wherewith being terrified, hee fled into *Tracia*; where hee was slaine most miserably. Thus this great Citie was protected by the ministry of Angels, as *Hierusalem* once was from the Tyrant *Zenacherib*.

In the reigne of *Pompilus* King of Poland, as the *Polonian* Chronicles doe report, in the first booke, and twelfth Chapter, there came two men of a venerable countenance and habit to the Court gate, desiring entrance and entertainment; but they were repulled by the Porter. Then they went to one *Pyastus*, a man of excellent holinesse and charity, who entertained them into his house very lovingly, broached a Vessell of sweet Wine for their drinke, and killed a fat Hogge for their meate, which hee had prepared against the first tonsure of his sonne, according to the custome of that Countrey. These men, or rather Angels, finding this kinde entertainment, caused the Vessell of sweet Wine to multiply, so that the more they dranke, the more still remained behinde; and the Hogge also in like manner. At last they wrought means, that *Pompilus* the King being dead, this good man was chosen King in his stead; and then disparished and were never more seen.

Nicephorus in his seventeenth booke, Chapter thirty five, reporteth a strange storie of a Jewish childe. This boy playing among other Christian children, was brought into the Temple by the Priest to eat the reliques of the Sacrament, as the custome was: who tooke it amongst his fellowes. Which as soone as the Jew his father understood, he put him into a fierie oven to be tormented to death: his mother sought him up and downe the Citie, not knowing what was done; and at last, after three dayes, found him alive in the Oven: from whence being taken, there was no smell of fire about him. Thus God protected by his Angell this poore childe. *Iustinian* the Emperour, after hee knew thereof, caused the boy and his mother to be baptized; and the father, who refused, he caused to be crucified to death.

Under the Emperour *Mauritius* the Citie of *Antioch* was shaken with a terrible Earthquake, after this manner: There was a certaine

Citizen so given to bountifullnesse to the Poore, that hee would never suppe nor dine, unlesse hee had one poore man to be with him at his Table. Upon a certaine evening seeking for such a guest, and finding none, a grave old man met him in the Market-place, cloathed in white, with two companions with him, whom hee entreated to suppe with him: But the old man answered him, That he had more need to pray against the destruction of the Citie; and presently shooke his handkerchiefe against one part of the Citie, and then against another; and being hardly entreated, forbore the rest. Which hee had no sooner done, but those two parts of the Citie, terribly shaken with an Earthquake, were throwne to the ground, and thousands of men slain. Which this good Citizen seeing, trembled exceedingly. To whom the old man in white answered and sayed, By reason of charity to the poore his house and Familie were preserved. And presently these three men (which no question were Angels) vanished out of sight. This storie *Sigibert* in his Chron. reporteth, *Anno* 585.

Philip Melancthon reporteth, That in a certaine Village neare unto the Citie Sygnea, a woman sent her sonne into the wood to fetch home her Kine: in the meane while, such a snow fell, that the boy could not returne home againe: his parents the next day (taking more care for the boy then for the kine) went out to seeke him; and within three dayes, found him in the midst of the wood, sitting in a faire place where no snow had fallen: They demanded of him, Why he made not haste home: He answered, That he tarried till it was evening; being insensible both of the time and of the cold: They asked him againe, Whether he had received any food or no? The boy answered, That a certaine man brought unto him bread and cheese, which hee did eate. Thus without doubt the childe was preserved by an Angell, and the man that brought him the bread and cheese was an Angel of God.

Tiburtius the Governour of Areciam, a Heathen man, forbad two Christian brothers, *Pergentinus* and *Laurentinus*, to preach Christ: First, he allured them by flattering speeches; which when it succeeded not, he caused them to be beaten with clubbes. But the armes of them that beat them were so withered, that they could not strike a stroke: Then he went about to starve them in prison, but they were nourished by an Angell of God: After, hee commanded them to walke bare-footed upon burning coales, which they did without any sense of hurt: Lastly, the Image of *Iupiter* being brought unto them to worship, they calling upon the name of Jesus, the brazen Image resolved into dust: whereupon many of the Heathen people forsooke their Idols, and turned unto the faith of Christ. This story is written by *Marullus Spalatenfis*, lib. 1. cap. 8.

In that battell wherein *Judas Machabeus* overcame *Timotheus*, five men appeared in golden Armour; whereof two defended *Machabeus*, and the other three assaulted the enemies; the second of *Machabees*, Chapter the tenth. Likewise in the eleventh Chapter of the same Book, it is declared how two men in goodly Armour, and upon white horses, fought for the Jewes against their enemies; as *Castor* and *Pollux* were seene to fight for the Romans against the Tusculans, at the Lake Regillum.

When

When the Locrians made warre with the Crotolians, there was seen two goodly young men upon white horses; fighting for the Locrians; who as soone as the victory was gotten, were never scene more: which victory, at the same instant that it was gotten, was declared at Athens, Lacedemon, and Corinth; places farre distant from Locris and Crotthon.

When *Attila* the King of the Hunnes, calling himselfe the scourge of God, had with furious rage destroyed and wasted many Cities in Italy; he came at last to Rome, purposing also to destroy it: But Pope *Leo* the Great, by the commandment of *Valentinian* the Emperour, came out unto him; and by his prayers and intreaties made him so milde, that presently without doing any hurt he returned into his owne Countrey. Hereupon, being demanded by his Nobles, Why he shew- ed himselfe so obedient to the Romane Bishop; he answered, That it was not in honour of the Pope; but that he saw another man standing by in Priestly garments, threatening him with a naked sword in his hand, unlesse hee would yeeld unto Pope *Leo*. This doubtlesse was an Angell protecting of the Citie of Rome from that cruell and mercilesse Enemy.

We reade in the lives of the Fathers, how a certaine religious Christian was cast into prison by the souldiers of *Iulian* the Apostata, whom when *Apolonius* another godly Christian came to visit, the Centurion cast him also into prison, to accompany the other, and set souldiers to watch the prison lest they should escape; but late in the night an Angel of God was scene in a most cleare light, and broke open the prison dore: which being scene, the Watch fell downe before those holy men; and the Centurion that night having his house sore shaken with an Earthquake, and some of his servants flaine; the next morning came and delivered the two holy men out of prison with great trembling and feare.

We reade in the lives of the Fathers, of one *Copres* a holy man, that disputed with *Manichee*, and when hee could not put him downe in words; it was agreed betweene them, that the tryall of the truth of their religion should be made by fire: whereupon a fire being made in the Market-place, *Copres* went into it; and stood a time in it unhurt; being protected by the Angel of God; then the *Manichee* refusing to doe the like, was thrust into the midst of the fire by the people; and was so scorched; that he scarce escaped with his life; so that the people abhorring his wicked doctrine, thrust him out of the Citie; saying, This seducer burneth alive.

Baratanes the King of Persia made warre upon the Romanes; against whom *Narsesus* the Emperours Generall prepared an Armie: and when the Constantinopolitans were in great feare; two Angels in Bythinia charged certaine men that went to Constantinople, to tell the Citizens that they should give themselves to prayer and fasting, and feare nothing, for they were sent of God to defend the Army of the Romanes against the Persians; which they did accordingly: for the Persian Army was defeated by *Narsesus*, and the Saracens that came to helpe them in great multitudes, were drowned in the river Euphrates. This *Socrates* reporteth, *Lib. 7. Capitulo 18.*

But to come to examples of later memory. *Melancthon* in his explication of the tenth Chapter of the prophesie of *Daniel*, relateth a storie of *Grynem* a famous learned and godly man, who having offended the Bishop of Vienna, called *Faba*, in a disputation about Religion, returned unto his sociates assembled together, whereof *Melancthon* was one: where discoursing of the disputation betweene him and the Bishop, I (saith *Melancthon*) was called out of the chamber, to speak with a certaine grave man, of a venerable countenance and habit, who told me that we should remove *Grynem* out of that place presently, for the Sergeants were come to apprehend him, and to cast him into prison: whereupon we presently conducted him through the Citie, and brought him unto the rivers side, where we had him conveyed over into another Jurisdiction: and at our returne to the Inne, found that the Sergeants had beene there. Thus, saith *Melancthon*, we see that this grave old man was an Angell of God, that came to protect the good man from his enemies.

In the yeare 1539, not farre from Sitt in Germany, in the time of a great dearth, and famine, a certaine godly matron having two sonnes, and destitute of all manner of sustenance, went with her children to a certaine fountaine hard by, praying unto Almighty God, that he would there relieve their hunger by his infinite goodnesse: as she was going, a certaine man met her by the way, and saluteth her kindly, and asked her whither shee was going; who confessed that shee was going to that fountaine there, hoping to be relieved by God, to whom all things are possible; for if he nourished the children of Israell in the desert forty yeares, how is it hard for him to nourish me and my children with a draught of water: and when shee had spoken these words, the man, (which was doubtlesse an Angel of God) told her, that seeing her faith was so constant, she should returne home, and there should finde six bushels of meale for her and her children. The woman returning, found that true which was promised.

In the yeare 1558, a cruell tempest raged in Thuringea, beating downe houses, pulling up trees by the roots, and drowned by the violence of the water above forty persons, men and women. In this fearefull inundation of waters, a notable and miraculous example of Gods protection by Angels shewed it selfe: for there was a woman newly brought to bed of a childe, drowned, but the infant lying in a cradle, was carried with the violence of the water a great way off, and at last the cradle stopping at the bough of an apple-tree, was fastened till the waters decreased, and after divers dayes was found alive.

The like example of a childe miraculously preserved in the waters, is described by *Husanius* in most elegant verses; the copie whereof you may reade in the Historicall Theatre of *Lonicerus*, pag. 196.

Another childe at Friburge in Misnia falling into the river, was carried violently a great space, untill it came unto a Mill, where it stopped, and was miraculously taken up alive by Gods protection, and his holy Angels.

The like we reade of concerning another childe, miraculously preserved at Rotinberge, in the yeare 1565, as *Lonicerus* reporteth.

I will adde one more of my owne knowledge, concerning an Infant.

In a Towne in Cambridge-shire, there was a crasie Steeple ready to fall, under which a poore man with one childe, had built a little cottage, and lived therein: it chanced that the Steeple fell upon that little cottage, the woman being in the towne, and the childe in the house: all men supposed the childe had beene crushed to pieces: but it pleased God, by the protection of his holy Angels, that certaine pieces of the Bell-free fell crosse over the little cottage, and kept off the stones from hurting of the childe; which crying was heard, and they removing the stones and rubbidge, found the childe alive.

The like happened at Huntington, where Saint Maries Church, having a decayed Steeple, the Parishioners for Mafons to repaire it; who about noone comming downe to their dinner, left certaine children which were taught by the Minister, playing in the body of the Church, who had no sooner runne into the Chancell to their victuals, but the Steeple rumbled downe into the Church, beating downe a great part of the Church: withall, behold the wonderfull protection of God, if the Steeple had fallen upon the Lords day, many hundreds had beene flaine; and if at any other time of the day, the Mafons and the children had all perished: but blessed be the name of the Lord for this safe deliverance.

Another example was related unto me by men of good credit, upon their owne knowledge; how a certaine man riding between two woods in a great tempest of thundering and lightening, rode under an Oake to shelter himselfe; but his horse would by no meanes stay under that Oake, winching, and kicking, and running away, whether his Master would or no: which his master perceiving, went unto another Oake hard by, where the horse stayed very quietly: but they had not long staid there, but the first Oake with a grievous clap of thunder and lightening was torne all to fitters, and the man and horse in the other place escaped safely: Oh the wonderfull protection of God, and that by the ministry of his holy Angels!

In the yeare 1565, so great a tempest of raine and waters arose at Islebia, that it bare downe houses before it; it fell most violently upon the house of one *Barthold Bogt*, so that it broke downe the fore-part of his house, where lay a childe in a cradle; which the father, with hazard of his life, brought forth and carried into his adjoyning neighbours house: two other of his children endeavouring also to save, hee tooke in his armes to carry forth of the house, but the rage of the water hindered him, so that they rested upon a beame; from whence the one of his children was violently taken out of his armes, and he and the other being shaken from the post, were carried into the Orchard; where finding footing, stood up to the neck in water, with the childe in his armes; and looking about for his other childe, he found it sitting upon a piece of timber, and comming towards him, which hee also tooke into his armes, and got up into a high pile of wood, where he rested all night, none being able to afford him any helpe. The next morning, when the waters were decreased, he came downe to looke for two other of his chil-

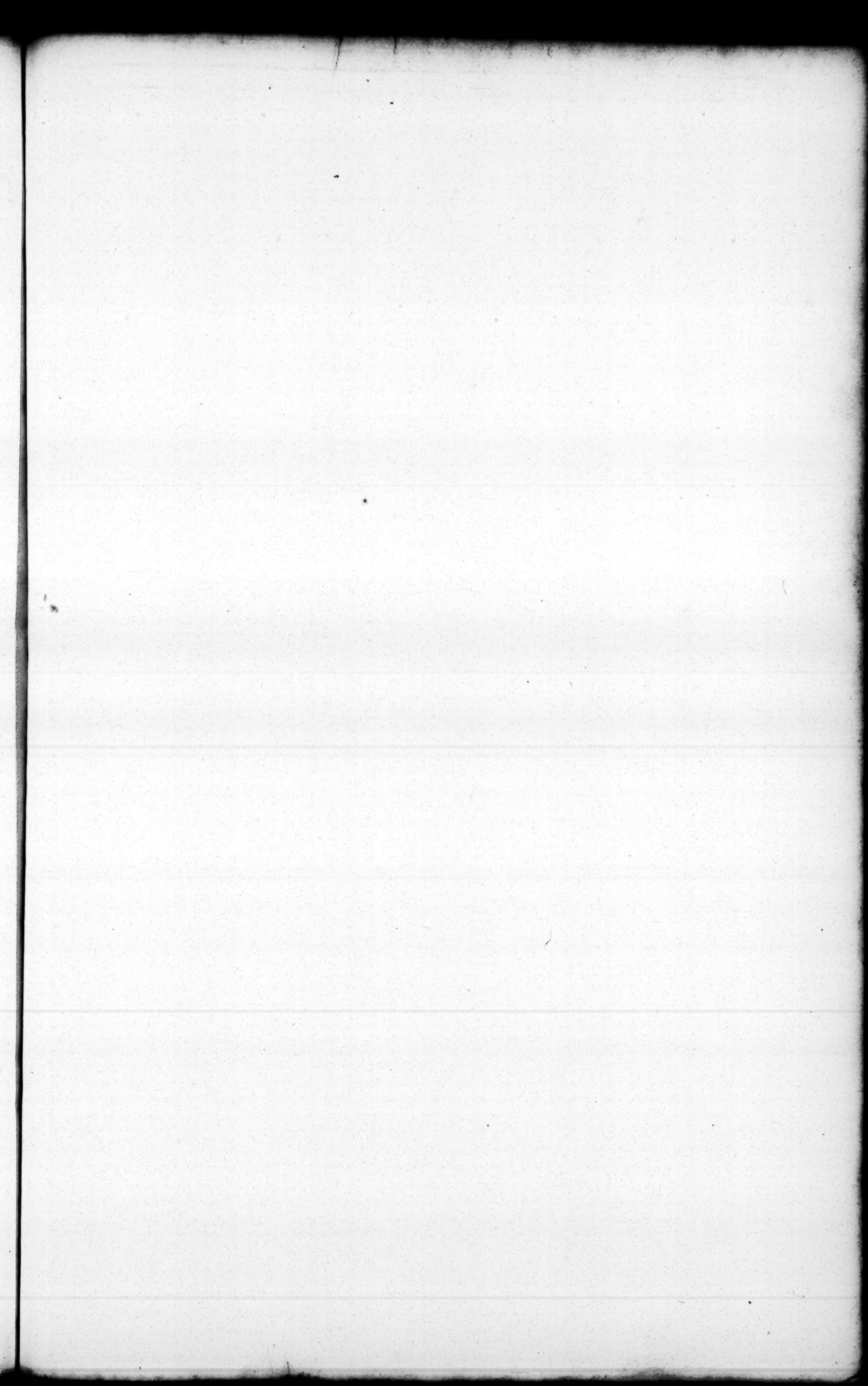
dren which he had left in an upper part of the house, whom hee found fast asleepe; now he had no sooner taken them from thence, but that part of the house fell downe also: where we may see a visible signe of Gods protection by his holy Angels, who not onely preserved all the family, but also kept that part of the house from falling, wherein the children lay sleeping, untill they were brought forth.

Many more examples of this kinde might be added, but these shall suffice to shew Gods great providence towards his children; who as he punisheth the wicked with most severe Judgements; so he protecteth those that feare him with extraordinary providence by his holy

Angels: to shew the truth of that, which the Apostle speaketh; that *They are ministring Spirits, sent forth*

to waite upon them who shall be heires of salvation; Hebrewes 1. Verse 14.

ἄγγελοι ἑστῆσιν ὑποτάκοντες τῷ κυρίῳ ὡς πνεύματα ὑπακούοντος
ἡμῶν ἵνα ὑποτάξωμεν αὐτῷ τὰ πάντα



THE
SECOND PART
OF
THE THEATRE
OF
GODS IVDGMENTS.

Collected out of the writings of sundry Ancient and Moderne Authors,

*By the late Reverend Divine D^r THOMAS TAYLOR,
sometime Pastor of Aldermanbury in London.*



L O N D O N,

Printed by *Richard Herne*. An. Dom. 1642.

THE
SECOND PART
OF
THE THEATRE
OF
GODS JUDGMENTS

As acted out of the writings of the
late Anthony à Wood

By the Rev. John D. ...
London: Printed by A. ... in London.



Printed by ... in London



THE
SECOND PART
OF
THE THEATRE OF
GOD'S JUDGMENTS.

CHAP. I.

Gods Remarkable Judgements against Pride.



IN the two former learned Tractates, bearing Title of *The Theatre of Gods Judgements inflicted upon the severall breaches of the Ten Commandments*; so now, to these we adde a third Tract, *Of his most remarkable punishments of the seven deadly sinnes*; and these illustrated by sundry notable Examples, aswell Domesticke as Forraine. And because *Pride* was the first, which began in the Angels, and hath since infected all mankind, from our *Protoplasts* (our first Parents) *Adam* and *Eve*, and hath continued through all generations hitherto; and shall in their posterity, even to the last dissolution: I derive my first Discourse from that.

There be foure sorts of *Pride*, by which every insolent and arrogant man discovereth himselfe: For instance, when those good parts (if he have any) of which he is possesse, he apprehendeth meerely to spring from himselfe; or when those which he acknowledgeth to be conferred from above, he attributeth to his owne merit; or when he boasteth to have, what indeed he hath not; or when despising others, he covets to be singular in himself. This sinne was borne in Heaven, but so suddenly precipitated thence, that it could never since finde the way backe againe thither: all other vices are onely at warre with these particular vertues, by which they are overcome; as *Inchastity*, *Chastity*; *Bounty*, *Avarice*; *Wrath*, *Patience*; and so of the rest: *Pride* is not with that contented, as to oppose *Humility* and *Obedience*, but it rageth against all the vertues of the minde, and like a generall pestiferous disease, striveth to putrifie and infect them all: For *Pride* in riches makes

Foure Species
of Pride.

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men the more covetous : In idlenesse, scorning labour ; in wrath, more outrageous ; in gluttony, more intemperate ; in envy, more malicious : neither is there any mortiferous sinne, in which *Pride* is not a supream agent ; The signes thereof are boldnesse in language ; fullennesse in silence ; arrogance in mirth ; murmuring in melancholly ; and despising all others, doating upon himselfe.

Aesop being asked by *Chian*, What he thought *Jupiter* was at that time doing ? made answer, Hee is now dejecting the proud, and exalting the humble. And the famous *Philosopher Aristotle*, spying a rich young man (but altogether unlearned) strutting along the streets, with a proud affected gate ; and his eyes so elevated towards Heaven, as if hee despised the earth, whereon he trod ; came to him, and said, friend, Such as thou thinkest thy selfe to be, I wish I were ; but to be such as thou art, I wish onely to mine enemy. This also *Socrates* with great modesty reproved in *Alcibiades*, who finding himselfe suddenly puffed up with his extraordinary abundance in riches, and much to glory in his many spoyles and victories, he drew him into a private Gallery ; and shewing him a Cosmographicall Table of the World, bid him looke in what part of the Map he could spy all his great Trophies and Triumphs ? And when hee answered him, They were not there to be seene ; *Socrates* replied, *Cur igitur ob illa superbis, quae circa nullam terra partem existunt ?* that is, Why then art thou so proud of these things which are not visible in any part of the earth ?

Neither was the Church it selfe free from this sinne in the dayes of learned Saint *Bernard*, who in one of his Sermons thus complaines. Thou shalt see many in the Church, who from obscure parentage being ennobled, and from poverty made rich with pride, so suddenly tumor'd and tympanized, that forgetting from whence they came, have contemned their parents, and blusht at their owne births : Thou shalt see also some pernicious persons aspire unto Ecclesiasticall honours, and then pretend to themselves a seeming sanctity, by changing of their vestures, not their vices ; and their manner of habit, not their mindes ; esteeming themselves to deserve that dignity which they have insidiated by deceit, and which (I scarce dare say) have attributed that to their merit, which they have bought with their money.

But as the smoake, which of its owne nature is blacke and obscure, yet covets to ascend from a light and bright flame ; but in the midst of its violent reluctance, resolves it selfe into aire ; and so vanishing, loseth both nature and name : So the proud and ambitious, howsoever courtly and obscurely parted, yet will elevate and advance himselfe above others ; yet in his striving to stand high, is often precipitated, and loseth both his place and memory : Behold (saith the Prophet) *He that lifteth up himselfe, his minde is not upright ; but the Iust shall live by his faith.* Yea, indeed, *The proud man is as he that transgresseth by Wine, therefore shall he not endure, because he hath enlarged his desire as the Hell, and is as death, and cannot be satisfied ; but gathereth unto him all Nations, and heapeth unto him all people : Shall not all these take up a Parable against him ? and a taunting Proverbe, and say, Ho, he that increaseth that which is not his ! how long ? and he that ladder himselfe with thicke clay ? Shall they not rise up suddenly that shall bite thee ? and awake that shall stirre thee ? and thou shalt bee their prey ; Because &c.*

Habbak. 2. 4.

How

How *Pride* hath beene severely punished by the Almighty, we finde frequent examples in the holy Text: It was punished in our first Parents by their Exile out of Paradise. In the Builders of *Babel*, (who said, Come let us build us a Citie and a Tower, whose top may reach up to the Heaven, that we may get us a name, &c.) In their scattering over the face of the earth, and the confusion of their Languages: In *Sodome* and *Gomorrhah*, by raining down fire and brimstone upon their Cities and people: In *Miriam* the sister of *Moses*, by Leaprosie: In *Korah*, *Dathan*, and *Abiram*, for their pride, and rebellion against *Moses*; the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, with their families; and all the men that were with *Korah*, and all their goods; so they and all that they had went downe alive unto the pit, and the earth covered them, and they perisht from amongst the Congregation: In *Goliath* the Philistine, slaine by the hands of *David*: In *Sheba* the sonne of *Bicri*, who lift up his hand against the King; by having his head cut off, and cast over the walls to *Isab*, Captaine of the hoast: In *Abisalom*, who tooke such pride in his haire, that it after became his halter: In destroying of *Dauids* people, for his pride in numbring them: In *Adoniah*, who for detestling *Abislag* the Shunamite to wife, (who had layen in his fathers bosome) was slaine at the commandment of *Solomon*, by the hand of *Benaiah* the sonne of *Iehozabab*: In *Benhadad* King of Aram, *Rabsakeh* and *Zenacharib*: In *Olofernes* the great Captain of the Assyrian hoast, slaine by *Iudith* at the siege of *Bethulia*: In *Haman* the son of *Hammedatha* the Agagite, whom the great King *Ahasuerus* exalted, and set his seat above all the Princes that were under him; whose pride growing up with his promotion, at length advanced him to a Gibbet fiftie foot high, upon which in the glory of his ambition he was strangled: In *Nabuchadnezar*, and *Balthassar* King of the Chaldeans: In the great King *Antiochus*, who went up towards *Iudea* and *Hierusalem*, with a mighty people, and entred proudly into the Sanctuary, and tooke away the golden Altar, and the Candlestick for the light, and all the instruments belonging thereto; and the Table of the Shewbread, and the pourcing vessels, and the Bowles, and the golden Basons, and the Vayle, and the Crownes, and the golden apparrell which was before the Temple, and brake all in pieces: He brake also the Silver and Gold, and the precious Jewels, with the secret treasures that he found, and then departed away into his owne Land. But the same proud Prince comming after with great dishonour from *Persia*, the God Almighty stroke him with an invisible and an incurable plague, by a paine in his bowels, which was remediless, and which grievously tormented him in the inner parts; for so he had tormented other mens bowels with divers cruell and strange torments; yet would not hee cease from his arrogance, but swelled the more with pride, against Gods owne people to destroy them; and commanded to haste his journey for that purpose: but so it was, that he fell downe from the Chariot that ranne swiftly, and all the parts and members of his body were bruised. Thus he who but a day before thought hee might command the Flouds, (such was his Luciferian pride, beyond the condition of man) and to weigh the high mountaines in the ballance, was cast on the earth and carried in an horse-litter; declaring unto all the world the manifest power of God: so that the wormes came out of his body in abundance, and his flesh dropt from his bones with paine and torment, and all his Army was grieved at his smell: No man

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could now endure him because of his stinke, who but a little before, thought with his hands he might reach the starres of Heaven: And then (though too late) he began to abate his haughty and peremptory insolence; when being plagued, he came to the knowledge of himselfe by the just scourge of God; and by his inward torments which every moment increased upon him: and when he himselfe could not abide his owne savour, he said, It is meet for man to be subject to God, and that he who is but mortall should not oppose himselfe against his Maker.

Nicanor.

The like punishment we reade of in the person of *Nicanor*, who came unto Mount *Sion*, whom the Priests and the Elders of the people went forth of the Sanctuary to salute peaceably, and to shew him the daily burnt offerings for the King; but he laughed at them and derided their devotion, accounting them meerely prophane, and spake proudly, and sware in his wrath, If *Judas* and his Hoast be not delivered into mine hands; If ever I shall returne in safety, I will burne up this house, &c. and so departed thence in great fury: but observe the event of his so great ostentation and insolence. *Judas* after some few dayes (though against infinite oddes) having slaine *Nicanor* in battaile, and routed his whole Army, he caused his head to be struck off, and that arme and hand which he had so proudly lifted up against the Temple of the God of *Israel*, and brought them to *Hierusalem*, and there caused them to be hanged up, as a remarkable judgement.

Alexander the Great.

But not to dwell on those, frequent in the holy Text: I come now to the like examples gathered from Ethnick and Morall remembrancers, and out of them give you onely a taste to prevent surfet, till I fall upon those more familiar and moderne. *Alexander* the Great, in his height of potency, and supereminent fortune, contemning the remembrance of his father *Philip*, would be called God, and commanded himselfe to be stiled the sonne of *Jupiter Hamon*; who notwithstanding in the sufferance of many heats and colds, his subjection to humours and passions, his enduring of smarts and wounds, and all other infirmities belonging to man, would not be sensible of his mortality; till in the very *Apex* of his sublimity he was treacherously poysoned, and so most miserably expired.

Nero Caesar.

And *Nero*, the Arch-tyrant since *Adam*, after he had filled the Earth with many insolencies, and *Rome* (the then Worlds Metropolis) with infinite Rapes, Murders, and Massacres, not sparing his neare Kinsman *Germanicus*, his corrivall in the Empire, nor his great grave and learned Tutor and Master *Seneca*; to make himselfe unparalleld in all kinde of parricidy, He caused the wombe of his owne naturall mother *Agrippina* to be ript up before his face, onely in an ambition to discover the place of his first conception; notwithstanding which inhumanities, hee was so inflamed with an ardent desire of future memory, that by a publike Edict he proclaimed that the moneth *April* should lose its ancient name, and be called after his owne appellation, *Nero*; and the Citie of *Rome*, *Neropolis*: Yet this proud man in the end, being quite abandoned and forsaken of all his Sycophants and oily flatterers, was glad to fly from his Royall Court to seeke refuge in a rustick Cottage; and with greater terrour to his owne conscience, then before he had used tyranny upon the carkasses of others; he was compelled to fall upon his sword, his body being after, most contemptibly dragg'd through the streets of the Citie, with more bitter execrations and curses, then before he had lived houres or minutes.

Another,

Another, called *Varus Pergam*, was so infected with the adulatory assentations of his Flatterers, Buffoones, and Trencher-flyes; That hee was brought to perswade himselfe to be of all faire men, the most beautifull; of all able men, the most sinnowie and strong; of all understanding men, the most prudent and wise; and that in all kindes of musick and melody, he could out-play and out-sing even the Muses themselves: But this poore effascinated wretched creature, when hee had long fooled and spent the prime and best of his age, in this vaine and idle false conceit; he grew towards his end to be strangely disfigured and deformed in visage, feebled and disabled in his vigour and strength; idioted and besotted in his understanding and sence; and so farre from song or Harmony, that his unlamented death was accompanied with his owne shrieking, and howling.

We further reade of one *Menecrates*, a rare Physitian, who in his practise had done many extraordinary cures upon severall Patients, insomuch that he was held in a generall admiration; especially amongst those to whom he was best knowne: who having gathered to himselfe a competent estate, or rather a surplusage of meanes, that he presumed no casualty or adverse fortune was any way able to decline him to necessity or want; he then in a proud and insolent ostentation, puffed up with the vanity of his owne fancie, admitted all sickly and diseased persons to have free access unto him: for whose cures he demanded no other satisfaction or reward, but that they should acknowledge him their new Creator, not contented to be called by the name of *Apollo*, or *Esculapius*, the two Imaginary gods of Physicke, and Chirurgery, but his ambition was to be called *Iupiter* himselfe: yet soone after being quite abandoned by his owne Art, and forsaken by his fellow Physitians, he suddenly died of an incurable Impostume.

Neither have Emperours, Kings, and Princes, with other Sages and seeming wise men, beene onely tainted with this superarrogant haughtinesse and ambition; but this miscellane sinne, which hath intruded it selfe into all delinquencies and malefactions whatsoever, claimeth a predominance over all estates, qualities, functions, manufactures, sexes, and ages; whether in Court, Citie, Campe, or Country: from the scarlet to the russet, from the Scepter to the sheep-hooke, the Tetrarch to the Tradesman. For instance, The rurall Girle being a little flattered, shall be easily perswaded to be a rare courtly Gentlewoman: nay, even kitchen-maides have held competitorship with Court Madams; no lesse proud, though perhaps lesse painted; and the very course Coridon will scarce give precedence to the complementall Courtier, thinking himselfe as well accommodated in his rustick russet, as the other in his richest raiment. In the like manner I could goe thorow all qualities, and *A minimo ad maximum*, from the least to the greatest, which for brevities sake I omit; desiring rather to satisfie the judicious Reader with matter then manner; the substance, and not shadow of discourse.

And yet to looke a little further into the nature of this deadly sinne, which hath all the other, its concomitants and attendants. *Plato* saith, he that knoweth himselfe best, esteemeth himselfe least; and husbandmen better value those eares of graine which bow downe their heads from the stalke, and waxe crooked, then those that erect themselves and stand upright; because they presume to finde more corne in the first than in the last. Pride (saith Saint *Augustine*) is the mother of Envy, and he that knoweth how to suppress

6

S. Augustin.

Plutarch.

An excellent
Spanish Histo-
ry against
pride in know-
ledge.

suppresse the mother, may easily finde the way to bridle the daughter. *Lewis* the eleventh King of France, was wont to say, That whensoever Pride fate in the faddle, mischiefe and shame rid upon the cropper : One compareth it to a ship without a pilot, still tost up and downe upon the Seas by the winds and tempests ; another to a vapour, which striveth to ascend high, and then vanisheth into smoake first, and after returnes to nothing. In brieft, Pride eateth gold and drinketh blood, and climeth so high by other mens heads, that in the end it breaketh its owne neck. I cannot stand to divide it into severall branches or heads, but proceed directly on to Historie.

Let all such, prided in their owne selfe-conceited knowledge and wisdom, be attentive to a story extracted from a learned and grave Spanish Chronologer ; by him to this purpose related. *Alphonfus* King of Spaine, being a very wise, learned, and discreet Prince, was wont to devise many darke and difficult problems, proposing them to his Lords and Peeres ; to shew his owne excellent wisdom, and to taske their ignorance, who had spent their time in more loose and idle studies : amongst others there was a Knight in the Court called *Don Pedro*, one who was very confident in his owne wisdom, and would undertake to make solution of what difficulty soever the King at any time propounded ; of which hee so insolently boasted, that comming to the Kings care, he was much incensed thereat ; and to let him know what distance his weaknesse had from essentiall wisdom, he caused him to be sent for ; and when he, according to his summons made appearance before him, the King at the first, to humour his selfe-conceit, began much to applaud his witty and ready answers, which not a little pleased him, but at the length concluded somewhat more sharply, telling him that he would propose three Problems ; of the interpretations of which, if hee could not within one and twenty dayes give him a true and plenall account, both his life and goods were immediately forfeit to the crowne ; and this sentence notwithstanding any meanes or mediation, no way to be altered. The three Questions were these, which he delivered unto him in writing :

The first,

*What hath mans labour most increast,
Yet of it selfe desires it least.*

The second,

*What hath to man most honour gain'd,
And yet with least lust is maintain'd.*

The third,

*What thing is it men soonest rue,
Yet they with greatest charge pursue.*

These he no sooner received, but the King with a contracted brow departed, and so left him ; by which he might easily conjecture in what a dangerous streight he was now environ'd : and returning very sad home, and having long ruminated upon these riddles, but wanting an *Oedipus* to unfold them, he grew into a deepe melancholly, insomuch that he abstained both from meat and sleepe : which observed by his daughter *Petronella*, a faire and beautifull virgin, of some sixteene yeares of age, or thereabout, she so farre insinuated into her fathers discontents, and to know the cause thereof ; that at length upon her great importunity he unfolded the whole matter unto her :

The 3. Questions pro-
pounded.

her, who after some pause, began greatly to comfort him; and told him she would interpose her selfe betwixt him and all danger; who though he had little hope to be relieved by her, yet out of his indulgence towards her, not willing to crosse her, especially in so desperate a case; he told her hee would be swayed according to her direction; which was, that upon the day prefixed she might goe with him to appeare before the King, and that to her he would commit the solution of these questions; which was agreed upon betwixt them.

Imagine the day come, and the King attended by his Lords and Peeres, seated in his Throne, to expect *Don Pedros* answer; who presenting himselfe before his Majestie, attended with his daughter; (who was very sumptuously attyred) besought his Majestie, that whilest he himselfe was silent; he would vouchsafe to heare what his daughter could say concerning these problems before propounded.

The King much taken on the sudden with her beauty and modest behaviour, and in a great expectation whether shee were able to deliver her selfe in language answerable to the former, gave her free liberty of speech; when bowing her face to the earth, and after setting her selfe upon her knees; she began as followeth: Wonder you may my Royall Leige, that so grave and experienc't a Knight as my father here present, should lay all his fortunes both of life and livelyhood, upon so weake and infirme an apprehension; which cannot be better expected from my tender yeares, and immature knowledge; yet since his confidence is so farre built on me, and your high Majestie so gracious to accept of me, I make bold thus further to proceed.

Touching the first Question,

What hath mans labour most increast,

Yet of it selfe desires it least.

In my weake understanding, I take it to be the Earth, the mother of all creatures, rationall or irrationall, sensitive or vegetative; which though men daily digge and delve, plow or furrow, mine and undermine, trenching her sides and wounding her intrayles, not suffering her to have the least cessation of rest in any of the foure seasons; yet she in her owne fertility and annuall vicissitude without these injuries; is able of her selfe to yeeld herbs and flowers, grasse and hay, plants and trees, with food and sustenance in abundance to all creatures bred upon her (still teeming) wombe; who as she delivers them into the world, not onely fosters and cherisheth them, but when their Date is runne, and their time expired, receiveth them again into her owne breast, from whence they had their first being.

Touching the second, I take it to be Humility; which teacheth a man how to rule his affections, and to keepe a mediocrity in all his actions. The high Creator dwelleth in Heaven, and if wee arrogantly lift up our selves unto him; he will fly from us; but if we humbly bow our selves before him, he will descend downe upon us. *Humilitas animi, sublimitas Christiani*; In Humility is a Christian mans mindes sublimity: It stirs up affection, augmenteth good will, supports equity, and preserves a common weale in safety; It is apt to repentance, hungering after righteousness, and conversant in deeds of mercy: It hath brought these good things to passe, which no other reason or vertue could effect: And whosoever shall desire to ascend where the Father is, much first put on that humility which the Sonne teacheth; and most happy is the man whose calling is high, and his spirit

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spirit humble; of which vertue I may truly conclude with your Question,

*Man hath by that most honour gain'd,
And yet with least losse is maintain'd.*

Pride.

The third the most basely vile, and yet the highest valued; the most cursed to mannage, yet the most costly to maintain; in my ignorant conceptions I hold to be Pride: which being first hatched in heaven, in an instant, precipitated Lucifer and his Angels headlong into hell: which perceiving Humility to be honourable, desireth often to be covered with the cloake thereof; least appearing alwayes in its owne likenesse, it might thereby be the lesse regarded. I shall not need much to amplifie the vice, nor to aggravate the sinne; a spice whereof (may I speake it with pardon) hath beene discovered even in this my best beloved parent: and to avoide prolixitie,

It is that thing men soonest rue,

And yet with greatest charge pursue.

Advantage
well taken.

With which answer so modestly delivered, and in a kinde of matron-like gravity, (rarely to be found in one of her tender and young yeares) the King was so highly raptur'd, that he not onely received her father into former grace, but spake openly, (being then a Batchelour) that had she beene borne of noble bloud, he would have made her his Queen and Royall Consort; and taking her from the earth, caused her to stand before him: when instantly newes was brought him that an Earledome was then fallen unto the Crowne, which he presently for her sake conferred upon *Don Pedro* her father: of which she taking advantage, fell downe againe upon her knees, to give the King thanks for so great an honour bestowed upon him; for which she prostrated unto him in all humble manner her life and service, adding withall some words to this purpose: My Royall Liege, excuse my over-boldnesse, if I challenge your Majestie of your Kingly word and promise past unto me before all this presence; who demanding of her wherein he was any way ingaged? she made reply, But late great Sir, you said that were I noble, you would accept of my unworthy selfe as your royall Bride and Spouse: Then pardon my presumption if I thus farre prompt your memory, to put your Highnesse in minde that I am now not onely (by your Grace) ennobled, but an Earles daughter; at which word covering her face with her hand, shee concluded in a bashfull and modest blush: All which so highly pleased the King, that making good his Princely word, he gave order for the present celebration of their nuptiall.

Their marriage.

This History though it have a comicall conclusion, yet is pertinent to the discourse now in agitation; for *Don Pedroes* pride of knowledge was sentenc't with death, and his life, (howsoever redeem'd by his faire and vertuous daughter) was immediately forfeit by the doome of the King; and therefore the judgement in Justice, howsoever not in execution, remarkable.

We reade in the French Chronicle of one *Iordaine* of Lisle, by Nation a Gascon, and Nephew to Pope *Iohn* the two and twentieth of that name, a man of a most high and insolent spirit, daring any thing though never so facinorouse, cruell, inhumane, or bloudy, building all his heinous and horrid acts upon the greatnesse of his Unkle; who after he had beene pardoned for eightene capitall crimes, still grew more impious and shamelesse,

(former

(former mercy making him still the more presumptuous) at the last being apprehended and brought to *Paris*, he was arraigned, convicted, and condemned by *Charles* the fourth, (surnamed the Faire) King of France; where notwithstanding his great allies, he suffered like a common felon and murderer on the Gallows.

It is credibly reported also of a proud Italian Gentleman, borne in *Genoa*, who in a single duell having the better of his Antagonist in the field, insomuch that he disarmed him of his weapon; and the other now standing at his mercy, he fell to parle with him upon these termes, that there was no way for him to escape immediate death, but by abjuring his Christianity and renouncing his Saviour, to which the other through base timorousnesse assented; of which the Victor taking diuelish advantage, even in the midst of his most impious Apostasie, he stab'd him to the heart and slew him, uttering these (more then heathenish) words: before I had been onely revenged upon thy body, but now I have sent both thy body and soule to the Devill, and that's a revenge which deserves a chronicle: But what became of this firebrand of Hell, and limbe of the Devill? being apprehended for the murder, and his diabolicall proceedings in the act being related to the Judges; as a terrour to others he was first committed to the rack, and after many other insufferable tortures, despairing of all mercy from God, having shewed no compassion towards man, he most miserably ended his life.

One *Herebert*, Earle of *Vermendoy*s in France, was of that haughty and insolent spirit, that he durst lay hands upon his Sovereigne, *Charles*, King of France (surnamed the *Simple*) who caused him to be imprisoned, and under whose custody hee shortly after died at *Peronne*; which seem'd for a time to be smothered, and he still subsisted in his former eminencie: but where man seemeth most to forget, God doth remarkably remember; nor doth he suffer deeds of such horrid nature to passe unpunished in this world, what vengeance soever he (without true repentance) reserveth for them in the world to come; as it is observable in this present History: for *Lewis* the fourth, the thirty third King of France, by lineall discent, comming to the Crowne, (being the sonne to the before-named *Charles* the simple) and loath that so grosse a treason committed against his father, should be smothered without some notable revenge; (being very ingenious) he bethought himselfe how with the least danger or effusion of blood, in regard of the others greatnesse and alliance, how to bring it about; and therefore he devised this plot following. He caused a letter to be writ, which he himselfe did dictate, and hired an English-man who came disguised like a Poste to bring it unto him as from the King his Master, at such a time when many of his Peeres were present; and amongst the rest this *Herebert* was amongst them: this suborned Poste delivereth the letter to the Kings hands, hee gives it to his principall Secretary, who read it privately unto him; who presently smiling, said openly, Most sure the English-men are not so wise as I esteemed them to be: for our Brother of England hath signified unto me by these letters, that in his Countrey a labouring-man having invited his Lord and Master to dine with him at his house, and he vouchsafing to grace his Cottage with his presence; in the base requitall of so noble a curtesie, he caused him to be most treacherously slaine: and now my Brother of England desireth my counsell, to know what punishment this fellow hath deserved?

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deserved? In which I desire to be instructed by you my Lords, that hearing your censures, I may returne him the more satisfactory answer.

A just censure.

His owne tongue condemned him.

The King having ended his Speech, the Lords were at first silent, till at length *Theobant* Earle of Bloyes was the first that spake, and said, that hee was worthy first to be tortured, and after to be hanged on a Gibbet; which sentence all the Lords there present confirmed: and some of them amongst the rest, much aggravating the punishment, which also *Herebert* Earle of Vermendoys did approve and allow of: whereupon the Kings Officers, who by his Majesties appointment then waited in a with-drawing roome of purpose, seised upon him with an armed guard: at which sudden surprise hee being much amazed, the King raising himselfe from his seat, said, Thou *Hebert* art that wicked and treacherous labourer, who didst most trayterously insidiate the life of my father, thy Lord and Master; of which felonious act thine owne sentence hath condemned thee, and die thou shalt, as thou hast well deserved: whereupon he was hanged on a Gibbet on the top of a Mountaine called *Lodan*, which since his execution is called Mount *Hebert* to this day.

Bajazet the great Emperour of the Turkes, who in his mighty pride thought with his numerous Army to drinke rivers dry, and to weigh the mountaines in a ballance; who had made spoyle of many Nations, and with tyranny persecuted the Christians, dispersed through his vast dominions: who compared the world to a Ship, and himselfe to the Pilot: who commanded the sayles, and secured the helme: yet afterwards being met in battaile by *Scythian Tamberlaine*, and his Army being quite routed, his person also taken prisoner in the field, the Conquerour put this untamed beast into an iron cage, and caused him to be fed from the very fragments and scraps from his table; and carried along with him whithersoever hee marched, and onely then released him from his imprisonment, when he was forced to stoope and humble his body as a blocke to tread upon, whilest *Tamberlaine* mounted upon his steed: but here ended not Gods visible Judgements against this Usurper, Persecutor, and Tyrant; who in despaire rayling upon his Prophet *Mabomet*, in whom he had in vaine trusted, against the Iron grate in which he was inclosed, beate out his owne braines, and wretchedly expired. Infinite are the examples to the like purpose, but I will leave those Forraine to come to our Domestick, extracted out of our owne Chronologers, and first of King *Bladud*.

Histories out of our owne Chronicles, in which the sin of pride hath beene most severely punished.

Who was the sonne of *Lud Hurdribras*, and after the death of his father, was call'd from Rome, where hee had studied darke and hidden Arts, and was made Governour in this Isle of *Brittaine*, in the yeare of the world foure thousand three hundred and eightene, (for so testifieth *Gualfride Polichronicon*, and other ancient remembrancers. This *Bladud* was altogether devoted to the study of Magick and Necromancy, and very expert in Iudiciall Astrology, by which he is said to make the hot Baths in the Towne then called *Caerbadon*, but now Bath; which Citie he is said to have erected. This King caused the Art of Magick to be taught through his Realm, and ordained Schooles and Schoole-masters to that purpose, in which hee tooke such pride and presumption, as that he thought by it all things were possible to be done: so much the Devill, the first master and founder of that Art had deluded him so farre, that at the length having called a great confluence of his people about him, he made an attempt to flie in the aire, but

but fell upon the Temple of his god *Apollo*, where he brake his neck, his body being torne and bruised after he had reigned twenty yeares, leaving a sonne called *Leire* to succeed him, and continue his posterity.

Goodwin, Earle of west Saxon, in the time of *Edward* the sonne of *Eghe-
dus*, was of that insufferable ambition, by reason of his great revenues, and numerous issue, (for he had five sonnes and one daughter) that he swayed the whole Kingdome, and almost compulsively compelled the King his Sovereigne, to take his daughter *Editb* to wife: After rebelling against the King, and forced with his sonnes to depart the Land, yet after he made such meanes, that hee mediated his peace, and was reconciled to him: but amongst all his other insolencies he was accessary to the death of the Kings brother, or at least much suspected to be so, which was the first breach betwixt his Sovereigne and him: But so it happened in the thirteenth yeare of the raigne of this King *Edward*, Earle *Goodwin* upon an Easter Monday sitting with diverse other Lords and Peeres of the Kingdome, at the Kings table in the Castle of *Windsor*, it happened one of the Kings Cup-bearers to stumble, and yet well to recover himselfe without falling, and not spilling any of the wine: which Earle *Goodwin* observing, laughed aloud and said, *There one brother helped the other*, (thereby intimating that the one leg or foot had well supported the other from falling.) To which words the King instantly replied, and so might my brother *Alfred* have bin still living to have helped and supported me, had not Earle *Goodwin* supplanted him by death: At which words being startled, as conceiving that the King suspected him of his brothers murder, thinking to excuse himself of that horrible act; he said to the King, Sir, I perceive by your speeches late uttered, that some who are not well-wishers of mine, but rather seeke to poyson my reputation with your Majesty, have possessed you that I have been accessary to the death of your brother; and proceeded further (having then a piece of bread in his hand, ready to put into his mouth) but so may I safely swallow this morsell, as I am altogether innocent and guiltlesse of the act: which streyning to eate, he was therewith immediately choaked at the table, which the King seeing, and observing the strange Judgement inflicted upon his perjury, he commanded his body to be drag'd fro thence, & conveyed to *Winchester*, & there buried.

But *Marianus* and some others write, that he was not choaked with bread, but upon his former false protestation, dining with the King upon an Easter Monday at *Winchester*, he was suddenly struck with a dead palsey, and died the third day after: Neither did Gods Judgements upon him end here, but after his death all his Lands in *Kent* (which were very spacious and great, were eaten up and swallowed by the Sea, and turned into dangerous quicksands, on which many a goodly vessel hath since beene shipwrackt, and they beare the name of *Goodwins* sands even to this day.

Harold the second sonne of Earle *Goodwin*, after the death of his elder brother *Swannus*, as well heire to his fathers insolent and aspiring spirit, as to his Earledome and Lands: in the twentieth yeare of the raigne of the before-named *Edward* the Confessor, he sayled into *Normandy* to visit some of his friends; but by adverse windes, and a sudden tempest at Sea, he was driven upon the Province of *Pountiffe*, where hee was tooke prisoner, and sent to Duke *William* of *Normandy*, who enforced him to sweare, that hee should marry with his daughter when she came to mature age; and farther, that after the death of King *Edward*, he should keep the Crowne of England

to his behoofe, according to the will of the Confessor: to both which Articles having solemnly sworne, he was dismissed from the bastard Duke, and with great and rich gifts sent backe to *England*.

But after the death of *Edward*, in the yeare of the Incarnation, one thousand threescore and fixe, *Harold* forgetting his former oath and promise made to Duke *William*, he caused himselfe to be crowned King of the *Land*; who was no sooner warme in his Throne, but *Harold Harfoot* sonne to *Cannutus*, with a puissant hoast of *Danes* invaded the Realme, whom *Harold* of *England* met in a set battaile, slew him hand to hand, and discomfited his whole Army; for he was of an invincible hardinesse and valour: which victory was no sooner obtained, but newes was brought him that *William* of *Normandy* was landed with a potent Army, to claime his right and interest he had in the Crowne of *England*, by the last Testament of *Edward* the Confessor; with these tydings being thoroughly heated, he marched with all speed from the North, scarce suffering his Army to rest by the way, to give the *Normans* battaile, betwixt whom was a dreadfull and bloody conflict: But when the victory rather hovered over the English then the other, *Harold* after many deepe and dangerous wounds, was shot into the eye with an arrow and flaine. In whose death may be observed Gods heavy Judgements against pride and perjury.

Of my first sinne, namely Pride, none hath ever beene by our English Chronologers more justly taxed then that French Gerson, *Pierre Gaveston*, the great misleader and seducer of *Edward* the second; whom though his Royall Father King *Edward* the first, surnamed *Long-shanks*, upon his death bed caused to bee banished; yet the sonne was no sooner inaugurated and admitted to the government of the Realme, but contrary to the wills of all his Lords and Peeres, he caused his Exile to be repealed, sent for him over, and advanced him to great honour, in which he demeaned himselfe like a proud upstart, or as our English Proverbe goes, Like a beggar set on horse backe, who is ready to ride poste to the Devill: for whose sake the King committed *William Lincoll* Bishop of *Chester* (in the second yeare of his raigne) to the Tower, because he had perswaded the King against his Minion, for which the Barons of the Realme, and especially Sir *Henry Lucy*, Sir *Guy*, and Sir *Aymery de Valence*, Earle of *Lincolne*, of *Warwick* and *Pembroke*, to whom the late King had given charge for his exile upon his death bed, wrought so farre by their power, that contrary to the Kings will, hee was avoyded the Land, and banisht into *Ireland* for that yeare, whither his Majestie sent many secret messengers with rich gifts to comfort him, and made him chiefe Ruler of that Countrey.

But in the third yeare of his reigne, divers grudges and discontents began to arise betwixt the King and his Nobles, insomuch, that for quietnesse sake, and in hope of his amendment, he was againe repealed, but more and more increased in his insufferable insolence, insomuch, that having charge of all the Kings Jewels and Treasure, he went to *Westminster*, and out of the Kings Jewell-house tooke a Table and a paire of trestles all of pure gold, and conveyed them (with other precious gems) out of the Land, to the great exhausting and impoverishing of the same: by whose wanton effeminacies, and loose conditions, he drew the King to many vitious courses, as adulteries, and the like: which mischiefs the Lords seeing daily to increase, they tooke counsell againe at *Lincolne*, and notwithstanding the

Kings main opposer, he was a second time confined into *Flanders*, but in his fifth year was again sent for over, when not able to contain himselfe from his immoderate luxury, as he demeaned himselfe far more arrogantly than before, insomuch that he disdained and had in contempt all the Peeres of the Land, giving them much opprobrious and despightfull language, wherefore seeing there was no hope of his amendment, with an unanimous consent they vowed to rid the Land of such a Caterpillar, and soon after besieged him in the Castle of *Scarborough*, and taking the Fort they surprised him, and brought him to *Gaverfed* besides *Warwicke*; and the nine and twentieth day of *June* smote off his head. Thus was Gods just doom against his pride, luxury, and avarice.

But there succeeded him both in ambition and the Kings favour, of our own Natives, the two *Spencers*, the father and the son, his great minions and favorites, who both in wealth, power, and pride, overtopt all the Nobles of the Land, commanding their Sovereign, and confounding the Subjects, of whom you may read in the Records of the Tower, that in the fourteenth year of this *Edward* the second, *Hugh Spencer* the elder, for his riots and extortions being condemned by the Commonalty, and expelled the Land, an Inventory of his estate being taken, it was found by inquisition that the said *Spencer* had in sundry Shires fifty nine Mannours, and in his possession of his own goods and chattels, twenty eight thousand sheep, one thousand oxen and steeres, twelve hundred beeves with their calves, fourty mares with their coltes, one hundred and threescore drawing horses for the teame, two thousand hogges, three hundred bullockes, in his cellar fourty tonnes of wine, he had moreover six hundred bacons, and fourscore carcases of *Martinmasse* beeves, six hundred muttons in larder, ten tonnes of sider, besides his provision of ale, (for beer in these dayes was not known) thirty six sackes of wooll, with a fair library of bookes, and other rich and costly utensils; his armour, plate, jewels, and ready money, amounting to more than an hundred thousand pounds; but what in the end became of all this magazine? This *Spencer* being after called home by the King, and restored to all his former estate, mauer the Queen and the chief Peeres of the Realme, she with an Army pursued the King, with these his proud favorites; the father she surprised in *Bristol*, (which Town the King had fortified and left unto his charge) himselfe for his better safeguard flying with his son into *Wales*, whither she pursued them, and seised upon them both, bringing Sir *Hugh* the elder, and Sir *Hugh* the younger to *Hereford*, where upon the morrow following the Feast of *Simon and Jude*, at *Bristol* Sir *Hugh Spencer* the father upon a publique scaffold lost his head, and his body was after buried at *Winchester*; and upon Saint *Hugh's* day following being the eighteenth of *November* was Sir *Hugh* his son drawn, hanged, and quartered at *Hereford*, and his head sent to *London*, and was set upon a pole amongst other Traitors, of whom a Poet of those times made this short Epitaph.

Funis cum lignis à te miser ensis & ignis,

Hugo securis equis, abstulit omne decus.

Bbb.

And

And thus paraphrased or interpreted in old English, suiting these times.

With ropes wert thou bound, and on the gallows hunge,

And from thy body thine head with sword was kit,

Thy bowels in the fire were thrown, and burned long,

Thy body in four parts eke with axe was flit,

With horse before drawn; few men pittying it,

Thus with these torments for thy finnes sake,

From thee wretched *Nagb*, all worldly wealth was take.

And these were remarkable judgements of such as being raised from humble and mean fortunes to high and eminent posture through pride and vainglory, attributed that to their own merit which is onely due to their Maker.

to come next to Sir *Roger Mortimer*, who being highly puffed up with the favour that he had from *Queen Isabel*, who in the minority of her young son *Edward* swayed all, during the imprisonment of her husband *Edward* the second, whether by the *Queenes* consent or no, I dare not say, but of most assured truth it is, that this *Roger* caused the King to be removed from *Kensworth* Castle to the Castle of *Barkley*, where by his direction and command he was most bloodily and inhumanely murdered. After which *Edward* his son (the third of that name) at the age of fifteen yeares was crowned King, but for a time kept in a kinde of pupillage under the *Queen* and *Mortimer*, betwixt whom there was suspected to have been too much familiarity, in whose power was all the management of State, and many things past by them to the great dishonour of the Kingdom. This *Mortimer* was by the King made Earle of *March*, who imitated King *Arthur* by keeping so many Knights of the Round Table, to whom he allowed both meat and meanes, and bore himselfe in that high straine, that he had in contempt the greatest Peeres in the Land, but in proceesse of time he was surprisid in *Wottingham* Castle, and from thence sent prisoner to the Tower of *London*, when a Parliament being called in the fourth year of the King, He was convicted of five Articles: first, of the murder of the King; next, that he had dealt perfidiously betwixt our Nation and the Scots; thirdly, that he received certain summes of money from Sir *Thomas Douglas*, and caused to be delivered unto them the Church called *Rugium*, to their great advantage and *Englands* prejudice; fourthly, that he had got unlawfully into his possession much of the Kings treasure, and wastfully mispent it; and lastly, that he was more private with the *Queen* than was to Gods pleasure or the Kings honour: of all which being convicted by the said Parliament, upon Saint *Andrews* day, next following he was drawn upon an hurdle to the common place of execution (since called *Tiburne*) and there like a Fellon and Traitor upon the Gallows hanged, such is the end of greatnesse when it abandons goodnesse and honour, and opposeth it selfe against humility.

Great also were the arrogancies and insolencies of Sir *William Scroop* Earle of *Wiltshire*, and Treasurer of *England*, Sir *John Bushey*, Sir *Henry Green*, and others, in the time of *Richard* the second, who by him greatly animated and encouraged, greatly vexed and oppressed the people, men advanced from the cottage to the Court, and from basenesse to honour, who

who through their great pride forgetting from whence they came; in their surplus of wealth, and height of ambition, were surpris'd in *Bristow* by *Henry Duke of Lancaster* (as cankers and caterpillars of the Commonwealth) the son of *John of Gaunt*, who then laid claim to the Crown, and by him caused to be executed on a publike scaffold. Infinite are Gods threatening judgements to this purpose, of which there be infinite examples, but being loath to tire the Reader with too much prolixity, I will conclude this Tract against pride with one notable president as much (if not more remarkable) than any of the former.

In the time of King *Henry* the eighth, *Thomas Wolsey* Archbishop of *Yorke* and Cardinall, had in his hall daily three Tables or Boards, managed by three principall Officers; a Steward, who was alwayes a Priest; a Treasurer, no lesse degreed than a Knight; and a Controwler, who was by Place an Esquire; he had also a Cofferer, who was a Doctor of Divinity; three Marshals, three Yeomen Ushers in the Hall, besides two Groomes, and Almners: in his Kitchen belonging to the Hall, two Clerkes of the Kitchin, a Clerke Controller, a Surveyour of the Dresser, a Clerke of the Spicery, (and these kept a continuall messe in the Hall) two master-cookes, and of other Cookes Labourers and Children of the Kitchen twelve persons, four Yeomen of the ordinary Scullery, four Yeomen of the silver Scullery, two Yeomen of the Pastry, with two or three Pastulers under the Yeomen.

In his Privy Kitchin he had a Master-cook who wore alwayes Satten and Velvet with a great chain of gold about his necke, with two other Yeomen and a Groom, in the Scalding-house a Yeoman and two Groomes, in the Pantry two Yeomen; in the Buttery two Yeomen, two Groomes, and two Pages; in the Chandry, two Yeomen; in the Wasery, two Yeomen; in the Wardrobe of Beddes, the Master of the Wardrobe, and ten other persons attending; in the Laundry, a Yeoman, and a Groom, thirty Pages, two Yeomen-purveyours, and one Groom; in the Bake-house, a Yeoman and two Groomes; in the Wood-yard, a Yeoman and a Groom; in the Barne one; in the Garden, a Yeoman and two Groomes; a Yeoman of his Bardge, a Master of his Horse, a Clerke of the Stable, and a Yeoman, a Sadler, a Farrier, a Yeoman of his Chariot, a Sumptur-man, a Yeoman of his Stirrop, a Muleter, and sixteen Groomes of his Stable, every one keeping foure Geldings; Porters at his Gate, two Yeomen and two Groomes; in the Almshouse, a Yeoman and a Groom.

In his Chappell he had a Dean, who was a great Divine, and a man of excellent learning; a Subdean, a Repeater of the Quier, a Gospeller, an Epistoler, ten singing Priests, a Master of the Children-quiristers, twelve Seculars being singing men of the Chappell, ten singing boyes with a servant to attend upon them; in the Reveltry, a Yeoman and two Groomes, besides divers retainers who repaired to his Palace at principall feasts.

The rich Furniture of his Chappell almost exceeded apprehension, for jewels and sumptuous ornaments continually there used, where have been seene in a Procession about the Hall foure and forty rich Copes all of one suit, with Crosses, and Candlestickes, and other furniture of great value; he had moreover two Crosse-bearers, and two Pillar-bearers in his Great-chamber; and in his Privy-chamber, a Chamberlain and a Vice-chamberlain, twelve Gentlemen-ushers, besides one continually in his

*Thomas
Wolsey*

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Privy-chamber, and six Gentlemen-waiters, he had ten Lords to attend him, and every one had two Gentlemen to attend upon them, onely the Earle of *Derby* had five allowed him; he had of Gentlemen, Cup-bearers, Carvers, Sewers, and the like, to the number of forty persons, six Yeomen-ushers, eight Groomes, and Yeomen that daily waited in his Chamber forty five.

Sixteen Doctours and Chaplaines besides those of his Chappell continually waited at his Trencher, with the Clerke of the Closet, two Secretaries, two Clerkes of the Signet, and four Counsellours learned in the Lawes, and for as much as it was necessary, for divers Officers of the Chancery to attend him; namely, the Clerke of the Crown, a riding Clerke, a Clerke of the Hamper, a Clerke of the Wax, and a Clerke of Checke; he gave meanes and allowance to them all; he had also four Footmen cloathed in rich Coates with his Armes imbroidered upon them; an Herald at Armes, a Serjeant at Armes, a Physitian, an Apothecary, four chief Musicians with their Consort, a Keeper of his Tents, an Armourer, an Instructor of his Wards, two Yeomen of his Wardrobe of Robes, and a Keeper of his Chamber continually in the Court; he had moreover in his House the Surveyour of *Torke*, a Clerke of the Green-cloath, and all these were with him uprising and down-lying, and dieted at his charge; he kept in his Great-chamber a continuall Table for the Chamberers and Gentlemen-Officers, with a Messe of young Lords, and another of young Gentlemen; nor was there any Officers Gentlemen or other persons of account, but were allowed some one, some two, some three servants to attend them, which no question grew to a mighty number, besides Officers extraordinary, retainers and tutors who might come freely and dine in the Hall without any to contradict them: and thus far out of his Checke role, whereby we see his exceeding greatnesse, but of which grew such pride, that he blushed not to prefer himselfe before his Sovereigne, in these words, *Ego & Rex meus*, I and my King. But to conclude with him, this potent prelate falling after into a *premunire*, forfeited his whole estate to the Crown, and then (though late) confessing, That if he had sought so much to honour God as he had strived to honour his King, he might still have continued in his renew eminently: and being deprived of all his power and pompe, riches and substance, and brought almost to the extremest indigence and penury, being sent for from *Torke* to *London*, (as some have supposed to answer for his life) he fell sicke by the way, and in a poor Friery ended his wretched dayes not without suspicion of poyson; and such have been Gods judgements from the beginning against this first and capital of the seven mortall sinnes called Pride, of which I cease to write further, and proceed to the second.

CHAP.

CHAP. II.

Of Gods just Judgements inflicted upon envious persons.

Nvy is defined to be a grievance and sorrow for the thriving and prosperity of others, who in his heart would kill the happinesse of his Neighbour, and before God is held no better than an Homicide, the *Hebrews* call it *Kineah* and *Kanno*, which is Emulation or Envy, in which we are said four wayes to offend; first, when we grieve at the good estate or fortune of another man, as fearing because of his ability, he may be also willing to endamage us or others. Secondly, when we repine at another mans felicity, because we have not what he hath, nor abound with the like abundance and riches, and this the Philosopher cales *Zelus*, and the first may be in some kinde held laudable, If we emulate a man for his vertues and goodnesse seeking by imitating to exceed them, but if it be for temporall goods it may be brought within the compasse of sin. The third is, when we maligne another man, because he enjoyes these temporall blessings which he doth not deserve, and such vexation, because it is concerning riches and honour, which happen both to the worthy and unworthy alike, by the Philosopher it is called *Nemesis*, which though *Aristotle* approves, yet our Christian Religion will not allow. The fourth is, when we are sad and troubled at our neighbours increase in wealth and substance, because he exceedeth us, and we are not so rich nor so well possessed as he; and this is plain Envy in her own naturall and absolute colours, and is alwayes evil, and is a mortiferous sin, because we grieve at that at which we ought to rejoyce; namely, the prosperity of our neighbour, and this the Schoolmen distinguish into three branches, mortall, veniall, capitall.

That is called mortall, when it is hatched and premeditated, nay prosecuted by the consent of reason, because it directly opposeth the Charity due from us to our neighbour. That which is called veniall, is an emulation bred meerly in sensuality or wantonnesse, when there was no preceding of the consent of reason: and as they are the first motions, so they are held to be idle and imperfect. The third is called capitall, because from it ariseth *susurratio*, that is, a muttering or murmuring behinde ones backe, striving to darken or ecclypse the reputation or good name of another in secret. Next Detraction, when openly we scandall or revile any man to lessen his worth, or darken his glory. Then Exultation, when we triumph or rejoyce in the disastre or distresse of our neighbour. Next Affliction, when we are grieved and discontented at his prosperity. And lastly, *odium*, or hate, by which we are not onely sadded and molested at his happinesse, but withall we insidiate his estate, or malevolently desire his ruine.

Frequent are the Texts in the holy Scripture, against this sin of Envy, and sundry examples to shew it hath been even from the beginning, and so continued through all succeeding Ages: it was betwixt the two first Brothers, for we reade *Genesis* 4.5. Because God accepted *Abels* offering, and despised that of *Cain*, *He was exceeding wroth, and his countenance fell down*: (among strangers)

strangers) Because *Isaac* had flockes of sheep and heards of cattell, and a mighty household, Therefore the *Philistims* had envie at him, insomuch that they stopped and filled up with earth all the wells which his fathers servants digged in his father *Abrahams* time, &c. Betwixt Sisters, When *Rachel* saw that she bare *Isaac* no children, she envyed her Sister, and said unto her husband, Give me children or I die. In *Iosephs* brethren, who when they saw that their father *Jacob* loved him more then them, they hated him, and could not speake peaceably unto him; and when he dreamed a dreame and told it his brethren, the Text saith, they hated him the more: Against which you shall reade, *Levit. 19. 17. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne. Thou shalt not avenge, nor be mindfull of wrong against the children of thy people, but shalt love thy neighbour as thy selfe: I am the Lord.*

We finde in the twelfth of *Numbers*, that when *Aaron* and *Miriam* murmured against *Moses*, because he had married a woman of *Ethiopia*, the Lord was therefore angry with them, and immediately *Miriam* was strook with a Leprosie white as snow. *Saul* envyed *David*, because the Virgines in their songs and dances, gave to him but the honour of killing thousands, and to *David* ten thousands. In *Eliab* the brother of *David*, who when he spake unto the men that stood with him, and said, What shall be done to him that killeth this Philistine, (meaning *Goliath*) and taketh away the shame from *Israel*, &c. *Eliab* this hearing was very angry with *David*, and said, Why camest thou downe hither? and with whom whom hast thou left those few sheepe in the Wildernesse? I know the pride and the malice of thine heart, that thou art come downe to see the battaile: in *Sanballat* and *Tobias*, who envyed and hindered the building of the Temple, as you may reade in *Nehemiah*. In the Princes and Officers of *Darius*, *Dan. 6. 4.* who fought an occasion against him concerning the Kingdome, but they could finde no fault; for he was so faithfull, that no blame could bee found in him.

Examples in
the Gospell.

Come to the New Testament, or Gospell: In the Pharisees, *Mat. 9. 11.* who said to the Disciples of *Jesus*, Why eateth your Master with Publicans and Sinners? Again, *Luke 19. 39.* Then some of the Pharisees said unto him, Master, rebuke thy Disciples. In the Disciples of *Iohn*, *Mat. 9. 14.* Then came the Disciples of *Iohn* to him, saying, Why doe we and the Pharisees fast often, but thy Disciples fast not? In the chiefe Priests and Scribes, *Matth. 21. 15.* Who when they saw the marvels that hee did, and the children crying in the Temple, *Hosanna* to the sonne of *David*, they disdained. In the Jewes; who when they were gathered together, and *Pilat* said unto them, Whether will you that I let loose unto you, *Barabbas*, or *Iesus* which is called *Christ*? They said *Barabbas*. In the brother of the Prodigall, *Luke 15. 25.* Now the elder brother was in the field, and when hee came neare unto the house and heard musicke and dancing, he called to one of his servants and asked what these things meant? and hee said unto him, thy brother is come, and thy father hath killed the fat Calfe, because he hath received him safe and sound: then hee was angry and would not goe in; therefore came his father out and intreated him, &c. In the High Priests and Pharisees, *Iohn 11. 47.* who gathered a Counsell and said, What shall we doe, for this man doth many miracles? if we let him thus alone, all men will beleeve in him, and the *Romans* will come and take away both our place and the Nation. Then *Caiphas* the High Priest stood

stood up and said, Ye perceiue nothing at all; nor doe you consider that it is expedient for us that one man die for the people, and the rest perish not. In the Rulers, Elders, and Scribes, *Acts 5. 17. Then the chiefe Priest rose up, and all that were with him (which was the sect of the Sadduces) and were full of indignation, and laid hands on the Apostles, and put them in the common prison, &c.* And thus you see how envy hath beene in all ages: and most fitting it is that I first shew you the nature and condition of the sinne, before I come to the iudgements inflicted upon it.

This Envy shooteth at others, and woundeth her selfe: Lyons are knowne by their clawes, Ravens by their feathers, Cocks by their spurres, and envious Men by their manners; who (like Syrian dogges) barke at the starres, and spurne at what they cannot reach; and is like lightning, which in the duskiest myst, or darkest fogge, will plainliest appeare. Envy is the daughter of pride, the mother of slaughter and strage, the innovator of sedition, and the perpetuall tormentor of vertue: She is moreover the slime and impostume of the soule, a daily corrasive to him in whom she abideth: a venome, a poyson, a Mercury or quicksilver, which consumeth the flesh, and dryes up the bones: and of vices it is said, Envy to be the most generall, Pride the greatest, and Lust the foulest. The envied man doth many times forget, but the envious man doth never spare to persecute; and as grieve or paine is a disease of the body, so malice is the malady of the soule. It is a meere slave to its owne affections, and is found alwayes to waite at Vertues elbow.

Alanus de Planctu natura with great elegancy saith thus: To the envious man anothers prosperity is his adversity, their adversity his prosperity: At their mirth they are sad, and in their sorrow they rejoyce: They imagine their owne riches to subsist in other mens poverty, and their poverty to be in other mens riches. The serenity of their neighbours fame they endeavour either by detraction to eclipse, or by silence to conceale. Inglorious Envy striveth to deface the glory of wisdom; then which, no monster more monstrous, no damage more damageous, no torment more torturous, no sinne more contagious; of blindness it is the abyss, the spurre to contention, the sting of corruption, the motions whereof are adversaries to humane tranquillity, of mundane temptations the instigators and inciters; of a labouring minde the vigilant enemies, and of common peace and amity the combustuous disturbers.

We reade *Proverb. 17. A seditious person seeketh onely evill, and a cruell messenger shall be sent against him. He that rewardeth evill for good, evill shall not depart from his house. The froward heart findeth no good, and he that hath a naughty tongue falleth into evill. And Prov. 28. A man with a wicked or envious eye hasteth to riches, and knoweth not that poverty shall come upon him. Wisdom. 1. 9. Inquisition shall be made for the thoughts of the ungodly, and the sound of the words shall come unto God for the correction of his iniquities: Therefore beware of murmuring which profiteth nothing, and refraine thy tongue from slander; for there is no word so secret that shall goe for nought, and the mouth that speaketh lyes slayeth the soule. It is the counsell of the Wise man; Eat not the bread of him that is envious, or hath an evill eye, neither desire his dainty meates; for (as though he thought it in his heart) hee will say, Eat and drinke, but his heart is not with thee: thou shalt vomit the morsels that thou hast eaten, and thou shalt lose thy sweet words, &c. The booke of Wisdom tells us that*

through

through Envy of the Devill came death into the world; and they that hold of his side prove it: therefore let us be advised by Saint Peter, who in the second chapter of his first Epistle saith, *Wherefore laying aside all malitiousnesse, and all guile, and dissimulation, and envy, and evill speaking, as new borne babes, desire that sincere milke of the Word, that yee may grow thereby. &c.* But from the discovery of the foulness of the sinne, I come now to shew what severall judgements have beene inflicted upon it.

And first to search forraine Histories before we come to fearefull and tragicall Examples; moderne and domestick of our owne; (that the one may the better illustrate and set off the other. I begin with that incestuous brood of *Thebes*; the two brothers *Eteocles* and *Polynices*, whose father *Oedipus*, ignorant of his owne naturall parents, and having first most unfortunately slaine his owne father, and after retyring himselfe to *Thebes*, by the solution of *Sphinxes* riddle, married with his owne mother *Jocasta* (neither of them knowing their proximity in blood) and by that match swayed the Kingdome: together with those two before-named sonnes, and two daughters, *Antigone* and *Ismene*, which he had by her. But at length having knowledge of that incestuous match made with his mother, he in griefe thereof with his nayles pulled out his owne eyes, and she in despaire strangled her selfe: after which the Kingdome falling to the two brothers; They first agreed to raigne monethly, and then yearly by turnes; but soone after there grew such malicious envy betwixt them, that whatsoever the one did in his regency, the other when the power came into his hands, utterly abrogated and disanull'd, making new lawes, to the former quite contrary; which also lasted but a moneth: for then the succeder paid the resigner in his owne coyne. Upon this grew faction; and divers partisans on either side; some favouring the one, and some affecting the other; in the end from threatnings and braves, it came to bartaile and blowes: in which the two brothers encountering hand to hand, in a single duell they interchangably slew one another; whose envy in life was so irreconcilable and inveterate, that it appeared after their deaths: for their two bodies being brought to be burnt in one funerall pile, the very flame was seene to divide it selfe, and burne in two parts, futing to their opposite soules and contrary conditions.

Another Example of Gods Judgements against Envy, *Greece* affordeth us. *Perseus* the sonne of *Philip*, King of *Macedon*: (but not that *Philip* who was father to *Alexander* the Great) hee had an elder brother whose name was *Demetrius*, a man of most approved honesty, and imitable condition; whose knowne vertues his younger brother, of a malevolent and cumbred spirit much envying, framed a most scandalous and detracting inditement against him; pretending that he had privately insidiated his fathers life and Kingdom, and sold them both unto his enemies the *Romans*; of which by suborned witnesses, he had made such prooffe, (and bribing to that purpose) prevailed so farre, that he was convented, convicted, and condemned, and most innocently suffered the rigour of the Law, by having his head strooke off: But the King having had notice of these barbarous and unjust proceedings, surpris'd with excesse of griefe, died not long after; and this malicious fratricide succeeded in the Kingdome: who now having all things answerable to his own desires, thinking *Macedonia* too narrow a limit for his unbounded ambition; he in great presumption not onely opposed but invaded the *Roman* Empire, whose envy and detraction against his brother

God

God thus punished: He drew him with all his puissant Army neare unto the river of *Danubius*; where being encountred by the *Roman* Consul *Amilius*, he and his whole host were cut to pieces, and utterly ruined; inso-much, that the power of the *Macedonians*, being utterly confounded, it became after subject and tributary to the *Roman* Empire: and thus his defamatory destruction conspired against another, fell upon his owne head; and is still registered to his perpetuall shame and infamy.

It is reported of the *Roman* Emperour *Caligula*, who was a man of infinite vices, that he never spared man in his rage, nor woman in his lust, to whom sisters and strangers were alike; he was so infected with this vice of envy, that in contempt of the most noble families in *Rome*, from the *Torquati* hee tooke the honour of wearing golden chains, from the *Cincinatti*, (so called for their crisped and curled locks) he tooke their haire, and caused them to be shorne to the skull; and so of others: besides, from *Cn. Pompeius* he caused the denomination of Great to be taken away; and *Æsims Proculus* a very beautifull young man, because hee was for feature and favour preferred before him, he caused to be murdered: for which and other like vices hee was deposed from the Imperiall purple, and put to a most base, wretched, and ignoble death.

Antoninus and *Geta* were the two sonnes of the Emperour *Severus*, betwixt whom he divided the Empire after his death: To *Antoninus* was all *Europe* allotted, and whole *Asia* was the possession and patrimony of *Geta*. *Bizantium* kept a great Garrison of Souldiers for *Antoninus*, and *Calcedon* a Citie of *Bythinia* was the place of strength, to which *Geta* trusted; besides, the two great Cities of *Antioch* and *Alexandria* were the Royall and Kingly seats for *Geta*; and *Mauritania* and *Namidia* for *Antoninus*; who was of a dangerous and divellish nature; but *Geta* of a very curteous and affable temperature: for which he was the more envied by the Elder, and his atrocities and inhumanities as much disaffected by the younger. By which mutuall enmity those glorious victories which *Severus* achieved, and after by concord and peace enjoyed; to the great advancement of the Empire; were now almost wholly ruined.

The Emperesse their mother fore-seeing some great and eminent disaster, gave them often very matron and pious admonitions, exhorting them to unity and concord; but her indulgent and wholesome counsell nothing prevailed with them; for daily their discords, hatred, and bloody practices increased, and the one was so jealous of the other, that they durst not eate nor drinke together for feare of poyson. In this mutuall feare they continued, till at the length *Antoninus* grew so sicke of his brothers generall love and welfare, that his ambition is now to be the sole possessour of the whole Empire; and therefore in the dead of night, with other of his assassines, he violently broke open his brothers chamber, and basely murdered him, even in the sight and presence of their mother; not thinking hee was thoroughly dead, till he had cut the head from the body: This done, he excused the fact to the Souldiers, and with large donatives so insinuated into their favours, that never was found who so much as repined at what was done: nor was he sooner well seated in the Throne Imperiall, but he caused all the friends, well-wishers, and acquaintance of *Geta* to be most cruelly put to death, sparing neither degree, age, nor sex, so that not one remained alive in the Common weale of *Rome*: most of the rich Senators he caused

One brother
murdereth the
other.

led to be slaine, and their forfeited wealth he distributed amongst his Souldiers, who supported him in all his villanies; he slew his owne wife the daughter of *Plantianus*, and the sonne of *Pertinax*: and such was his hatred to *Geta* being dead, that he destroyed all the *Præfects*, *Proconsuls*, *Governours*, and *Officers* throughout *Asia*, who had by him beene promoted to honour. But after all his rapes, incests, and ryots, murders and massacres, as posselt with all the horrid and abhominable vices that have any name: As his life was detestable, so was his death remarkable; being in the midst of his sinnes, without any repentance was most wretchedly slaine by his Souldiers, at the instigation of *Macrinus* after Emperour.

The History
of a Roman
Prince.

Supplantation is one of the branches of Envy, concerning which I have read an History to this purpose. A Roman Emperour in those dayes, before any Christianity was professed amongst them, living in peace and tranquillity, and no sedition or insurrection being made in any of his dominions, so that the practise of Armes was quite left off, and almost forgot: This Emperour had a noble Prince to his sonne, naturally inclined to prowesse and manhood, and wholly addicted to martiall exercises. But finding no imployment at home, he had a great desire to know what military exercises were abroad: wherefore making choyce of one Gentleman to be his friend and companion, whom hee valued as a second selfe, furnisht with gold and treasure sufficient, unknowne to any, betooke themselves to sea; and after much perillous navigation they landed in *Persia*, at such time as the *Soldan* had warres with the *Caliph* of *Egypt*. The Prince with his companion (concealing his birth and Countrey) put himselfe under the *Soldan*'s service, in which he so bravely demeaned himselfe, that he grew remarkable through the Army, and none in all the host was able to compare with him in daring or doing, he so farre transcended them all: insomuch, that by his valour the *Soldan* had many brave victories; and having but one onely daughter, a Lady of incomparable beauty, he had a secret purpose to take an advantage to bestow her upon him, with all the Royalties of Scepter, Sword, Crowne, and Dominion after his decease. In proceesse it so happened, that in a dreadfull battaile fought betwixt the *Persians* and *Egyptians*, the *Soldan* was mortally wounded in the eye with an arrow; yet his body he yet living, was safely brought to his Tent by this Roman Prince, who before his death drew out a ring of great value, and gave it unto him, saying, my onely daughter upon my paternall benediction hath vowed and sworne, that whosoever shall deliver this ring from me to her, shee will without any scruple or evasion, accept him for her husband: and this I freely bestow on thee, and with these last words he expired. Whose funerall being performed, and by his death the warres ended, the Prince with this ring retires himselfe with his companion towards *Grand Kayre*, and by the way revealed unto his friend all that had past betwixt him and the *Soldan*, concerning the Princeesse, and withall shewed him the ring; who most perfidiously watching his opportunity in the night, whilest the Prince was fast sleeping, he stole away the ring: and passing to the Court, presented it to the Lady, who accepting both of it and him, the false Imposter had her to wife, and was crowned King of *Persia*. For which affront, not able to right himselfe, his great spirit was so afflicted, that he grew into a dangerous and deadly feaver; yet before his death he writ a Letter, and sent it to his Father and the Senate, in which he discovered the whole passage of the businesse,

The Soldans
great love to
the Prince.

business as is before related, and then died: who by Embassadors informing the Queene and the State of *Persia*, the truth of all which was confirmed by the dying Princes Letter. The Impostor at length confessed all, but because he had been their King, the State would not put him to death or torture, but delivered him to the *Roman* Embassadors to dispose of him at their pleasure: who carrying him to *Rome* with the body of the dead Prince, he was doomed to be shut alive into the Princes Sepulchre, where the trayterous wretch most miserably finished his dayes.

A second to the like purpose wee reade in the History of the Popes: which tells us that Pope *Nicholas* being dead, one *Celestine*, a man of a sincere and innocuous life and conversation, was by a common suffrage advanced to the Papacie, who bore himselfe with all humility and piety; whose godly life one of the proud Cardinals envying, and ayming to supplant him, hee preferred a young kinsman of his to waite in his chamber; who growing in favour with his Holinesse, the Cardinall gave him a long runke of brasse, through which hee whispered in the Popes eare divers times when he was slumbering, that it was Gods will, and for his soules safety, to resigne the Father-hood over to some others, and himselfe to lead a private religious life; which being often done, took in him such impression, as in a publike Consistory he told them what revelation he had from Heaven; humbly desiring, that with their good love and leave he might resigne his great charge, and betake himselfe to a private and monastick life; which motion this Cardinall seconded, and by bribery and gifts (having many friends) and partisans on his side, by his voluntary resignation was elected Pope in his stead by the name of *Boniface*.

Who now attaining to the height of his wishes, and being seised of the tripple Diadem, was not ashamed openly to boast how fraudulently hee came to that high Ecclesiasticall honour, growing therewith more proud, haughty, and insolent, insomuch, that he pickt a quarrell with *Lewis* King of *France*; and would have forced his personall appearance to acknowledge him for his supream Father and Master; which because the King denyed, he excommunicated his Clergy, and interdicted his Realme; cursing him and his Subjects with Bell, Booke, and Candle: But at length the King, troubled and tyred with his so many contumacies, sent a Knight called *Sir Guiliam de Langaret* with a troope of Souldiers, who so well awaited their opportunity, that as the Pope was riding from *Avignon* to one of his Castles in *Provence* called *Poursorge*, he surprised him, and brought him prisoner into *France*, then put him into a strong Tower, where for want of food he was forced to eate the flesh from his armes, and so died: of whom the story gives this Character, That he entred into the Papacie like a Fox, that he ruled like a Lyon, and in the end died like a Dogge.

Nero *Caesar* who had all the seven deadly sinnes predominant in him, even in his minority and first comming to the Empire, was in a high measure worthily aspersed and branded with this horrid and abominable vice of Envy; who when *Caesar Germanicus*, a Prince of great hope and expectation, on whom all the eyes of *Rome* were fixt, was made competitor with him in the Empire, maligning his greatnesse and goodnesse though his neare kinsman; he with his owne hands tempered a strong and mortiferous poyson, and most treacherously inviting him to a feast, in the height of all their mirth and jollity, he caused that deadly draught to be ministred unto

him:

Ccc

Romans

him: which he had no sooner tasted, but immediately he sunke from his seat, and fell downe dead at the Table; at which all the guests being startled and amazed; *Nero* the master of the feast put it off with this sleight saying onely, remove the body into some withdrawing roome, and let it be buried according to the custome of *Romans*: but how God revenged this and other his inhumanities, you may reade in his wretched and unlamented death, in the former Tractate expressed.

Macrinus who had murdered *Antoninus* the brother of *Geta*, attaining to the Empire, when he had raigned one yeare, his head was cut off in *Calcedon* a Citie of *Bythinia*, with his sonne *Diadumenus*, whom in his life-time he had made competitor with him in the Empire.

Basianus, otherwise called *Heliogabalus*, the sonne of *Semiamira*, succeeded in the Empire; He was first a Priest of the sunne, and after by meanes of his grandmother *Mesa* (a rich and potent woman) was made Emperour; who though a young man of an extraordinary aspect and feature, able to attract the loves and affections of all men, yet was he inwardly infected with the contagion of all the vices that could be named: Infomuch, that in all his actions he rather appeared a monster then a man, so that hee grew not onely despised, but hatefull to the people. Which the wise Lady *Mesa* seeing, and fearing his fall, and in his, her owne ruine; as farre as she could she excused his grossest crimes, laying the fault upon the tenderesse of his youth; and wrought so, that by his consent *Alexianus* who was the sonne of *Mammea*, her daughter was admitted companion with him in the Empire, which *Alexianus* after called *Alexander Severus*, was a wise and prudent Prince, whose vertue had gained him the generall love of the Senate and people; for which *Heliogabalus* so envied him (for vice and vertue are still in opposition) that he made many attempts to poyson him, which by the care of *Mesa* and *Mammea*, were prevented. But how was this envy punished? The people seised upon *Heliogabalus*, with his mother *Semiamira*, and dragging their bodies through the chiefe streets of *Rome*, having after torne them piece-meale; would not afford them the honour of buriall, but cast their quarters into the common jakes, that stood upon the river *Tiber*.

Envy in Women.

Neither have women beene free from this rankorous sinne of Envy, as appeareth by the story following; and shall be made more apparant hereafter. This Prince *Alexander Severus* afore-named, all the time that his grandmother *Mesa* lived; who suffered none but grave and wise men to be about him; (infomuch that no Emperour before or after him could be said to exceed him in all these attributes that belong to an Imperiall Monarch) was both beloved and feared: But she being dead, his mother *Mammea* grew to that height of pride, covetousnesse, and envy, that his indulgent sufferance of her ambition was a great, and the sole blemish of his government, who comming to maturity, and the Empire now settled in his owne hands, he tooke to wife a daughter of one of the most noblest Senators of *Rome*, which was also by his mothers consent: but when this Lady came to take upon her the state of an Empresse, *Mammea*, who challenged that title solely to her selfe, maliciously envying her estate; wrought so, that first the father of the new Empresse was put to death: and so terrible was her commandement, and her Majestie so much dreaded, that she banished both from the Court and the bed of the Emperour the innocent Empresse, unto the uttermost

Murder the fruits of Envy.

uttermoſt coaſts of *Africa*. Thus was *Alexander* but of a milde and gentle nature, ſwayed and over-ruled by his mother; which was the occaſion of both their ruines: for *Maximinus* a *Thracian*, borne of baſe parentage, his father being a ſhepherd, and preferred by *Alexander* to eminent place in the warres; taking the advantage of the murmuring of the people and ſouldiers, and the covetouſneſſe and envy of the mother, moſt treacherouſly conſpired againſt his Lord and Maſter; the ſame barbarouſly and cruelly ſlew them both, and by their death aſpired unto the Imperiall purple.

The *French* Chronicles ſpeake of one Prince *Cranne*, the ſonne of *Clotharius*, who having raigned forty five yeares at *Soiſſons*, now called the *Belgick Gant*, upon the deceaſe of his elder brother *Childebert*, who died without iſſue male, was proclaimed the ſeventh King of *France*. This *Cranne* (on whom that may be truly conſtrued of the Poet,

Filius ante diem patrios inquiri in annos,)

was ſicke of his fathers life, envying and grieving that he kept him ſo long from the Crowne: but wanting meanes to make him away privately by poyſon, or the like, becauſe his ſervants about him were faithfull, and not to be corrupted; he therefore oppoſed him by publike hoſtility, incenſing his Uncle *Childebert* againſt him, who ſupported him in all his inſolencies againſt his father. But *Childebert* being dead, and he now wanting his great ſupport, was forc't to mediate his peace with his father, who upon his ſubmiſſion tooke him to grace, and gave him his free pardon: But his former heart burning envy ſtill boyling in his breſt, he fell into a ſecond rebellion; yet finding the ſucceſſe of his bad attempts to grow ſtill worſe and worſe, as his laſt refuge, hee fled to the Prince or Duke of the *Brittons*, (whom ſome call *Conobee*, others *Canubo*,) who undertooke to ſecure him from the purſute of his father: Whereupon *Clotharius* with his Army invaded that Countrey, and joyned battaile with the Prince and his ſonne, in which the *Brittons* loſt the day; their Army was routed, the Prince ſlaine and *Cranne* taken priſoner, of whom his father having ſeiſed, hee cauſed him to be ſhut up in an houſe, and with his wife and children to be burnt to death; a juſt judgement from heaven, but a cruell ſentence from a father; who that very day twelve-moneth after died, being the one and fiftyeth yeare of his raigne.

I come now to our Moderne Hiſtories. *Ferrex* and *Porrex* joyntly ſucceeded their father *Gorboduc* in the government of this Land of *Brittaine*, in the yeare of the World ſoure thouſand ſeven hundred and eleven; and continued in love and amity for a ſeaſon: but in the end, Envy the mother of all miſorder and miſchiefe ſo farre prevailed with them, that the one began to maligne the others eſtate; inſomuch, that they both ſtudied and deviſed to ſupplant each other, thereby to gaine the entire ſupremacy, which firſt brake out in *Porrex*, who gathering an Army unknowne to his brother, thought ſuddenly to ſurpriſe and kill him: of which he having notice, and yet not able for the preſent to provide for oppoſition, he was forced to fly into *France*; where craving ayde, he was ſupplied with a ſufficient Hoſt of *Galls*: with which, landing in *England*, he gave his brother *Porrex* battaile, defeated his Army, and ſlew him in the field: *Ferrex* proud of his victory retyred himſelf to his Tent, whither his mother *Midan* came by night, with ſome of her women; and being freely admitted to the place where he lay ſleeping, ſhe with the reſt moſt cruelly murdered him, and after cut his

body into small pieces, causing them to be scattered in the fields and in these two brothers ended the line of *Brute*. Thus you see a most dreadfull judgement against Envy, as well in the vanquisht as the victor; but the greatest in the last: to be so cruelly murdered, rather by a monster than a mother.

Morindus was the bastard sonne of *Flavius* King of *Brittaine*, by his Concubine *Fanguestela*; and was inaugurated in the yeare of the World one thousand eight hundred fourescore and ten, and made Governour of the Land: The Chronicle reports him to have beene of a comely and beautiful personage, of liberall gifts, having an active body, and a most daring spirit, and strength withall above any Peere or Subject in the Land; but as a grievous staine and blemish to all these good parts and endowments, hee was of an envious condition, and cruell disposition, for he grew jealous of all such as either were great in wealth, or gracious in the Court for any noble vertue: for the first, hee had a way to confiscate their estate; and the latter he so suppressed, that they never came into favour, or grew to preferment: being further so subject to wrath, that whosoever crost or vexed him, he would suddenly slay with his owne hands. Afterward his Land being invaded by a Prince of *Mauritania*, he met him in battaile, and chased him to the Sea, taking many prisoners: whom, to satisfie this cruelty and tyranny, he caused to be put to death in his presence and sight, with severall sorts of torments; by heading, killing, hanging, burning, drowning, and other kindes of execution: but at the length (as testifieth *Guido de Columna* and others) this *Morindus* whom our *English* Chronicles call *Morwith*, walking by the Sea side, and spying a dreadfull monster upon the Thore, he out of his bold and Kingly prowesse, assaying to kill the beast, after a long fight was devoured and swallowed by the monster, when he had eight yeares governed the Land; which was a most strange and remarkable Judgement.

Envy and dissension was the first bonding of this our free and noble Nation, in becomming tributary to the *Romans*: King *Lud* of famous memory being dead, during the minority of his two sonnes, *Androgeus* and *Tenantius*; *Cassibelan* the brother to *Lud* was made King in the yeare of the World, five thousand one hundred forty two, who was a Prince, noble, bountifull, just, and valorous: when the young Princes came to yeares of discretion, hee gave to *Androgeus* the elder the Citie of *London*, with the Earledome of *Kent*; and to *Tenantius* the younger, the Dukedome of *Cornwall*. In this season *Iulius Caesar* being in the warres of *France*, and beholding the white cliffes and rocks by *Dover*, demanded of the *Gauls* whether it were inhabited or no? or by whom? being satisfied of his demand, hee first exhorted the *Brittaines* by writing, to pay tribute to the *Romans*: to whom *Cassibelan* returned a short and sharpe answer; with which *Caesar* much incensed, makes ready his Navy and people: but when they should have landed, they found long and sharpe stakes pitcht by the *Brittons*, which put them to great trouble and danger; yet at length gaining the shore, *Cassibelan* with a strong Army of *Brittans* gave them battaile, and beat them to their shippes.

Notwithstanding, *Caesar* soone after made a second Invasion, with a greater power, and had the like brave repulse, to his great dishonour. For which double victory *Cassibelan* having first given great thanks to the gods, assembled his Lords and Peeres to feast them; and held sundry triumphs and

and sports: amongst which, two young Knights, one Nephew to the King, called *Herilda*; and the other *Euelinus*, allyed to *Androgeus*; made a challenge for wrastring: in the performing of which exercise they grew to words, and from words to blowes, so that parties were made; and in this tumult *Herilda* was slaine; whose death the King tooke heinously, and sent to his Nephew *Androgeus*, that *Euelinus* might be delivered up, to know how he could acquit himselfe of the murder; which *Androgeus* denying, the King gave him to understand, that it was in his power to chastise his presumption; which the other fearing, sent to *Julius Caesar*, not onely letters, but thirty hostages, (to assure him of his fidelity) that if hee would make a third attempt for *Brittaine*, he would ayde him with a puissant Army: of which *Caesar* gladly accepting, with a strong host landed, and encamped himselfe neare unto *Canterbury*; of which when *Cassibelan* had notice, he marched towards him, and betwixt them was fought a strong and bloody battaile, where many were slaine on either side, and the day likely to incline to the *Brittons*, when on the sudden *Androgeus* came in with fresh forces, by which the wearied Souldiers were compelled to forsake the field, and gave place to the *Romans*, who slew them without mercy; so that *Cassibelan*, with those few that were left, retired himselfe to places of safety. Whose valour *Caesar* admiring, would not prosecute his victory any further for the present, but offered him peace, conditionally that he should pay a yearly tribute of three thousand pounds to the *Romans*; which conditions *Cassibelan* accepted, and still continued King; and *Androgeus* who had so basely betrayed his Countrey, not daring to trust his owne Nation, whom in so high a nature he had injured, abandoned the Realme, and went with *Caesar*. Now if any shall aske me where were Gods dreadfull Judgements in all this? I answer, what greater, then for a free Nation to lose their immunities, and become tributary and vassals to strangers; from which they were not freed many hundred yeares after.

Long after this *Constantine* was made King, and left three sonnes behinde him: *Constantine* the eldest (because he was of a very milde and gentle temper, and no way addicted to any martiall exercise) hee put into a religious house, called Saint *Smithens* Abbey, and made him a Monke: his two other sonnes were *Aurelius Ambrosius*, and *Vter*, surnamed *Pendragon*. But *Constantine* the father being trayterously murdered, one *Vortiger*, who then was the most potent Peere in the Land; tooke *Constantine* the eldest sonne out of the Monastery, and made him King onely in name, for he himselfe swayed the government of the Kingdome, with all the power that belonged to a Crowne and Scepter. Yet not with that contented, he envied the state of the innocent King; and though he had all the power, yet he could not content himselfe without the title; and therefore placed a guard of an hundred *Picts* and *Scots* about the Kings person, and having ingrossed into his hands the greatest part of the Kings Treasury, hee was so bountifull to those strangers, that they feared not to say openly that he better deserved to be King then *Constantine*; and waiting their best advantageous opportunity, murdered him: Whose head being presented to *Vortiger*, then at *London*, he made much seeming sorrow for his death; and to acquit himselfe of the act, caused all those hundred Knights to be beheaded: by which the people holding him innocent, crowned him King, when the other had raigned about five yeares: and this his coronation caused those that had the keeping of the two younger brothers, *Aurelius* and *Vter*, to flie

with them into little Brittain, where they remained long after : but as a iust reward of this trayterous supplantation, hee was never after in any peace or quietnesse, his Land being alwayes in combustion and trouble; his Peeres suspecting him of the death of the King, made insurrection against him; inso-much that he was forced to sollicite aide of the *Saxons*: who though they helped him for the present; after, of his friends they grew to be his enemies, and were too mighty for him : so that when he had reigned in great molestation and trouble sixteen years, the *Brittaines* deprived him of all Kingly dignity, and crowned his eldest sonne *Vortimerus* in his stead. Who when he had in many battailes overcome the Saxons, and had almost quite expelled them the Land, he was poysoned by his stepmother *Rowaine*, when he had gloriously and victoriously seaven yeares governed the Land, and his father *Vortimer* was againe made King, who was after twice taking prisoner by *Hengest* King of the Saxons, and his Peeres and Nobles cruelly butchered in his presence : At length the two younger brothers of *Constantine* invaded the Land, being aided by the distressed Brittaines, and pursued him into Wales, where hee and divers of his complices fortified themselves in a strong Castle ; which Castle the two brothers with their Army besieged, and after many vaine assaults, (it being valiantly defended) with wilde-fire they burned and consumed the Fort, together with *Vortiger*, and all his souldiers and servants.

Worthy it is to observe by how many severall kinde of Judgements this sinne of Envy hath beene punished, as in the former examples is made apparant : namely, by the single sword, by battaile, by poysoning, strangling, heading, torturing, by murdering and cutting to pieces, by being swallowed up of monsters ; the living to be buried with the dead, by famishing in prison, by being torne piece-meale, and the bleeding limbes cast into common privies : some burnt with ordinary fire, others with wilde-fire ; the brother murdering the brother, and the mother the sonne ; the bondage and vassalling of Nations, &c. which sinne, though for the commonnesse and familiarity it hath amongst us, is scarce minded, or thought upon ; (because many who are envious may so hide it, that they may appeare honest withall;) yet is this hypocrisie no excuse, for you see how hatefull it is in the eyes of the Creator, by so many visible punishments thereof. But I proceed.

After many dreadfull battailes fought (and not without great effusion of blood) betwixt *Edmund*, surnamed for his strength and valour *Iron-side*, the sonne of *Ethelstane*, and *Canutus* the sonne of *Swanus*, during this warre betwixt those martiall Princes, to the great desolation of the Realme, and mortality of the people ; It was agreed betwixt the two Generals to conclude the difference in a single duell : The place where this should be performed was in an Ile called Olney, neare unto Glocester, incompast with the water of the *Severne* : In which place at the day appointed both the Champions met, without any company or assistance ; and both the hoasts stood as spectators without the Isle, there awaiting the fortune of the battaile : where the Princes first proved one another with sharpe speares, and they being broken, with keene cutting swords ; where after a long fierce combate, both being almost tyred, by giving and receiving of hard and ponderous blowes, at length (the first motion comming from *Canutus*) they began to parle ; and lastly to accord, friendly kissing and embracing each other : and soone after, by the advise of both their Counsels, they made an equall partition of the

the Land betwixt them; and during their naturall lives lived together, and loved as brothers. But there was one *Edricus* Duke of Mercia, of whom my Author gives this character: A man of base and low birth, but raised by favour to wealth and honour; subtile of wit, but false of turning; eloquent of speech, but perfidious both in thought and promise; who in all his actions complied with the *Danes*, to the damage of his owne Countrey-men; and yet with smooth language, protestations, and false oathes, could fashion his excuse at his pleasure. This false Traytor, in whose heart the serpent of envy and base conspiracy ever burned, at length breaking out into flame against his owne Prince *Iron-side*, (for what cause is not knowne) and thinking to get the grace and favour of *Canutus*, he so awaited his opportunity, that hee most treacherously slew his King and Master *Iron-side*. Which done, thinking thereby to be greatly exalted, he boasted in all haste to *Canutus*, shewing him what he had done for his love; and saluted him by the stile of sole King of England: which, when the Prince of *Danes* had well understood, and pondering what from his owne mouth he had confest, like a just and wise Prince, he answered him after this manner; Since *Edricus* thou hast (for the love thou sayest thou bearest unto me) flaine thy naturall Lord and King, whom I most loved, I shall in requitall exalt thy head above all the Lords (thy fellow Peeres) of England, and forthwith commanded him to be taken, and his head to be strook off and pitcht upon a speares head, and set upon the highest gate of *London*: a just judgement inflicted upon Envy, which hath alwayes beene the hatcher of most abominable treason.

A just Judgement upon an envious Tray-tour.

Unparalleld was that piece of Envy in *Fostins*, one of the sonnes of Earle *Goodwin*, and brother to *Harold*, after King; hee in the two and twentieth yeare of the raigne of *Edward* the Confessor, upon some discontent betwixt him and his brother *Harold*, came with a company of Ruffins and rude Fellowes, and rid downe to *Hereford* in the marches of Wales; where at that time his brothers servants were very busie to make provision for the entertainment of the King, invited thither by *Harold*; who, when he was thither come, most cruelly and inhumanely he fell upon the innocent servants, and slew them all; and after, cut them into pieces and gobbets, which he put into sowce and salt, pickling and powdering their limbes; and afterward sent messengers to the King and his brother, to give them to understand, that if they brought fresh meate along with them, hee had provided them of powdered meate, as much as they could desire. Which barbarous act being bruited abroad, it made him so hatefull to all men, that his owne tenants and people, (men of Northumberland) the Province of which he was then Lord, rose up in Armes against him, seising all the Lands and Goods of which he was possesse; and chased him into Flanders, with no more then one or two servants to attend him; where he remained with his wife and children, during the Kings life. But when his brother *Harold* (after the decease of K. *Edward*) had usurped the Crowne, *Fostins* envying his brothers Sovereignty, having purchased to himselfe a Navy of threescore small ships, sailed about the Isle of Wight, and the coast of Kent, where hee robbed and tooke preyes, and from thence went into Lindsee, where hee did much harme by fire and sword; but was chased thence by *Edwin* and *Malearas*, the Earles of Mercia and Northumberland: Then he sayled into Scotland, where he stayed till the Summer after. And when *Harold Harfager* the sonne of

Envy pursued by many disasters.

Canutus,

Canutus, King of Denmarke and Norway, invaded the Realme, *Fostins* took part with him against his brother *Harold*, and in a dreadfull battaile fought neare *Stemisford* Bridge; he with all his complices and adherents were miserably cut to pieces: A just Judgement suting with his former envy, butchery, and tyranny.

But leaving many Histories and Examples with strange inflictions imposed upon this sinne. I come to the later times, as low as to the raigne of *Edward* the sixt: over whom, by his fathers last Will, for the time of his minority, his two Unkles the brothers *Seymors* being made chiefe Guardians; it happened that the two great Dukes of Northumberland and Suffolke, *Dudley* and *Gray*, much murmured and maligned that they should beare such sway in the Kingdome: The one being Lord Protector, the other Lord high Admirall; one having great power by Land, the other by Sea, by which their glories seemed to be much ecclipsed: and finding no way how to supplant them by their servants, they took a newer course, and practised it by their wives, to draw their ruines out of their owne bosomes; and thus it happened.

Sir Thomas Seymour the younger brother being Admirall, and having married King *Henries* Queene Dowager, (whose good fortune it was of all the rest to survive her husband) she was suggested to contest with her sister in law, for priority in place, to which the other (for both were privately encouraged by the two Dukes) would no way assent: the one claiming precedence as she had beene Queene, the other challenging it as she was now the Protectors wife. The wives set their husbands at oddes by taking their parts; insomuch, that there grew envy and heart-burning betwixt them, so that in the third yeare of the young King, the Admirall was questioned about his Office; and by the consent of his brother, condemned in Parliament to have his head strooke off, the Protector with his owne hand signing the Warrant for his death.

The one brother being thus removed, there was now the lesse difficulty to supplant the other: for in the same moneth of *February* in which his brother lost his head, was the Protector by the Lords of the Counsell committed to the Tower; but about a yeare after, by intercession of the King, and his submission to the Lords of the Counsell, upon the sixt of *February* he was released and set at liberty: yet this proved but a lightning before a clap of thunder. For the two Dukes, his great and potent adversaries, still prosecuted their malice; insomuch, that not long after, calling him to a second account, when he had nobly acquitted himselfe of all Treasons whatsoever, that could be alleadged against him; He was in a tryall at Guild-Hall (not having a Jewry of his Peeres) convicted of Felony; and in the first yeare of the King, upon the two and twentieth day of *Ianuary* the great Duke of Sommerfet (the Kings Unkle and Lord Protector) was beheaded upon the Tower Hill. But this envy in the two Dukes escaped not without Gods heavy Judgements; for after the Kings death *Northumberland* having a large commission from the Lords signed with the great Seale of England, to raise an Army to suppress the Lady *Mary*: afterward repenting thereof, sent a countermand after him, and when he thought himselfe in most security, the Nobility forsaking him, and the Commons abandoning him, hee with his sonnes and some few servants in Cambridge were left alone; where notwithstanding in the open Market-place he proclaimed the Lady
Mary

Mary Queene; yet in Kings Colledge he was arrested of high Treason, and thence brought to the Tower of London, and on a scaffold upon the Hill, the twelfth day of *August* next following, lost his head.

The Duke of Suffolke being likewise proclaimed Traytor, had a servant called *Vnderwood*, whom he had raised to a faire estate, and therefore to his trust he committed his person; who for some moneths concealed him in an hollow tree, and morning and evening brought him his food; with millions of oaths engaged for his truth and fidelity; but being corrupted with a small quantity of gold, and some large promises, he betrayed him, and delivered him up to the noble Earle of Huntington, under whose conduct the Duke with a strong guard of speare-men, was conveyed through London to the Tower, and the seaventh day after his surprisall he was arraigned and convicted of Treason in the great Hall at Westminster; and upon the twenty fourth day on the Tower Hill beheaded.

In this relation it is worthy to be observed in those two great Dukes of Sommerfet and Northumberland, that though the whole Kingdome could scarce satiate their ambitions, yet now a small piece of earth contents them: for they lie buried together before the Altar in Saint *Peter's* Church in the Tower betwixt two Queenes, the wives of King *Henry* the eight, Queene *Anne* and Queene *Katharine*, they being also both beheaded.

CHAP. III.

Gods dreadfull Judgements against Wrath.

Diverse are the divisions and branches of this sinne of *Wrath*, which some reduce to these foure heads; *Mortall*, *Veniall*, *Capitall*, *Generall*: It is then called *Mortall*, when it hath a desire to punish, not to satisfy the Justice of the Law, but its spleene; or when through the vehemence of anger, it divides from the love of God, and our neighbour; or when it seekes a severe and cruell revenge for trifling delinquencies: It is called *Veniall*, when the motion of ire doth prevent the judgement of reason, but the consent followeth not; when we are too spleenfull and chollerick within: or when the signes of our outward indignation too manifestly appears outwardly. That which is called *Capitall*, ariseth either from the heart, the mouth, or the *deed*; that from the heart is rather cal'd indignation, when him whom we suppose to have injur'd us, we hold base and unworthy; and upon that wee animate and incourage our revenge; or *Tamoris*, the pride and haughtinesse of the minde, by which he that is incensed, is still devising severall wayes how to be avenged, by which his fancies are molested, and his thoughts much troubled: That which ariseth from the mouth is either clamour, when by confused and inordinate speeches, without a modest restraint of the tongue, we openly expresse our spleene and envy: or blasphemy, when being vehemently incensed, we breake into words which tend to Gods dishonour: or contumely, when being angry with our neighbour, we use slanderous and despiightfull language against him. In *Acts*, that is called *Rixa*, which

which is rayling and scoulding: In which are understood all the nocuments and dammages, which through wrath we can possibly doe to our neighbour. Of the fourth called *Generall*, there be three species; *Acuta*, which is that anger which ariseth upon small or no occasion at all; *Amara*, or bitter, when for an injury done we keepe it long in remembrance; and stile a fit opportunity for revenge: *Gravis* or *Difficilis*, when we never remit an injury, till we satisfie our rage by punishment.

Texts in the
holy Scripture
by which wrath
is condemned.

Against all these there be Texts in the Holy Scripture, *Genesis 27. 21. Therefore Esau hated his brother Jacob, because of the blessing wherewith his father blessed him: and Esau thought in his minde, the dayes of mourning will come, and then will I slay my brother Jacob.* *Prov. 22. 29. Make no friendship with an angry man, neither goe with the furious man, least thou learne his wayes, and leave destruction to thy soule,* 29. 22. *An angry man stirreth up strife, and a furious man aboundeth in transgression.* *Eccles. 6. 11. Be not thou of an hasty spirit to be angry, for anger resteth in the bosome of fooles.* *Matth. 5. 22. But I say unto you, whosoever is angry with his brother unadvisedly, shall be culpable of Iudgement, &c.* *Ephes. 4. 31. Let all bitterness, and anger, and wrath, crying and euill speaking, be put away from you, with all maliciousnesse.* *Coloss. 3. 8. But now put yee away all these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking out of your mouthes.* *Tim. 1. 2. 8. I will therefore that the men pray everywhere, lifting up pure hands without wrath or doubting.* *Tit. 1. 7. For a Bishop must be unreprouceable, as Gods steward; not froward, not angry, not given to wine, no striker, not given to filthy lucre.* We reade in the fourth of *Luke*, that when *Jesus* came to *Nazareth*, where he had beene brought up; and as his custome was, went into the Synagogue on the Sabbath day, and stood up to reade; at which divine Sermon it is said, *Verf. 28. Then all that were in the Synagogue when they heard it, were filled with wrath, and rose up and thrust him out of the City; and led him unto the edge of the hill on which their City was built, to cast him downe headlong; but he passed through the midst of them and went his way.* Many other Texts are to this purpose, to reprove and condemne wrath and anger; the fruits and effects whereof are for the most part manslaughter, murder, and the like; of which by reason of their consanguinity and alliance, I am tyed to speak something, though briefly.

Noted murderers in the holy Text.

Of Homicides, these amongst others are named in the Scriptures; *Cain*, *Simeon* and *Levi*, *Abimelech*, *Doeg* the Edomite, *Ioab*, *Baanah* and *Rechab*, who slew *Ishboseth* the sonne of *Saul*, who looking for a reward, *David* commanded his young men, and they slew them, and cut off their hands and feet, and hanged them up over the poole in *Hebron*, &c. In King *David* himselfe, who wrote thus in his letter, Put you *Vriah* in the fore-front of the strength of the battaile, and recoile ye backe from him, that hee may be smitten and die. *Absalom* in killing his brother *Ammon*. *Athalias* the servants of *Ioash* King of *Iudah*, who slew him in the house of *Millo*, with infinite others; who as they were inhumane in their practises, so were their ends miserable and abortive, even all of them who have not truly repented.

But I come now to Ethnick Histories; and first of them most forraigne: In handling of which, I will give you to begin with a Catalogue of such as have beene most cruell. *Ptolomeus Pisco* one of the Kings of *Aegypt*, caused his owne sonne *Memphites* (whom he had begot of his wife and sister *Cleopatra*) to be slaine, and then commanded his head, hands, and feet, to be cut off,

off, and to be shut in a curious casket made for the purpose, and sent them unto her as a present on his birth-day; and then after, when he perceived that by his barbarous tyranny he was growne odious unto all his subjects, that he might the better oppose the danger, hee caused a Schoole (where most of the Nobilities children, with others, were doctinated) to be beset and round environed with swords and fire, and so suddenly assaulted them; that some by steele, others by the flame, were all destroyed, not one of them escaping: But that which hee thought to be his refuge, proved his ruine. For the people were so much incens'd with this barbarous and bloudy Act, that with an unanimous consent they fell upon him, and tore him in pieces.

The like (if not greater cruelty) was practised by a woman, one *Cycenis* the daughter of *Diogerides*, King of Thrace, who greatly delighted to behold living men cut in the middle, and invite parents to feast with their owne murdered children, cookt and drest severall wayes; but she was after deposed from her principality, and none of her former subjects relieving her, (so hatefull were her inhumanities) she was famisht to death, and died of hunger.

Thus *Artaxerxes* caused her who was his wife and mother in law, (for his marriage was incestuous) to have her head parted from her shoulders, though nothing worthy death could be alleadged against her; nor did his tyranny end there, for after his father had resigned the Kingdome to his charge, like an unnaturall paracide, he caused him, with an hundred of his children, Nephewes and Kinsmen, to be cruelly murdered: nor did hee escape unpunished, for the Kingdome tyred with his insolencies, and the World weary with his horrible murders, made him in his death remarkable; for as some write, he died by the stroake of lightening.

Vitoldus, Prince of Lituania, studied divers sorts of tortures and torments for men, upon any sleight cause condemned to death, one of which, was, he would command them to be sewed in Beares skinnies, and then made it his sport to behold them torne in pieces with fierce Mastiffes: Moreover in all his warlike expeditions, hee had alwayes a steele bow ready bent, and what souldier soever but stept out of his ranke, hee instantly strooke him dead with an arrow, glorying to himselfe that he was so good a marks-man: But after these, and infinite other cruelties, hee that delighted to see men die like Beares, was himselfe in the end torne in pieces with wilde Wolfes, being paid in the like (though not in the same coyne) which hee lent to others.

Suiting to which is that story of *Perillus*, who hearing that *Phalaris* the Tyrant over the Agrigentines, was much delighted in the severall wayes of tormenting men, and presuming that nothing could better comply with his cruelty, then to present him with some rare and unheard of machine to that purpose, he devised and forged by his Art a brazen Bull, to open on the one side, and shut againe at pleasure; which being brought to *Phalaris*, he demanded of him the use for which it was made? who answered him again, he had forged it to punish offenders of high nature; for (saith he) let the naked body be put in at this doore, and then an hot fire made under it, the person tormented will not utter the voyce of a man, to put a relenting commiseration upon you, but the sound will appeare like the bellowing of a Bull, to make it the lesse terrible; which *Phalaris* hearing and grieving in his ambitious

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bitious evill, that any should offer to out-doe him in his cruelty: He told the workeman that he accepted of his gift, but commanded withall that he should make prooffe of his owne worke, which was instantly done; and he most miserably tormented in his owne engine: for who more fit to taste of tortures, then they that have the inhumanity to devise them? and they by Gods Justice meritedly suffer themselves what they devise for others: of which *Ovid* speakes thus.

*Ipsæ Perillæ Phalaris permisit in aræ,
Edere mugitus, & bovis ore queri.*

The purpose this.

All that the Workeman by his Art did gaine,

He in his owne brasse bellowed out his paine.

Amongst these bloody minded men let me give you a taste of some no lesse cruell women: *Parisatis* the mother of *Cyrus Junior*, not content with inflicting ordinary and common torments upon the bodies of men, devised with her selfe a new and unheard of way, how to put men to a lingring death, by putting wormes unto them being alive, and so to be devoured. And *Irene* the Empresse and wife of *Leo* the fourth, caused her owne sonne *Constantinus Sextus*, first to be cast in prison, next to have his eyes torne out of his head, and lastly to die in a dungeon. *Fulvia* the wife of *Antony*, one of the *Triumvirat*, after her husband had caused the head of *Marcus Cicero* to be cut off, he commanded it to be brought home to him, and plac't upon his Table; and when he had for a whole day glutted his revengefull eyes with the sight thereof, he sent it to his wife *Fulvia*; who no sooner saw it, but (as if it had still enjoyed the sence of hearing) rail'd upon it with many bitter and despightfull words; and having tyred her selfe with maledictions and womanish taunts, she tooke the head into her lap, and calling for a knife, she with her owne cruell hands cut out the tongue, (once the pride and glory of Eloquence) and with the pinnes from the tyre of her head, prickt it full of holes, as if it had still bene sensible of paine, till she had fully fird her spleene and cruelty.

Tomyris Queene of the Scythians, after she had taken *Cyrus* King of Persia in battaile, when he was brought unto her presence, she first caused a great and large Tombe to be filled with the blood of his slaine subjects, and then commanded his head to be cut off and cast therein; which done, she tauntingly said, Now *Cyrus* drinke blood enough in thy death, which in thy life time thou hast so much thirsted after.

Dircæ a Theban woman, when she understood that her husband *Lycus* was inamored of *Antiope*, the daughter of *Nisæus*, in her pestilent jealousie she caused the Virgine to be surpris'd, and being in her power, she commanded her to be first bound unto the head of a wilde Bull, and then made fire to be fastened to his hornes; by which he being the more enraged, ran madly through woods, and over rocks, untill her body was miserably torne in pieces.

Alike (if not more bloody minded) was *Amastri* the wife of *Xerxes*, who jealous of the wife of *Mastis*, president over the Bactrians, in his absence most cruelly butchered her; causing first both her breasts to bee cut off, which she cast to the dogges to be eaten; then her nose, eares, lippes, and tongue,

tongue to be throwne into the fire: and all these torments she endured being yet alive.

Phaenoe the daughter of *Pandion* King of Athens, having by her husband *Terenus* King of Thrace, a sweet young Prince called *Itis*, because her husband had ravished her sister *Phylomel*, and cut out her tongue because she should not reveale the incestious Act: of this having notice, she in an unworthy revenge slew her sonne, whom the King much loved; and having cookt his limbes with sundry sawces, she set them before his father, who ate thereof: and after, because he should be sensible of what he had done, in the last course she served in his head.

Tullia the wife of *Tarquinus*, surnamed *Superbus*, the proud, and daughter to *Servius*, then King of the Romans, when her father was by her consent flaine in the Capitoll, and his body throwne in the streets; she riding that way in her Chariot, when the horses stopt their course, and the driver stood amazed, she compelled him to drive over her fathers body, with whose blood and braines her coach-wheeles were stained: yet was she so farre from being daunted, that she was said to rejoyce highly in the Act. Yet for this accident, so hatefull it shewed to all the multitude, that the very street where this was done is called *Vicus sceleratus*, the impious or wicked street, even to this day.

Now if any shall take my promise in the title of this worke, and say, True it is, that these were very bloody and cruell women, and their horrid Acts worthy both to be condemned, and hated of all people whatsoever; but where are the Judgements, or what were the punishments inflicted upon them? I answer; It is not to be doubted but all, or most of these, suffered by the heavy hand of God in this life, and that remarkably: howsoever, the ancient Remembrancers and Chronologers of those times forgot to leave the manner and particular circumstances of their ends, in that to give the World a more full satisfaction. But howsoever, of this I am assured, that no greater Judgement can be imposed upon any man-slayer or murderer, than to have his, or her name, branded to all posterity. Their actions, as they were prodigious, so their very memories are to be made hatefull, and abhorrid of all.

Caligula the Roman Emperour, when his Grandmother *Antonia* was dead, and her much lamented body being brought to the funerall pile, he would not so much as grace it with his presence; but all the time of the Ceremony, was sporting with his Jesters and Buffoons in a summer Parlor: He slew his brother *Tiberius*, and used his wives father with all contempt and contumelies: He stuprated all his sisters; and which is worse, (if worse might be) hee after made them prostitutes to his Ruffians and Villaines. *Ptolomaeus* the sonne of *Iuba*, his neare Kinsman, and *Macro* and *Euma* his Coadjutors in the Empire, for their good and faithfull service he caused to be put to death: He commanded a *Questor* in Rome (because his name was given up in a Conjuratiō) to bee stript naked and openly scourged. Many of worthy birth and condition (for crimes devised, not proved against them) to be branded with hot irons, or otherwise marked and maimed: Some he confin'd to the mending of high-ways; others, to labour and dig in mynes; and others he imprisoned like brut beasts in Grates and Cages: some hee caused to be sawed in pieces in the middle, and that for a small fault, or none. When he punished the sonnes or the daughters, he usually

sent for the parents to bee spectators of the torment; and when a father upon a time would have excused himselfe by the messenger, that hee was grievously sicke and could not come; hee sent a bed to his house, and had him brought thereon. Because a Comick Poet used in his Sceane one doubtfull vericle, which by a double construction might bee wrested to trench upon the Emperours person; he commanded him to be burnt upon the very stage on which the *Dramma* was acted. When hee had sentenc't a Roman Knight to be torne by wilde beasts, because the condemned person proclaimed his innocence, he first commanded his tongue to be cut out, and then sent him presently to be devoured. Having called a Nobleman from Exile, when after his returne he came into his presence, the Emperour demanded of him, What he and the rest did all the time of their banishment? who thinking to flatter with him, and insinuate into his favour; made answer, We continually prayed that your brother *Tiberius* might die, and your sacred selfe survive and raigne long over us: at which words, a sudden fanisie tooke him, that all these which remained in Exile, desired his death; and therefore hee sent in all haste to have them suddenly dispatched out of their lives: Besides his facinorous workes, he used words, fietce, hasty, and favouring of all inhumanity; among others this phrased was often in his mouth, *All things against all men are to me lawfull*. When certaine *Gauls* and *Grecians* were together put to death, hee boasted openly, as of a great conquest, saying, He had conquered *Gallugracia*. Those whom he tortured by degree, still as they fainted hee would have them comforted with hot drinckes, to make them longer endure their paine; giving alwayes a charge to the tormentors in these words, *Have yee a care to make them sensible that they must die*. He would also often bragge of that sentence of the Tragicall Poet, *Oderunt dum metuunt*; They hate whilest they fear. He often wished that all the people of Rome had but one neck, that at one blow with an axe hee might cut it asunder. Hee would often grieve and complaine of those times wherein hee lived, because they were not made notorious by some great affliction and dire calamity or other, wishing the slaughter of Armies, famine, pestilence, combustions in the Empire, swallowing of Cities by earthquakes; and whatsoever all good men desired of the gods might not chance, but be removed from them: all these mischiefs and miseries hee wisht might be inflicted on them, not excepting the security of his owne person. Being at *Puteoli* at a solemne annuall dedication made to the Sea, where a multitude of people were assembled; he called and beckoned a great company of men, women, and children, to come to that part of the shore where he was seated; which having done, he commanded the souldiers of his guard to precipitate them into the water; and those who catcht hold of any thing to save themselves from drowning, they with their speares and javelins pusht from all safety, so that they all perisht together. At a publike banquet, because a servant that waited mistooke the taking away of a plate trencher, he presently delivered him to the Hangman to have his hands cut off, and then the plate to be hanged about his neck, and to rest upon his bosome: then a scroule in large letters to be pasted thereon, where was inscribed his fault and cause of punishment; and in that manner to be led as a spectacle to all the Feasters. Hee contracted a combat with a valiant and strong man, who stooping to his mercy, (as was before agreed betwixt them) he tooke the advantage, fell upon him and slew him. I am tyred with the recitall

recitall of his many tyrannies, these being but part of them, on which I have dwelt the longer, because in the subsequent examples, I purpose to be more compendious, and end him with his death and lasting ignominy, who was slain by a Tribune coming from the Theatre, his wife after him, and his daughter crushed to death against a wall.

Avidius Cassius a barbarous and bloody fellow, the Romans called a second *Catiline*, because he was so covetous and thirsty after blood, for besides many publike slaughters and private murders, striving to imitate *Perillus*, he invented an engine of torture never heard, or I thinke, scarce heard of before, for he caused a beame or pole (betwixt fourscoure and an hundred foot in length) to be fixed in the earth, to which from the top to the bottome thereof he caused the living Bodies of men to be fastened, and a fire of wet billets and danke reedes and straw to be put under them, till some with the flame consumed, others with the smoake suffocated, all perished together, with which manner of torture (borrowed from his president) in the ten Persecutions was used upon the Christians; but he escaped not a notorious judgement, dying (as some have reported) a strange and remarkable death; for, sitting at dinner when an extraordinary feast was served, whilst his hand was in the dish, and the meat between his fingers, one hired to that purpose, (standing or waiting behinde him) with his sword at one blow strook off his head; and thus he perished without any remorse or penitence in himselfe, or any commiseration or pity from others.

Though I have spoken of *Domitius Nero*, and withall the judgement in his death, yet hear but me give ye a brief relation of his inimitable butcheries, and execrable murders, with actions every way as prodigious. He was the son of *Domitius Anobarbus* and *Agrippina*, who slew his mother. He first married *Octavia*, and then *Sabina Poppaea*, first commanding their husbands to be slain, and was the cause of both their deaths after, for after in his implacable fury he had killed *Poppaea* (being at that time big with childe) with a spurne upon her wombe, by which she perished with her infant, because *Antonia* the daughter of *Claudius* (fearing the like) refused to marry with him, he commanded her to be put to death. He persecuted the Church, and under his Tyranny, Saint *Peter* and Saint *Paul* both suffered Martyrdom. *Anulus Plancius* a beautifull young Roman, after he had violently and against his will stuprated, he put to death *Rufus Crispinus* his step-son by the marriage of *Poppaea*, a beardlesse youth, in rage he made to be drowned. Many freed men when they came to the estate of riches he cut off by the sword. He pulled out the eyes of *Cassius Longinus* an excellent Lawyer or Orator, and never made known the cause of his offence. To *Poliphagus*, by Nation an Egyptian, who was accustomed to eat raw flesh, he gave living men to be devoured: these are but a part of his barbarous inhumanities, who not thoroughly sated with the blood of men, sought to exercise his hate upon *Rome* his own City, by setting a great part of it on fire, his excuse being the deformity thereof, which incendiary he beheld from the Mæcenatian Tower, glorying in the flames thereof, being so far from commanding the fire to be extinguished, that he suffered not any man to enter into his own house to save any part of his Goods, and yet how mercifull was God in his judgement, to punish this Tyrant with one miserable death, who had indeed deserved more than a thousand.

Creon a Tyrant of *Thebes*, besides many other cruelties, in which he exprest a most bestiall and unmercifull nature, denied Buriall to all the dead Bodies of his Enemies slain in Battell with others of his own Subjects who had any way offended him, whom *Theseus* after slew in a conflict, and served him with the same sauce, forbidding his dead carcase to be inhumed or sepulcred, but thrown out in the fields, for the brute beasts to feed, and the fowles of the air to prey on.

Antoninus Commodus one of the Roman Emperours, had so troubled the Empire with gladiatory slaughters, that the people in contempt gave him the denomination of *Gladiator* or Fencer. He (as *Lampridius* witnesseth) when he saw any man weak or unserviceable by reason of some disease in his feet, would shoot him with arrowes to death, having a strong steel Bowe made for that purpose. The braines of others he used to beat out of their heads with clubs, and boasted that therein he imitated *Hercules*, to that purpose putting on a Lions skin. He was also so irreligious and such a contemner of the gods, that offerings and sacrifice at the altars he would mingle with the blood and flesh of men, and if any man shewed either a smiling or supercilious brow at what he did, (both were alike) him he commanded to be cast to the Lions and other wilde beasts to be devoured. One of his servants being commanded to reade unto him the tyrannous Raigne of *Caligula*, with the manner of his death, as it was set down in *Saetonius Tranquillus*, because it displeased him as somewhat reflecting on his person, he commanded to be cast to the Lions. If any man in his own hearing or by the information of other, said he must die, he was precipitated from a rocke, or some other high place, and his body crushed to pieces: he delighted to see the bellies of fat men ript up, and how suddenly their guts and entrals would rumble to the ground. But the people after so great sufferings, now at length tired with his inhumanities, in the very height of his insolencies, when he least dreamed of any such disaster, caused him to be slain; which though a violent death, yet in all mens judgements may appear somewhat too milde for his merit, but the great Judge of all, sometime mitigates the punishments of such grand malefactours here, to make their torments more great and perdurable in the world to come.

The next I present to your view is *Caius Marius* the Roman, who as he was of great power and potency in *Rome*, so his pride was boundlesse and unmeasured, but his inhumanity far exceeding them both, for after his exile, when he had again emptied the City of all those whom he suspected to have but the least finger in his confinement, by the assistance of *Cinna Carbo* and *Sertorius* he presently fell upon the slaughters of the Princes and Senatours, which was so violent that the channels overflowed with the blood of the slain Nobility. He took away the head from *Octavius* the Consul, and caused that of *Octavius* a consular Senator to be brought and set upon his table, taunting and deriding him even after death. *Cesar* and *Fimbriat* two of the most eminent in the City he commanded to be murdered in their own houses, breaking them violently open in the night, and killing them in their beds: the two *Crassi* the father and the son he slew one in the sight of the other (the more to aggravate their sorrow in their alternate indulgence): *Bebius* and *Numitorius* he commanded to be dragged through the *Forum* by the common hangmans clutches, but *Catalus Laetutius* by swallowing fire ended his life, and escaped his greater cruelty. *Archarius*

and

and *Flamen Dialis* a priest, whose office was sacred and in great reverence amongst the Romans, he commanded to be through pierced with swords. All which examples of Tyranny he committed from the Kalends of January, to the Ides of the same moneth, but what heavy judgements God laid upon him, you shall next hear in the relation upon *Sylla*.

Which *Lucius Sylla* made a deluge and overflux of blood through *Rome* and all *Italy*: four legions of the contrary faction of *Marius* being surprised and imploring his mercy he commanded instantly to be cut in pieces: the *Prestines* who had received and entertained *Marius junior* into their City, after they had yielded themselves unto his mercy, he put them out of the City, commanding *Pursius Cethegus* to kill them every man without the wals, and their bodies to be left in open fields without buriall, in which inhumanity perished at once five thousand men; four thousand and 700 slain by strength of his bloody Edict of proscription, he caused their names to be registred in the publike tables, lest the memory of that facinorous act might be buried in oblivion: and not sating himselfe with the strage of men, his tyranny usurped upon women, not sparing matron or virgin, but he commanded their heads (being cut off) to be brought unto him, that he might thereby the better glut his savage indignation, and implacable fury. *Marcus Marius* the Prætor he deprived not of his life before his eyes were pulled out of his head, and after caused all the bones in his body to be broken: *Marcus Pletonius* because being sent to kill his enemy *Caius Marius*, he was daunted at his brave aspect and honourable presence, and therefore left the fatall act unperformed, he commanded him instantly to be slain. Nor did his malicious rankor and hate end in the death of *Marius*, for commanding his body to be burnt, he sprinkled and threw his ashes into the river *Anien*: after all which and many more his bloody executions he was struck by the hand of God with the lowlie disease, so that his living body crawled with vermin, in so much, that before his death his household servants were almost stifled with the stench of his carcase: such or the like are the terrible judgements of God, against these proud *Nimrods*, mighty Giants and great hunters of the earth, to day in their pride and pontificalibus, glorying in their oppressions and persecutions, and to morrow worse than any carrion of beast stinking in the grave, their memories being as hatefull to the hearing, as their corrupt putrefaction to the smell.

I have hitherto spoken of cruell and bloody Tyrants, let me treat a little of Ire or Wrath in self, for they are sinonims, since all these are but signs growing from that stocke. Anger and power meeting in one breast are more violent than any thunderbolt: wrath and revenge rake from man the mercy of God, destroying and quenching that Grace which he hath beforetime given. Anger consisteth in habit and disposition, but Ire and Wrath indeed and effect. Hasty and froward speeches beget Anger, Anger being kindled, begets Wrath, Wrath seeketh greedily after Revenge, and Revenge is never satisfied without blood, which blood is never shed without just vengeance from Heaven, as may be made apparant by many pregnant examples.

For instance, *Chabarius* smothering in his breast the seeds of rankor and malice for the space of ten yeares against *Galenus Abrahamaques*, when that most holy day eald the Parascope, in which our blessed Saviour suffered death for all mankind, flew him as he was at his devotion upon his knees, in an holy

Chappell in *Paris*, (for so the French Chronicles report) who for that horrid act was after fearfully punished in himselfe and his issue. The like hath often happened in the Temples of *Italy*, betwixt that imbestuous faction of the *Guelfs* and the *Gibbelines*, who made no conscience of person or place, but in the time of diuine Service have pistolled one another in their pews, as they were kneeling at their prayers, when the Church hath been full of drawn swords, to the disturbing of the whole Congregation, making no more reverence of the place than a slaughter-house or shambles; upon whose butcheries God inflicted such vengeance, that the one party quite destroyed the other, till they were mutually cut off, and utterly extinguished. Such is the irreligious boldnesse of some, that I heard a Scottishman of note (soon after King *James* came into the Land) speak in the company of prime Gentlemen after this manner, Such a one killed my brother, and I could not meet him in seven yeares after, but at length espying him in the Church on a Sabbath-day, my fury could not contain it selfe, but even where he fate I shot him with my pistoll and slew him, and the arrant puritans (saith he) would have excommunicated me for nothing else but for killing him who had before killed my brother. But though men make flite of these atheistical and sacrilegious butcheries, that God who made man after his own Image, and all men of one and the selfesame earth and clay, will not let them escape his fearfull and terrible iudgements.

Neither have the holy Fathers the Popes been altogether free of this sin of Ire and implacability, for we reade in their own Chronicles, that upon the day when the *Sacra Cineritia* were celebrated, that was upon *Ash-wednesday*, in which is used great solemnity, when the great Presbiters and Cardinals according to the custome came to kneel to Pope *Boniface*, to receive the ashes, he took the ashes and vessell in which they were contained, and in great rage flung them in the face of *Prochetus* Archbishop of *Genoa*, with whom he was at oddes, and hated him exceedingly, and changing his words of exhortation and benediction, he violently brake out into this language, Remember O thou man that thou art of the faction of the *Gibelines*, and with those *Gibelines* thou shalt die; for he was of that party, and enemy to the *Guelfs*, whom the Pope favoured. *Stephanus Sextus* because *Formosus* upon his death-bed would not set his hand to his election, (who was Pope before him) when he came to be instated in the Papacy, he commanded him to be plucked out of his sepulcher, and buried in the Church-yard, causing his fingers first to be cut off, and so basely dismembred him being dead, for refusing to subscribe for him being alive. With the like malevolent hatred also did *Sergius* the third prosecute the same *Formosus*, who again commanded his body to be taken out of the second Grave, and brought it into the *Forum* or publike *Rialto*, when the head was cut from the body, and cast into the river *Tiber*, and this he did to insinuate into the favour of *Lotharius* King of *France*, to whom *Formosus* living was in great opposition. Divers other examples of the like malicious nature I could extract out of their Annals, and those remembrancers who have writ the lives of the Popes, which for brevity sake I omit, but am confident withall, that these evil presidents from the Clergy (whose light should shine to others) have been a great encouragement to the Laity to offend in the like, who for the most part paterne their actions, be they good or evill, by their teachers and instructors.

Mahometes Otomannus the Grand Seignior missing but two Cucumbers out of his Garden in his returne home, (after placing himselfe abroad) he in his rage slew two of his *Catabrites* with his own hands, being young boyes of choice feature and beauty. And *Commodus* was of that fiery indignation, that when he came into the Bath to wash himselfe, and found it somewhat more hot than usuall, he commanded the Bath-keeper to be thrown into the fornice, and there burnt to ashes. And *Quintus Metellus* was of such a testy and cholericke disposition, that having lived some yeares as Consul, and Proconsull in *Spain*, when he heard by the decree of the Senate of *Rome*, *Pompeius* whom he much hated was to succeed him in his command and sovereignty, his anger grew so violent that he diminished his army, and made all the Magazine of Grain and provision of victuall a spoil and prey to the souldiers, he caused all the Bowes and Arrows in the Army to be broken and knapt asunder, forbidding the Horses and Elephants to have their ordinary and custumed food and fare, not leaving him at his arrival any one thing of any moment wherewith he might succour or relieve either himselfe or his Army. *Promerus* a domesticke servant of *Archellam* King of *Macedonia*, with such an intestine hatred persecuted *Euripides*, that one night he watched him when he came late from supper with the King, and in the way let loose fierce Mastiffes upon him, by which he was most miserably torne to pieces. Such also was the grounded and inveterate hate of the unanimous people of *Rome* to *Heliodorus*, that being dead they cast his martyred body into the common jakes of the City with his mother *Semile*, and after flung them into the river *Tiber*, making also an Edict, that his statues before erected should be demolished, and his very name to be rased out of all the monuments of the City, willing (if it had been possible) quite to have extirped his memory. They likewise when the Emperour *Michael Paleologus* was dead, denyed unto his body any place for Buriall. *Murtius Sabinus* much troubled and insoled that *Hostilius* was by the suffrage of the people preferred unto the Crown and Kingdom, to which he had before aspired, when he saw his malice could not vent it selfe against his competitor, not able to suppress his implacable indignation, and not knowing any meanes to embrew his hands in the blood of his adversary, he could not contain himselfe but shed his own, and falling upon his sword desperately slew himselfe.

Full of cruelty, (and favouring no humanity at all) was that wrath and fury of *Septimus Severus*, who having overcome *Clodius Sabinus* in battail, and utterly defeated his Army, himselfe being taken prisoner, he commanded that he should be transpierced with a sword and slain, but not content with this, he caused his wounded body to be stripped naked, and laid before his Palace as a publike spectacle to all men, so that himselfe might take a full view thereof from the prospect of his window: yet could not all this satisfie his malicious cruelty, but further he commanded a wilde and untamed jennet to be brought forth, to trample and tread upon his face, breast, belly, and the other parts of his body, untill all his bones were bruised and broken in his skin, and he disfigured all over. Nor ended his fury here, for he would not suffer his body (thus mangled and martyred) to be taken thence, till the stench thereof grew so noysome to the place that it could be indured no longer, and then lastly, as a close to the rest, he gave leave that it should be cast into the river. This and the like prove the old adage

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adage to be true, *Homo homini lupus*, one man is a Wolfe to another: but I thinke such fire-hearted and powder-brained men are worse, for no brute beast will prey upon its like, the Lion will not tyrannize over the Lion, the Bear fall upon the Bear, nor the Wolfe on the Wolfe, onely Man who is sensible and indowed with reason, will not spare his own similitude and likeness.

I have read in *Solinus* an approved Authour, of a strange fowle or bird bodied like a Gryphin, and equall to it in bignesse, onely bearing the face of a man; this ravenous Harpy (for no more proper appellation I can bestow upon it) above all other Creatures desires to make his prey upon humane flesh, and when he hath slain any man and glutted himselfe with his dead carcase, his use is to go to drinke at the next river, in which he no sooner spies his own face, but presently a relenting and repentance cometh upon him, sorrowing to have been the death of a Creature of his own aspect and countenance, which taketh in him such a sensible and deep impression, that after that time he will never taste the least food or sustenance, punishing his unnaturall act with one the most terriblest deaths that can be invented, Famine. If these roysters, cuttours, and smugbucklers, those bloody minded Canibals (for they are no better in their brutish condition) would but make this Bird their Embleme, and consider with themselves what sorrow and repentance with a remorse of conscience waies at the heels of every slaughter and murder committed, they would not be so forward to give the lye, strike, stab, nor (that which is seeming of all these Fowle ones appears to the outward view, the fairest) be so ready to send or entertain challenges, or meetings in single combats and duels, nor before considering, that he who falls by the others sword in his rage, (and therefore without charity) there is great doubt of his salvation, and the conquerour must dearly answer for his lost soul. Besides, if he escape the justice of the Law, the worme of conscience shall never leave him, but continue him in perdurable torment.

And now to such murders arising from weath, their strange discovery and judgement. In the Raigne of *Christienne* the second King of *Denmarke*, when some twelve of his prime Courtiers were making merry in a parlor, and amongst them one who was Post-master to the King, it happened that dissention falling amongst them, upon the suddain all the lights (in the tumult) were put out, and one amongst them slain with a poniard, but lights at length brought in, and the Body found murdered and breathlesse, the King desired to have account for his dead subject, the Nobles lay all the guilt upon this Postmaster, but the King with whom he was then gracious, thought it to be done of malice, and perswaded himselfe that he was innocent of the act: they on the contrary alledge that he was the cause of that meeting, that there had been a former grudge and malice betwixt them, and moreover, that when the lights were brought in he was found next to the dead Body, so that they desired the Body to be laid upon a table, and every one singly to lay his hand upon the naked breast of the person murdered, with a deep protestation, that they were innocent of the act which was done in the Kings presence, and they came all by course according to the manner proposed, but in the Body was found no change or alteration at all: at last came the *Corsor* or Postmaster, and first embracing his feet, and with many teares kissed them, thinking by that meanes, if it were possible, to pacifie his

his just incensed spirit, and at length comming to lay his hand upon the breast of the dead body, a double flux of bloud issued from his wounds and nostrils; and that in great abundance; by which finding himselfe convicted, he confessed his malicious act, and by the King was committed to the common Executioner. This story the Lord *Henricus Ranzovius*, Vicar generall to the King of *Denmarke*, in all his Dukedomes a man illustrious in Nobility and Learning, relates in his Responsory to the Consulatory of *David Chitraus*.

Another suiting to this I finde related by Doctor *Otho Melander*, in his *Iocoserini*; who speaks of a man, who through rankor and hatred had watched his neighbour till he had found meanes by meeting him in the thickets and woods, (a place convenient for such a mischief) to lay violent hands upon him, and murder him; and after escaped without the least suspicion of the fact: but the body being after brought to the *Lizebohenstan* Senate, they gave command that one of the hands should be cut off, and hanged up over the dining-table in the common Jayle or Prison. It happened that the malefactor being some ten yeares after committed upon some delinquency, (of no great matter or moment) that he was brought into the same roome, and by accident when hee fate downe to meate, plac't just under the hand, which though it had beene withered and dried for so many yeares, bled freshly, and dropt upon his trencher; at which all being amazed, the Gaoler went straight to informe the Senate, who sent to examine him, and he being convinced in conscience by that divine prodigy, soone acknowledged himselfe guilty; for which he was committed to the charge of the Executioner, and according to the custome of those Countries, broken upon the wheele.

In the Diocesse of one of the Dukedomes of *Saxony*, commonly called *Gerstenanta*, there lived in one Village a Shepherd and a Rustick or Husbandman, who were of that antipathy in condition, that above all measure they hated one another; and though neighbours and friends on both sides had appointed sundry meetings, to mitigate and reconcile this inveterate malice, yet they found it impossible to be done, and so left them to their giddy and haire-brain'd fury; which gave them now the more scope and liberty to insidiate one another, yet neither of them durst attempt their worst of indignation, as fearing the danger of the Law: Yet they ceased not back-biting, slandering, railing, calumniating openly, besides private whispering and murmuring, (insomuch as in them lay) to take away each others reputation and good fame: and moreover, to devise and seeke out by what meanes they might dammage one another in their goods, chattels, or any other part of their estate, which grew to such unsufferable height, that neither of them able to indure their mutuall incumbrances and detriments, secretly agreed together to make an end of all in single fight; for which they both prepared themselves against the day appointed: The Husbandman provides himselfe of a good forrest bill, with some other shorter weapons, as a ponyard or a dagger, to speed his enemy if they should happen to close in the encounter: The other causeth a sheephooke to be made of a strong ashen plant, in the bottome a pike of three inches long, sharpened like the point of a needle, and to skrew in and out at pleasure: the head thereof (though fashioned like a hooke) was of massy steele, yet made with the like skrew; and being taken off, there was another pike of six or seven inches

inches long, insomuch that the Smith who had the charge of forging the materials, greatly wondered for what use it was: Before the day of combat came, newes was brought to the other of this dreadfull weapon, which put him into a great affright, as doubting the successe of the conflict; but though his courage failed him, yet the canker of his malice still continued; and fearing open hostility, he began to fly to stratagems, and so devilishly ordered the matter, that in the silence of the night, when the other was fast sleeping, he broke into his Cottage and murdered him in his bed; which done, providing him at home of such things as were necessary, he betooke him to his heeles, and fled into the Province of *Hesse*: The body being found, his suddaine flight might easily (without contradiction) confirme who was the Homicide, and therefore the Countrey left off farther inquiry. He now concealeth himselfe in a private house, unsuspected of any, thinking himselfe secur'd both from pursuit and punishment; but Gods Judgements are nearest when malefactors (in that heinous kinde) thinke them to be farthest off, as shall appeare by the subsequence: for soone tyred with the closenesse of the house, (as being still used to the fields, and liberty of the fresh aire) he one day walking abroad, happened to come within the Toyles, where the Illustrious Prince of *Hesse*, *Philip* the first of that name, was hunting the wilde Boare; and when the beast (who was of an extraordinary magnitude) was in the hottest of the chase, most fiercely pursued by the dogges, he ranne directly against this Homicide, and goaring him with his tusks, gave him sundry mortiferous and deadly wounds, and so left him as dead in the place: presently the Prince came in, and though not knowing the party, in his great commiseration commanded his body (yet breathing) to be borne to *Hirfeldia*, the nearest Towne, and all meanes possible to be provided for his cure: but all was in vaine, within two dayes he died. In which time he confest all the manner of his former murder to those that were his visitants; withall affirming, that he saw not the shape of any Boare, but in him the right figure of the Shepheard, who with his dreadfull sheep-hooke gave him these lacerating and tormenting wounds: which misprision of his is worthy your observation, and his History is verified by the fore-named Author, Doctor *Orlando Alexander*.

You may reade in the *Turkish* History, in the time of Sir *Thomas Glover*, being there Embassadour, that the same noble Gentleman entertained into his family an English man, and made him one of his Domestick servants, who was not one whom he brought over out of England, but found there as a stranger and traveller; whom at his earnest suit, (what for charity, and what for Countrey-fake) hee admitted into his house, imploying him in sundry affaires, in all which he diligently and carefully demeaned himselfe. But it so happened, that the Embassadours servants being abroad recreating themselves, a company of the rude and barbarous Turkes gave them some affront; in conclusion, from words they grew to blowes, and so unto hurliburly, in which, by the hurling of an unfortunate stoney one of the Turkes being hit under the eare, died of the blow: The Englishmen retire within their priviledge, and the Turkes threaten to pull downe the house, and to make spoyle of all that was therein; for bloud (they said) askt bloud; and therefore they would have no satisfaction till the offender were delivered into their hands: now this servant late entertained was not

in the company, nor out of his Lords doores all that day : briefly, because they said they knew the man, hee was forc't to cause every servant of the house to shew themselves ; they with an unanimous voyce clamour That is he, That is he : who was the man that kept house the day of the tumult. His Lord to acquit his innocence, made protestation of the same, but all to no purpose ; that was the man mark't for their vengeance, and none else they would have ; and so hurried him away to prison to be executed the next day : but the same night the Lord Embassadors Chaplaine came to comfort him with godly instructions for his soules health, and the rather because of his knowne innocence. But to cut off circumstance, the prisoner freely confessed unto him that he had slaine a man in England, not in his owne defence, but maliciously, and fled for the murder ; where after travelling divers Countries, he at length came into Turkie, where he had hoped to have settled himselfe : Then penitently acknowledging how God in his just Iudgement had found him out in that remote place, where he thought to have outworne his vengeance. The day after he was the subject of the Infidels mercilesse cruelty, who hanged him at the Embassadors gate.

Iohannes Pantanus, and *Iohannes Budem* report a strange discourse of a malicious servant, whom the Devill had possesst with his owne diabolically inhumanity : who taking a virulent spleene from some rough usage by his master, watched his opportunity when he was absent, and shut and barricaded all the doores about the house ; then hee broke open a chamber upon his Mistresse, and when he had contemptuously and despightfully demeaned himselfe towards her, hee after bound her hand and foot, and so left her groveling upon the floore : then he tooke three young children (the eldest not seaven years old) and carried them up to the battlements, and when he espied his master comming home, he called to him, and in his sight first precipitated one childe, and then another, from the top to the pavement, where their bodies were miserably dasht and shattered to pieces, and held up the other in his armes to doe the like to him ; at which the wretched father extreamely stupefied, (for who can imagine lesse) fell upon his knees, and humbly besought the villaine to spare the life of the third, and he would pardon him for the deaths of the former : to which the barbarous homicide replied, that there was but one way in the world for him to redeeme his life ; the indulgent father with teares and intreaties desired to know what that way was : who presently replied, that he should with his knife instantly cut off his nose, for there was no other rancome for him : The passionate father who dearly tendered the safety of his childe, having now no other left, agrees to the condition, and disfigured and dishonoured his face, according to the covenant made betwixt them ; which was no sooner done, but the inhumane butcher framed a loud and scornfull laughter ; at which, whilest the other stood amazed, the childe which he still held in his armes, he flung to the rest, and then most desperately cast himself after, preventing a worse death by torment : and such was the end of this Arch-limbe of his father the Devill, and the fruits of Ire, Anger, Indignation, and Malice.

CHAP. IV.

Gods Judgements against Sloath.



Alomon saith of Sloath, Proverbs 19. Vers. 15. Sloathfulness causeth to fall asleepe, and a deceitfull person shall be affamished. And 28. Vers. 19. He that tilleth his land shall be satisfied with bread, but hee that followeth the idle shall be filled with poverty. Againe, Proverb. 6. 6. Goe to the Pismire, O sluggard, behold her wayes, and be wise, for she having no guide, governour, nor ruler, prepareth her meate in the summer, and gathereth her food in harvest. How long wilt thou sleepe O sluggard? When wilt thou arise out of thy sleepe? Yet a little sleepe, a little slumber, a little foulding the hands to sleepe: Therefore thy poverty cometh as one that travelleth by the way, and thy necessity like an armed man. This being a sinne generally rather of omission then commission; Examples and the punishments thereof are not so frequent in the holy Text; nor other Ethnick Authors as those actual and in continuall agitation, yet as farre as Authentick authority will give me leave, I will strive to delineate and expresse it to the full; that being (howsoever sleighted and unminded) mortiferous and deadly, and therefore subject to judgement and condemnation, it may be the more carefully abandoned and avoyded.

Pride, fulnesse of bread, and idlenesse, which is a neglect of that duty which belongs to God, and a cessation of that consociety and converse which is requisite amongst men, were part of those finnes which caused God to raine down fire and brimstone upon Sodome and Gomorrah, whose lazinesse and sloath begot incest, adultery, and that most preposterous and abominable sinne, since called (from the place) Sodometry. But I desire first to annalyse and distinguish of the vice, before I proceed to further president.

This fourth head of the beast of Hell, called *Accidia* or *Desidia*, hath a bad root, and spreadeth into many evill branches; for it keepeth from *beginning well*, and hindereth from *ending well*. It hindereth good beginnings by six sundry finnes: The first may be called *Fainnesse*, which is, when a mans love, which ought to be zealous and fervent towards his Creator and Redeemer, is cold, faint, and weake, and therefore made unapt either for Devotion, or Prayer; and this commonly happeneth when he is backward and averse to enterprise any good worke of piety or charity. The second may be titled *Tendernesse*, which is the very couch and day-bed on which the Devill resteth and reposeth himselfe; still prompting to the man or woman; Thou hast beene ever tenderly and indulgently brought up, not borne to trouble thy selfe with any toyle some vocation: thou art more-over of a weake constitution, not able to endure paine or labour, much lesse fasting, or any needfull chastising of thy body; that sighing for thy finnes were hurtfull for thine health, and weeping for thy transgressions would in time spoyle thine eye-sight, with the like malevolent suggestions; which aptly comply with a sentence of one of the Fathers, *Iustum est cum Deo, ut moriens obliviscatur sui, qui vivus, oblitus est Dei*: Most just it is with God, that

that such men should forget him in their death, who would not remember him in their lives. The third branch is *Idlenesse*, from whence many evils arise, as witnesseth the holy Text: for when the old adversary of mankind findeth a man idle in his duty towards his Maker, he then findeth him imployment in his owne wicked workes: first putting him in minde to think of evill, and then to act it; addicting himselfe wholly to villany, ribaldry, luxury; to neglect time and opportunity, wherein hee might doe much good, and make his way towards Heaven: Where on the contrary, doing much evill, hee prepares his passage to Hell and eternall damnation. The fourth beares the title of *Dulnesse* or *Heavinesse*, when we solely incline our selves to drowinesse and sleep; and then are the adversary and his ministers vigilant and waking, to insidiate us in all our senses: and the lesse apt he findes us to the service of God, the more plyant and flexible hee makes us for the workes of Sathan; and such are they, who for one houres sleep will neglect comming to divine Service, to heare the word of God preached, or to be present at the administration of the holy Sacraments: The first is *Refrectory perversnesse*, that is, when we lie and snort in sinne, and are sensible and apprehensive of the temptations of the World, the Flesh, and the Devill; yet we neither lift up our heads nor hearts to God by way of contrition, nor implore unto him devoutly by confession, nor lift up our hands unto him, as promising repentance: like that obstinate and wilfull prisoner, who had rather lie rotting in a stinking and noysome dungeon, then take the paines to walke up the staires where the doores stand wide open, to gaine himselfe his franchise and liberty. The sixth may be stiled *Pusillanimity*; that is, when we dare not enterprise any pious act (after a good motion) in a diffidence, that God will not assist us in the performance thereof; and this is a foolish dread that some apprehend from their vaine dreames, and may be resembled to such as dare not venture to walke in such a path, because there the snail putteth forth his hornes; or young children, that shun their way for the hissing and gagling of Geese.

These are the six impediments that hinder to begin well; there are six other quite averse from ending well. The first is *Delay*: for when God putteth into the heart of man to have an appetite, or purpose to doe any good worke, or to repent him of his old sinnes, and prepare himselfe to newnesse of life: Then comes the old Tempter and wispers in his eare; What needes this early and too forward beginning? thou art yet in thy prime and strength, take the benefit and pleasures of thy youth: it is yet too soone: Age will come on, and then thou shalt have leisure, for when the delights of youth forsake thee, thou shalt in thy decrepit estate have little else or nothing to doe: thus dallying and dandling a wretched soule to it's eternall destruction. Most true it is that God saith, At what time soever a sinner repenteth himselfe of his wickednesse, he will blot out all his offences; but he that made that promise, hath not promised to give the sinner a time of repentance. After *Delay* comes *Negligence*, for whosoever maketh doubts and demurres to turne to God, it is no wonder if he doe it feignedly, superficially, and negligently; and this is a vice generall and avoyded by few: for alas, how many are to be found that use care and diligence in performing their bounden duty to God, and executing that charity in which we are obliged towards our neighbour. The third is *Oblivion* and *Forgetfulnessse*, and consequent it is, that whosoever is negligent, must needs

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be forgetfull; and both these hinder us from a devout confession of our sins to God: for by casting a neglect upon our transgressions and offences, they soone slip out of our thoughts; and when we have occasion to acknowledge them, and be sorry for them, they are quite out of our remembrance, by which the soule incurres great danger of Judgement. Then followeth *Fear* or *Dread*, which is a faintnesse of the heart bred by evill custome, which makes us to grow in a distrust of Gods mercy, and by that meanes to incurre the fearefull sinne of Desperation: of which, not onely former ages, but even the times present affoord too many dreadfull examples. And then there is a lazy *Sopini*, which breeds a diminution and abatement of all devotion; and is a disease to the soule, as a Consumption to the body; when in the stead of going on, we rather stand still, or draw backe; and this recreance and defiling, if not taken in time, may turne to Infidelity and Apostasie; sinnes of that atrocity and diabolical nature, scarce amongst Christians to be named. Sixtly and lastly, there is a *Fond Zeale*, or foolish fervour, by which men weaken their bodies, and disable their spirits by superstitious Vigils and Fasts, by which they thinke to merit Heaven, but in the interim fall into such langor, malady, sicknesse, and disease, that they make themselves disabled, either for the service of God, or following their owne vocation and calling; but of such I presume there be not many.

Examples of
Sloth out of
the Scriptures.

Sloth is no better then the pillow or bolster of the Devill, the originall of many dreadfull sinnes, and grievous calamities: of *Murmuring*, a branch whereof we have example out of the Holy Scriptures, *Numb. 11. 4.* And a number of people that was amongst them fell a lusting, and turned away, and the children of Israel also wept, and said, Who shall give us flesh to eate? We remember the fish which we did eate in Egypt for nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garleek; but now our soule is dryed away, we can see nothing but this *Man*. Again, *Cap. 21. Vers. 4.* After, they departed from the Mount *Hor* by the way of the red Sea, to compasse the land of *Edom*; and the people were sore grieved because of the way: And they spake against God, and against *Moses*, saying, Wherefore have ye brought us out of Egypt to die in the Wilderness? for here is neither bread nor water, and our soule loatheth this light bread: Wherefore the Lord sent fiery serpents amongst the people, which stung them, so that many of the people of Israel died. We reade further in the first of *Haggai*, *Vers. 2.* Thus speaketh the Lord of Hosts, saying, The people say the time is not yet come that the Lords house should be builded: Then came the word of the Lord by the ministry of the Prophet *Haggai*, saying, Is it time for your selves to dwell in your seiled houses, and this house lie waste? Now therefore thus saith the Lord of Hosts, Consider your own wayes in your hearts; yee have sowne much, and bring in little: yee eate, but ye have not enough: ye drinke, but ye are not filled: ye cloath ye, but you are not warme: and he that earneth wages, putteth the wages into a broken bagge, &c. Come to the Gospell, *Matthew 25. Vers. 26.* And his Master answered to him and said, Thou evill servant and sloathfull, thou knewest that I reapt where I sowed not, and gathered where I strawed not: thou oughtest therefore to have put my money to the Exchangers, and then at my comming should I have received mine owne with advantage: Take therefore the talent from him, and give it to him that hath ten talents; for unto every one that hath, it shall be given, and he shall

shall have abundance: and from him that hath not, even that he hath shall be taken away; Cast therefore that unprofitable servant into utter darknesse, there shall be weeping and gnashing of teeth. This drowfinesse is also blamed by our Saviour Christ in his Apostles, *Marke 14. 37.* Then hee came and found them sleeping, and said to *Peter, Simon*, sleepest thou? couldest thou not watch one houre? watch ye and pray, that ye enter not into temptation.

From Divine, I come to Ethnick Examples: *Capitolinus* hath left remembred unto us, that *Antoninus Pius* being Emperour, caused the roofes and coverings of all such houses to be taken away, as were knowne to receive any idle people; affirming that nothing was more uncomly or absurd to be suffered, then such idle caterpillars and flow-wormes, to have their food and nourishment from that common-weale; in the maintenance of which there was no supply from their industry and labour. Notorious was the lazinesse and sloath of *Honorius* the Emperour, for where, as it is the custome of all Princes whatsoever, not to set their hand or seale to any Briefe, Grant, or Warrant, before they had diligently perused the contents, lest perchance they might doe something against their honour and dignity; yet he was of that idle condition, that he had neither the patience to peruse himselfe, or to heare read any thing (of what import soever) he was to subscribe: which his sister *Placida* observing, and willing as farre as she durst, modestly to reprove and taxe this strange sloathfulness in him; she devised an instrument or writing, in which the Emperour had contracted her his onely sister to a most vile, sordid, and contemptible fellow, who used about the Court, and was generally knowne to all; which done, she caused that paper to be shuffled in amongst many others upon the sealing day, to which the Emperour set his hand and signet: and the next morrow she came and prostrated her selfe to him, weeping, and complaining to him of her infelicity and strange disastrous fortune; at which the Emperour wondering, demanded the cause of her so great sorrow and heavinesse? to whom she shewed the writing, and his hand and seale to confirme it: at which being more amazed, he made a great protestation, that he never had any such thought or purpose; of which the wise and discreet Lady taking advantage, she told him the whole circumstance how every thing came about, and that it was her owne Act; withall beseeching him (under pardon) to avoid the like or greater inconvenience; which might trench upon the honour and discretion of his sacred Majesty: which was delivered in such passionate and affectionate language, that the Emperour received it from her gratefully, and reformed that errour in himselfe for ever after.

This drowfie and snorting sinne, howsoever in outward appearance it seemes innocuous and harmelesse, neither dammaging the patty infected therewith, nor others, yet hath many virulent and bitter impendencies, which alwayes hang over it, as may appeare by History; tyrannizing over the strong, and insulting over the mighty: For example, the invincible *Hercules*, whom neither Giants, Savage Beasts, Serpents, nor Monsters, could withstand; after all his active and immutable labours, when hee gave but the least way to sloath and idlenesse, it brought him to his utter ruine and destruction; who casting off his Lyons skinne, and laying aside his mortiferous club, with his fatall shafts and bow, betook himselfe unto all effeminacie: insomuch, that changing his masculine habit, he put on

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the loose garments belonging to women, that he might the more freely insinuate into the good grace and favour of *Omphale* Queene of the Lydians, of whom he was perditly inamoured: At whose command he fashioned those his stubborne and rude fingers (before imployed in quelling Tyrants, and subduing Monsters) to spinne, card, and draw a corse and untoward thread from the distaffe; but what was the end of this sloathfull effeminacie? His chaste wife *Dianeyra* hearing how strangely he had lost himselfe, both in his person and reputation of the world; thinking to recall him from this dull and sleepey Lethargy, sent him a shirt for a present, (but ignorant that it was poysoned) which hee had no sooner put on, but it instantly putrified and infected his body all over, cleaving so fast to his skinne, that in striving to plucke away the linnen, he tore the flesh from the bones; so that overcome with the anguish and insufferable torture of the poyson, he built a huge pile of wood which he had torne from the trees that grew upon Mount *Oeta*, to which having put fire, it no sooner grew into a violent flame, but first having cast in his club, and then his Lyons spoyle, he afterwards threw himselfe, where he was burnt to ashes.

The like we reade of the great Assyrian Monarch *Sardanapalus*, whose brave Predecessors from many discent's, imployed themselves in warlike expeditions and martiall affaires, all of them great undertakers, and some mighty Conquerours, insomuch that the Nation was dreaded throughout the world; but this last and worst abandoning all masculine vertue, gave himselfe onely to sloathfull delicacy, luxury, and base metriculosity, in that abject and sordid manner that laying aside all that sublimity and excellence which belongs to regall Majestic, he forooke his virill habit and ornaments, willing if it had beene possible to have altered his noble sexe by putting on female habit, and sequestering himselfe from his martiall Nobility, and Counsellors of State, convert, and had consociety onely with Whores, Bawdes, Panders, Eunuches, and Catamites, insomuch that he made his Royall Palace worse then any Burdeile, or common Brothelhouse: which his Nobles and Peeres impatient to indure, when neither humble intreaty, perswasion, counsell, nor menaces could divert him from his sloath and idlenesse, they made an insurrection against him: And under *Arbastes* the Generall, having first seised all the Castles, and places of strength, belonging to the Empire, they besieged him in his Pallace, proffering him even then, if he would change his loathed sensuality, they would likewise alter their purpose of deposing him; but this desperate Devill, constant in his ruine, despising their indulgent proffers, and preferring his beastly and abominable lusts before life or honour, whilest they were yet in parley, or before returned them any answer, gathered together all his Gems, Jewels, and Treasure, even his whole Magazine, which amounted to an infinite: Then all his Prostitutes and Concubines, with the whole brood of Brothelty, and setting fire on the whole *Seraglio* at once, leapt in himselfe amongst them; than which incendiary, no more acceptable sacrifice could have beene made to the Devill.

Moreover, what greater Conquerour then *Julius Caesar*, eterniz'd through all Ages for his magnanimity and valour, of whose brave and heroicke Acts to give a full expression, would aske a voluminous Chronicle, who more wakefull, provident, active, adventurous, laborious, industrious? and never out of agitation, till he had attained unto that height of supremacy

macy at which he aimed, which was no lesse then to be the sole Monarch of the world, but after when he came to submit himselfe to the affect of peace, and ease, and was no longer in action, he fell into many monstrous finnes, and horrible and hatefull adulteries: for thus *Suetonius* reports of him, Hee vitiated and corrupted many illustrious Matrons: (I say not all, after he came to be perpetuall Dictator, which in effect was Emperour) but these are remembred amongst others; He stuprated *Posthumia* the wife of *Servius Sulpitius*, *Lollia* the wife of *Aulus Gabinius*, *Tertullia* the wife of *Marcus Crassus*, and *Mutia*, of *Cneius Pompeius*: divorcing himselfe from his owne wife, hee was said above all others to be most inamored of *Servilia* the mother of *Marcus Brutus*, whose love he bought with a Jewell valued at fixe hundred *sextertij*, hee vitiated also *Iumia Tertia*, the daughter of *Servilia*, and wife of *Marcus Crassus*. Hee was said also to devote himselfe to the love of divers Queenes, as *Euria Maura*, the wife of King *Bogades*, and *Cleopatra* most amorously above the rest, with whom hee banquetted and rioted night and day, from the Sunnes uprising to his sett, and from the twilight to the dawning of the day, and in the same ship and bed accompanied her through Egypt, almost to the Confines of *Aethiopia*, by whom hee had a young sonne called *Casaria*: Hee is also reckoned amongst the *Cinadi*, and to bee a *Pederastes*, that is, one abused against nature; of which, with *Mamuria Termanus* he is taxt by *Catullus*: which aspersion *Suetonius* labours to acquit him of, in these words, *Casars* great familiarity and bed-fellowship, with *Nicomedes* King of Bithynia, (wich was he with whom he was suspected) doth no way hurt or blemish the modesty of *Cesar*: of whose bloody butchery in the Capitoll who hath not heard? Thus you see even in the greatest and most active, when they fall into this *Mollicies*, and pillowy sluggishnesse, what effects it workes upon them, and what fearefull judgements it brings upon them; for doubtlesse there is scarce a whoredome acted, or adultery committed, no incestuous congression, or pathick preposterous luxury, in which this *Socordia*, this snaylie and sluggish vice hath not a predominant hand. Of the last, modesty will scarce suffer me to speake, or almost to name, being more then brutish and altogether abominable: And before I enter on the former, give me leave to remember unto you some few of these soft, idle, and effeminate fellowes, which merit rather the names of Musk-cats, then men, *Augustus Caesar* in sundry of his Epistles written to *Mecenas*, expresth his tendernesse, softnesse, and delicacy; but especially in that, where hee delivereth himselfe to this purpose: Farewell *Mecenas*, the Honey of Nations, the Ivory of Etruria, the Laser of Aretinum, the Margarite of Tibur, the Smarage of the Gilneans, the Jasper, Berill and Carbuncle, &c. strange Mellite and oily *Gnaronicall* language, (being seriously intended) to a subject, from so great and wise an Emperour: yet the learned and grave *Seneca* calls him *Mecenasem discitum mollicima ejus delicias, & portentosum orationem*: His dissolute or unguerded *Mecenas*, his most effeminate delicacy, and portentous speech: who saith farther of him, that he was able to give an excellent example of the Roman Eloquence, if too much felicity and worldly prosperity, mixt with ease and idlenesse, had not mollified and enerved his spirits: So also *Macrobius* and *Grinius* both report of him. *Catus Duellius* after he had triumpht over the Carthaginians, and returned thence a glorious Conquerour, grew unto that voluptuousnesse and lazinesse, that he gave himselfe

over to all the intemperances of lust and riot; for if he went at any time by invitation to banquet or feast abroad, hee had a Trumpet or a Coronet to sound him to the place; and when the meeting dissolv'd, to usher him back to his owne house.

The *Massilienses* were with this lazie luxury so contaminated and infected, that they imitated women in their habit and vesture, perfuming their haire with pretious unguents, and then bound up their lockes with laces and ribbands: hence grew a proverbe to their lasting disgrace, if any man was seene to spruce up himselfe too curiously, they would say unto him, *E Massilia venisti*, Thou camest but now from *Massilia*. And of this un-masculin'd condition, were *Abram*, *Artemon*, *Clistine*, *Lysicrates*, *Argyrim*, *Bastulus*, *Nitarm*, *Aristodamus*, *Andramites* King of *Lydia*, with infinite others; perpetually and unto all posterity made notorious for their sloath, and branded for their idlenesse.

How apt is plenty and fulnesse of bread to alter even the best natures, and of men to make monsters! *Augustus Caesar* was a wise, discreet, and well govern'd Prince, and celebrated for many rare vertues: yet it is related of him by *Suetonius*, *Sextus Aurelius*, and others, that he was accustomed to lodge nightly with twelve hee Catamites of the one side, and as many she Prostitutes of the other; who rejecting his wife *Scribonia*, contracted himselfe to *Livia*, who was glad to hasten the nuptials, lest her great belly should be discovered: and though hee were a bondslave to lust, he used to punish it in others with all severity; (for so the former Authors report of him) at a Feast where was a great assembly of the *Patricians*, and Senators with their wives; in the middle of the service, betwixt the second and third course, (not able to containe himselfe any longer) he tooke by the arme one of the beautifullst Matrons, (whose husband was present as a guest) and led her into a with-drawing roome; where after some stay he brought her backe to her seat, with her linnen ruffled and out of order, and a great flushing in her face, which was palpable to all there present. He is also said to have stuprated *Tertullia*, *Terentilla*, *Drusilla*, *Salvia*, *Citiscenia*, and others.

But more prodigious were the lusts of his Successor *Tiberius*, who according to *Tranquillus*, devised a seller or vault, which was as a schoole of Venery; and where all libidinous acts were practised in his owne presence. In the woods also he built venereall Groves, where prostitution was daily practised; with some things fearefull to be named. And as there were many prodigious examples of *Neroes* cruelty; so there are also of his incontinence and luxury; all which adde to his hatefull and abominable life, to make it the more infamous, who most irreligiously committed a rape upon *Rabiria*, one of the vestall Virgines, to whom it was held worse then sacriledge to offer the least violence. Hee caused from the beautifull childe *Sporus*, his virill parts to be cut away, endeavouring to have made him a woman, (if Art could have done it;) and then to have married him, and so he did: from whence grew a saying, made common in the mouthes of all, Happy had it beene for Rome and the Empire, if *Neroes* mother had beene such a wife as *Sporus*. Many of his actions are too obscene for modesty to utter; Hee had naturall congresses and consociety with his naturall mother *Agrippina*; He caused also one *Doriphus* a freed man to be cut like *Sporus*, and married him also. Thus farre of him *Tranquillus*; but much more *Cornelius Tacitus*. Caligula

Caligula incested his owne sisters, and prostituted them to his slaves and vassals, that in the cause of *Amilius* they might be condemned as adulteresses, or vitiated persons, which otherwise had gone against him. *Livia Horrestilla* the wife of *Caius Piso* he violently tooke from him, and made her his Empresse, but within two yeares being tyred with his new Peere, he turned her off to grazing; and then he tooke from *Caius Memmius* his wife *Lollia Paulina*, and in a short time repudiated her also; confining them both from marriage, or to have consociety with any man whatsoever. He was much inamoured of one *Cesonia* a beautifull Damsell, and his custome was to his private friends oft to shew her naked. Hee was said much to love *Marcus Lepidus*, and *Marcus Nester* the *Pantomine*, (which is a Buffoone or common Jester) for no other cause, but onely for the commerce of mutuall and alternate brothelry; of these and many other his brutish ribauldries witnesseth *Suetonius*.

The Emperour *Commodus* in like manner constuprated his owne naturall sisters, in the sight of his other Paramores and Prostitutes, and then offered them to his friends, such libidinous wretches as himselfe, to have the like congresse with them: being a young man he was a scandall to all those whom he made his companions, and they reciprocally were scandalized by being in his company: These with infinite others of his licentious irregularities are recorded by *Lampridius*. Hee had also (as the same Author testates) three hundred Concubines of selected forme and feature, chosen out of the families of the Senatours and Patritians; and as many choice young men of sweet aspect and undespised proportion, taken out of the best of the Nobility; and with these hee did continually riot, drinke, and wanton in his Pallace, where were used all immodest postures, and uncomely gestures, that the very Genius of lust could devise: so that his Court shewed rather a common stews, then the royall dwelling house and mansion of a Prince.

Gordianus Junior, who wore the Imperiall purple with his father, absenting himselfe from all warlike employment, lived in lazinesse and ease, giving himselfe solely to voluptuousnesse and carnall concupiscence, having at once two and twenty Concubines, and by every one of them three or foure children at the least; for which by some he was called the *Priamus* of his age: but by others (in scorne) the *Priapus*. And *Proculus* the Emperour in one expedition, (besides many other spoyle) tooke captive an hundred *Sarmatian* Virgines; all which hee boasted not onely to have vitiated and deflowred, but to have perpetrated; or more plainly got with childe, within fiftene dayes, for so *Flavius Vopiscus* reports of him; as also *Sabellicus*, in *Exemplis*. *Helioabalus* that Monster of nature, gathered together Bawdes, Whores, Catamites, Pimps, Panders, Rounsevalls, and Stallions, (the very pest and poyson of a Nation or People) even till they grew to a great multitude: to which he added all the long-nosed vagabonds, and sturdy beggars he could finde; for these they say have the greatest inclination to libidinous filthinesse, and these he kept together and maintained at his great charge, onely to satisfy his brutish humour: Therefore *Lampridius* writing to the Emperour concerning his prodigious Venery, useth these words; Who can endure a Prince who committeth lust in all the hollowes of his body, when Roomes, Cages, and Grates, the receptacle and dennes of wilde beasts cannot amongst them all shew a beast like him. He also kept cursors and messengers, who had no other employment, but to ride abroad, and seek out for these

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these *Masuri*, and to bring them to Court, that he might pollute and defile himselfe amongst them: But these whose dissolute and sloath-infected lives have growne to such an execrable height of impudence; have not escaped Gods terrible Judgements by miserable and tragick ends; as you may read in the premises, where I have had occasion to speake of the same persons, though to other purpose.

I will prosecute this further by example, wherein the effects of this dull and drowsie vice of idlenesse and sloath, shall be better illustrated; and in none more proper then that of *Egistus* and *Clitemnestra*: for *Agamemnon* King of *Mycena*, (and brother to *Menelaus* King of *Sparta*, the husband of *Helena*, ravisht thence by *Paris*, one of the sonnes of King *Priam*) being chosen Generall of the *Grecian* Army, in that great expedition against *Troy*, for the rape of that *Spartan* Queene: In his absence he left *Egistus* to governe his family, and mannage his Domesticke affaires, who lull'd in ease, and loytring in idlenesse, and she a lusty Lady, and lying in a widdowed and forsaken bed, such familiarity grew betwixt them, that at length it came into flat adultery; of whom the Poet thus ingenuously writes:

Queritur Egistus, quare sit factus adulter?

In promptu causa est, Desidiosus erat, &c.

Aske any why *Egistus* did

Faire *Clitemnestra* woe,

'Tis answer'd: he was idle, and

Had nothing else to doe.

Now this *Egistus* was before espoused to a young Lady the daughter of *Phocas* Duke of *Creophen*, whose bed he repudiated, and sent backe to her father. For the love of this Queene of *Micena*, of whom he begot a daughter called *Egiona*; and in the absence of his Lord and Master (supported by the Queene) tooke upon him all regall authority, and was obeyed as King. Now *Agamemnon* had a young sonne called *Orestes*, who was then under the tuition or guardianship of a worthy Knight called *Pyltibus*, who fearing lest the adulterer and the adulteresse might insidiate his life, he conveyed him out of the Land, and brought him to *Idomeneus* King of *Creet*, a pious and just Prince, who undertooke to bring him up, educate, and instruct him like the sonne of such a father; and protect him against all his enemies whatsoever.

Imagine now the ten yeares warres ended, *Troy* sackt and spoyled, rak't to the earth, and quite demolished; and *Agamemnon* at his returne the very first night of his lodging in the Palace, cruelly murdered in his bed by *Egistus* and the Queene. By this time *Orestes* being of the yeares able to beare Armes, and having intelligence how basely his father was butchered, and by whom, he made a solemne vow to avenge his death upon the Authors thereof, and to that end besought aide of the King *Idomeneus* his foster father and protector, who first made him Knight, and furnisht him with a competent Army. To assist whom came *Pyltibus* his first Guardian, with all the forces he could levy; as also *Phocas*, whose daughter *Egistus* had before forsaken: These sped themselves so well, that in few dayes they entred the Land, and after laid siege to the chiefe Citie called *Micene*, where the

Queene

Queen then lay (for *Agistus* was at that time abroad to solicit and against invasion, which he much feared) but finding the gates shut, and the walls manned, and all entrance denied, they made a fierce assault, and though it was very courageously and valiantly defended, yet at length the City was taken, and the Queen surpris'd in the Palace, who being brought unto the presence of her son, all filiall duty set apart, and forgetting the name of mother, he saluted her onely by the title of Adulteresse, and Murderesse, and when he had thundered into her eares the horridnesse and atrocity of her crime, having his sword drawn in his hand, he suddenly transpierc'd her body, and left her dead upon the pavement, as an expiation or bloody sacrifice to appease the soul of his dead father. Some would aggravate the fact, and say, that he caused her breasts to be torne off, (she being yet alive) and cast to the dogges to be eaten, but that had been a cruelty beyond nature, for a son to exercise upon a mother; now whilst these things were in agitation, *Agistus* had gathered an Army for the raising of the siege, and reclaiming the City, of which *Orestes* having intelligence, ambushed him in his way, and had such good successe, that having encompassed him in, he set upon his Forces, both before and behinde, routed them, and took *Agistus* prisoner, whom after he had put to the greatest tortures that humane apprehension could invent or devise, he commanded his body to be hanged in chaines upon a gibbet without the City, the place where malefactors were executed, there to remain till it dropped thence limbe from limbe: all this comming to the ear of the adulterate brood *Efyone*, (who was said to have been accessory to the death of *Agamemnon*) she in extreme sorrow for the disaster happened to her father and mother, despairing, strangled her selfe, and *Orestes* after he had more considerately pondered his cruelty towards his mother, which (howsoever just) had better to have come from any mans hand than his own, and further, that in the mouthes of all men he was held no better than a matricide, (a name hatefull both to God and man) he upon this grew into a great melancholy, and from melancholy to madnesse, never being able to recover his senses after. It being worthy observation, what murders, revenges, adulteries, divers selfe-killings, and what not, arise from this (seeming harmelesse) drowisie, and sleepey sin of idlenesse; of which I will present you further with a strange and most lamentable story.

Dom. Ioannes Gygas postilla sua, parte secunda, pag. 200. A noble and vertuous Lady who had a lasie and drowisie Chambermaid, and as one bad quality seldom or never goeth without another, she was of a testy disposition, and of a snappish and curst tongue; it happened that her mistresse upon a time chiding her for her neglect and sloath, she began to mander and murmur, and in the end to give her Lady very crosse and untoward language, at which being much incens'd, she gave her a box on the ear, at which she fell down upon the floor, as if she had been halfe slain, and multiplying many bitter and despightfull words, told her Lady that blow should never be forgot nor forgiven. Who somewhat sorry, as fearing she had strook her too hard, left her mumbling the devils *Pater noster*, as we say, and minded her no farther. But the devill would not let slip this occasion, putting her in minde, to accuse her Lady of Adultery, and day nor night she could be in quiet, till she had so done: at length attending a fit opportunity when she found her Lord in private, the subtle shrew interrupted him after this manner; Noble

A strange story of a sloathfull Chambermaid.

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ble Sir, (with pardon craved for my boldnesse) I have a strange secret to acquaint you with, were I assured of your silence, but I am afraid that my zeal and tender care I have of your honour may be misprised, and that punishment which belongeth to others may redound upon my selfe to mine own ruine; at which the Crocodile wept, and her Lord longing to know what the matter was, protested secrecy, and bid her say on: when she thus proceeded, I know (Sir) that you are confident of the modesty, purity, and conjugall chastity of your Lady, as wholly devoted to your love, having no other rivall or competitor in her affection; but to my great sorrow I speak it, she violates her matrimoniall tie, and adulterates your sheetes in your absence, not with a Gentleman of any of fashion, or quality, but with one of the Groomes of your stable, which I most humbly beg of your honour that you will keep private to your selfe, till I make you eye-witnesse of what I speak, and bring you to the place where this ungodly congresse is frequently used betwixt them. And here she broke off abruptly as if teares constrained by sorrow had stopped her in her further relation.

At this discourse the Nobleman was stupified, and though he ever found her indulgent and affectionate towards him, and could never tax her of the least lascivious glance or incontinent gesture, yet he remembered that when his custome was to rise early to hunt, or hawk, or to survey his Parkes and grounds, he found her scarce up or ready when he came backe to break fast, and then his jealousie began to suggest him that in that interim this wickednesse might be committed; and so growing full of thoughts, he left her (the devils agent) to attend the event, who let slip no occasion to prosecute the mischief that she had begun, but finding him comming early one morning (after his sports) and knowing her Lady was then in bed, ran presently to the stable and called one of the Groomes in haste, and told him he must run suddenly to her Lady in her chamber, for she had a serious businesse in which to imploy him, which she did with such fervency, that the Groom ran to the chamber as if it had been for life and death, (and so indeed it proved) and finding his Ladies door open, entered: in which time she calls her Lord, and hastens him to the place, but before he came thither, the Lady spying the Groom to rush so suddenly into the chamber, called him bold and saucy varlet, and (ignorant of the deceit) flung bed-staves at his head, and not having the patience to hear what he had to say for himselfe, bad him get him thence with a vengeance, whom his master met just at the door, and with his sword ran him through, so that without speaking he fell dead in the place, and there in the heat of fury, ere she had the leisure to aske what the matter was, he as she lay in her bed and without any question or answer expected transpierc'd her to the heart, whose chaste soul (no doubt) mounted unto that blessed place of rest to which her piety, devotion, and charity in her life time chiefly aymed; now as he stood leaning upon his sword so lately imbrued in the bloud of these two innocents, having a thousand chimera's in his brain, and her flinty and obdurate heart meantime relenting at the horridnesse of the strage committed, she could keep her own devillish counsell no longer, but presently burst out into this language; Alas my Lord, what have I done? Never was Lady more chaste or constant to the bed and imbraces of her husband than she who here lies weltering in her innocent blood, whatsoever I spake of her was false and untrue, as meerly suggested by the devill, and this I maliciously devised in revenge
of

of a blow she gave me to correct my fluttishness and slothfulness, which not able in my ill disposition to digest, I, and onely I am sole author of their commiserated and much to be lamented deaths, which hath happened more disastrous than I expected. This being so feelingly and passionately delivered, strooke such a deep impression into him, that sometimes casting his eye upon his honest and faithfull servant, and then upon his vertuous and untainted Wife, being posselt with a world of distractions at once, which swayed him above the strength of nature, he first dispatched her of life, and after fell upon his own sword, making up the fourth in the Tragedy.

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If you expect to hear further iudgements inflicted upon this sin, every Sessions and Assises through the Kingdom can afford presidents sufficient, how many children are brought to the execution place, who complain of their parents for their idle and slothfull bringing up, who being neither set to school, nor put to manufacture or trade, whereby to get their livings, have been found to filch, pillage, steal, and break houses, which brings them at length to the Gallows: what fills the Bridewels and Correction-houses with so many rogues and vagabonds, but idlenesse? what makes so many maunders and high-way beggars, so many brothers of the broome-staffe, who not able to compass a sword or pistoll, will adventure to set upon men and rob them, with staves, bats, and cudgels? what makes so many pimps, panders, apple-squires, bawdes, prostitutes and whores (the very cankers and impostumes of a Common-weal) but sloth and idlenesse? and what are the fruits of their ribaldries and luxuries, but aches and itches, surpegues, fluxes, rheumes, catarrhes, and a thousand other diseases? who though they escape the rope (which is the presentest and suddenest cure for them all) yet the best houses they can hope to purchase, are lame spittles, and hospitals. I need not aggravate these any further, as not being things private, rare, or scarce happening in an age, but as common as *Novae in universi*, for scarce a monethly Sessions passes here in the City, without hanging and carting.

To prevent which, and to avoid the manifold mischies incident, nay impending over this sin of sloath and idlenesse, let every man and woman in the fear of God apply themselves to their severall vocations and callings, to supply (as far as in them lies) the necessities belonging to this life, and to become industrious and laborious members of the Church and Common-weal; and for the life to come, to take the counsell of our Saviour, *Matth. 24. 22. Watch therefore, for you know not at what hour your Master will come*: of this be sure, *That if the good man of the house knew at what watch the theefe would come, he would surely watch, and not suffer his house to be digged through*. This condemneth sleepy sloath and drowsie negligence; neither is doing good onely commanded, but the negligence and omitting of doing good is damnable and subject to everlasting torment, as you may reade *Matth. 5. 41. Then he shall say to them on the left hand, depart from me ye cursed into everlasting fire, which is prepared for the devill and his angels, for I was an hungred and ye gave me no meat, I thirsted and ye gave me no drinke, I was a stranger and ye took me not in unto ye, I was naked and ye clothed me not, I was in prison and ye visited me not*: and these are the sinnes of omission. Their iudgement is not for taking away the bread from the hungry, and drinke from the thirsty, but for not supplying them with such necessities when they stood in want thereof (for this is spoken of the poor members of Christ.)

Christ.) I conclude with this sin of Idlenesse thus, most sure we shall *Redderationem*, that is, answer for every idle act, when we shall render an account for every idle word.

CHAP. V.

Gods Iudgements against Covetousnesse.



His Vice is defined to be a dishonest and insatiable desire of having, which is superabundant in desiring, acquiring, and keeping, but altogether deficient in parting with, or giving: this inordinate desire of riches is quite opposite to Liberality, and to Justice, which ought to distribute *summi cuique*, and may be divided into these four Heads, *Mortall*, *Veniall*, *Capitall*, and *Generall*. It is called mortall, when a man taketh or reteines that which belongeth to another man unjustly; and then it is either *Theft*, *Rapine*, *Vsury*, or *Deceit* in buying or selling, or else when we prefer the inordinate love of riches before our love to God and our neighbour. And then called veniall, when though we love wealth, we use no indirect course to get it, nor hinder others by our illiberality or gripplenesse to keep it, and may be called good husbandry. It is capitall, and so called, because it is the head of many other sinnes, and exceedeth either in retaining, from whence ariseth *obduration* against pity, which is also called *inhumanity*, or the unquietnesse of the minde, which begets superfluous solicitude and care: or *violence*, when we take from others unjustly and by force: or *fallacy*, when we equivocate in our bargaines: or *perjury*, when we use an oath to confirme it: or *fraud*, when for gain we sticke not to deceive: or *prodition*, and that was the sin of *Judas*, who for a price betrayed his Master. It is called generall, because of it there be many *species*, one specially consists either in the defect of giving, or the excesse in the desire of having; of the first in giving, he is called *Parcus* who giveth little, *Tenax* who gives nothing, *rapinose*, who parts with that he gives with great difficulty. *Excesse in acquiring* consists in gaining filthily, or unjustly; filthily, by illiberall acts, as striving to enrich ones selves by base, vile, and sordid meanes, in which is included all meretricall gain got by prostitution or panderisme, with the like: and amongst these unjustly avaritious, are numbered, *Vsurers* guilty of oppression and extortion, *Theeves* who rob either openly or privately, *spoilers* of the dead, false Executours, &c. and *Dicers*, who covet to prey on the goods of their friends living.

And this grand vice with all the severall branches thereof is condemned in the holy Scriptures, *Gen. 18.21*. Moreover, provide thou amongst all the people, men of courage, fearing God; men dealing truly, hating covetousnesse, &c. It is the tenth Commandment, *Thou shalt not covet thy neighbours house, neither shalt thou covet thy neighbours wife*. And *Levit. 19.11*. Ye shall not steal, neither deal falsely, neither lye one to another, thou shalt not do thy neighbour wrong, nor rob him. *Deut. 23.20*. Thou shalt not lend upon usury to thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to,

in the land whether thou goest to possesse it. Iob 20.15. He hath devoured substance, and he shall vomit it, for God shall draw it out of his belly. And 27.8. For what hope hath the hypocrite when he hath heaped up riches, if God take away his soul. Psal. 62.10. Trust not in oppression nor in robbery, be not vain, if riches encrease set not thine heart upon them. Prov. 1.19. Such are the wayes of every one that is greedy of gain, he would take away the life of the owners thereof. Ier. 8.10. Therefore will I give their wives unto others, and their fields unto them that shall possesse them, for every one from the least unto the greatest is given unto covetousnesse, and from the Prophet unto the Priest every one dealeth falsely. Ezech. 18.7. He that hath not oppressed any, but hath restored the pledge to his debtour, he that hath spoiled none by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, and hath not given forth upon usury, neither hath taken any increase, but hath withdrawn his hand from iniquity, and hath executed true judgement betwixt man and man, and hath walked in my statutes, and hath kept my judgements, to deal truly, he is just, and shall surely live, saith the Lord. Matth. 6.24. No man can serve two masters, for either he shall hate the one and love the other, or else he shall leane to the one and despise the other, ye cannot serve God and riches. Luke 12.15. Wherefore he said unto them, take heed and beware of covetousnesse, for though a man have abundance, his life standeth not in his riches. Iohn 12.4. Then said one of his Disciples, even Iudas Iscariot Simons son which should betray him, Why was not this ointment sold for three hundred pence and given to the poor? now he said this not that he cared for the poor, but because he was a thiefe and had the bag, and bare that was given. It is Radix omnium malorum. 1 Tim. 6.10. For the desire of money is the root of all evill, which whilest some lusted after they erred from the faith, and pierced themselves through with many sorrowes, for they that will be rich fall into many temptations and snares, and into many foolish and noysome lusts, which drown men in perdition and destruction. Covetous men are contemners of Gods Word, Matth. 13.22. And he that received the seed amongst thornes is he that heareth the Word, but the cares of the world, and the deceitfulnesse of riches choak the Word, and he is made unfruitfull. It is no better than idolatry, Col. 3.5. Mortifie therefore your members which are on earth, fornication, uncleannesse, the inordinate affections, evill concupiscence, and covetousnesse, which is idolatry. They are miserable and vain, Iob 20.19. He hath undone many, he hath forsaken the poor, and hath spoiled houses which he builded not, surely he shall feel no quietnesse in his body, neither shall he reserve of that which he desired, there shall none of his meat be left, therefore none shall hope for his goods, when he shall be filled with his abundance, he shall be in pain, and the hand of the wicked shall assail him, he shall be about to fill his belly, but God shall send upon him his fierce wrath, and shall cause to rain upon him, even upon his meat, &c. They are not capable of everlasting life, Col. 6.10. Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the Kingdom of God. Many more Texts there are to the like purpose, but I come nearer to shew you examples of Covetousnesse, and the punishments thereof out of the sacred Scriptures.

We reade Iosh. 7.20. And Achan answered Ioshua, and said, I have sinned against the Lord God of Israel, and thus and thus I have done, I saw amongst the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I covered them, and behold, they lie hid in the earth, in the midst of my tent, and the silver under it. It followeth, Verse 24.

Then Ioshua took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tents, and all that he had, and all Israel with him brought them to the valley of Achor: and Ioshua said, inasmuch as thou hast troubled me, the Lord shall trouble thee this day; and all Israel threw stones at him, and burnt them with fire and stoned them with stones, &c. It was also punished in Nabal, 1 Sam. 1. 25. who was churlish, gripple, and covetous, and ungratefull to David and his servants; for which the Text saith, Verse 36. And about ten dayes after the Lord smote Nabal that he died: who not onely lost his life, but had his wife Abigail given unto David, whom he before despised. Ahab King of Israel for coveting of Naboths vineyard, and by the meanes of his wife Iezabel putting him to death, that her husband might take possession thereof: hear his terrible judgement that followed, 1 Kings 21. 17. The Word of the Lord came to Eliah the Tishbite, saying, Arise, go down to meet Ahab King of Israel which is in Samaria, lo, he is in the vineyard of Naboth, whither he is gone down to take possession of it: therefore shalt thou say unto him, thus saith the Lord, hast thou killed, and also gotten possession: and thou shalt speak unto him saying, thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick even thy blood also, behold, I will bring evill upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, as well him that is shut up, as him that is left in Israel: and I will make thy house like the house of Ieroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation whereby thou hast provoked and made Israel to sin: and of Iezabel spake the Lord, saying, the dogs shall eat Iezabel by the wals of Iezreel; the dogs shall eat him of Ababs stocke that dieth in the City, and him that dieth in the fields shall the fowles of the air eat, &c. Now what more fearfull judgement could have been pronounced against them? all which punctually happened unto them according to the Prophets saying.

Further, we reade Esay 1. 23. Thy Princes are rebellious, and companions of thieves, every one loveth gifts, and followeth after rewards, they judge not the fatherlesse, neither doth the widows cause come before them, therefore saith the Lord God of hostes, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of mine enemies. Ier. 22. 17. Thine eyes and thine heart are but onely for thy covetousnesse, and to shed innocent blood, and for oppression, and for destruction, even to do this; Therefore thus saith the Lord against Iehoiakim the son of Iosiah King of Iudah, they shall not lament him, saying, ah my brother, and ah my sister; neither shall they mourne for him saying, ah Lord, or ah his glory, he shall be buried as an asse is buried, and cast forth without the gates of Ierusalem. Ezech. 22. 27. Her Princes in the midst thereof are like wolves, ravening the prey to shed blood, and to destroy soules for their own covetous lucre. In thee have they taken gifts to shed blood, thou hast taken usury, and the increase, and thou hast defrauded thy neighbour by extortion, and hast forgotten me, saith the Lord God, behold therefore I have smitten mine hands upon thy covetousnesse that thou hast used, and upon the blood which hath been in the midst of thee: I will scatter thee amongst the heathen, and disperse thee in the countries, &c. Amos 4. 1. Hear this word ye kine of Baashan, that are in the mountaines of Samaria, which oppresse the poor, and destroy the needy, &c. The Lord God hath sworne by his holinesse, that loe, the dayes shall come upon you, that he will take you away with thornes, and your posterity with fish-hookes. Micah 2. 2. And they covet fields, and take them by violence; and houses, and take them away, so they op-
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preſſe a man and his houſe, I ever man and his heritage, therefore thus ſaith the Lord, Behold, againſt his family have I deviſed a plague, whereunto ye ſhall not plucke your neckes, and you ſhall all not go ſo proudly, for this time is evil. Again, 3. 11. The heads thereof judge for rewards, and the prieſts thereof teach for hire, and the prophet's thereof prophesie for money, yet will they lean upon the Lord, and ſay, Is not the Lord amongſt us? no evil can come upon us: therefore ſhall ſion for your ſakes be plotted as a field, and Jeruſalem ſhall be an heap, and the mountain of the houſe as the high places of the foreſt. Hab. 2. 9. Ha, he that coveteth an evil covetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape from the power of evil. Thou haſt conſulted ſilence to thine own houſe, by deſtroying many people, and haſt ſinned againſt thine own ſoul, for the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall answer it, Wo unto him that buildeth a town with blood, and erecteth a city by iniquity. 2 Mach. 10. 20. Now they that were with Simon being led with covetouſneſſe, were intreated for money (through certainty of thoſe that were in the caſtle) and took ſeventy thouſand drachmes, and let ſome of them eſcape, but when it was told Machabeus what was done, he called the governours of the people together, and accuſed thoſe men, that they had ſold their brethren for money, and let their enemies go, ſo he ſlew them when they were convicted of treaſon, and won the two caſtles. Eccleſ. 4. 8. There is one alone, and there is not a ſecond, which hath neither ſon nor brother, yet is there no end of all his travelling, neither can his eye be ſatisfied with riches, neither doth he thinke, for whom do I travel, and defraud my ſoul of pleaſure? this alſo is vanity, and this is an evil travelling. Again 5. 9. He that loveth ſilver ſhall not be ſatisfied with ſilver, and he that loveth riches ſhall not enjoy the fruits thereof, where goods increaſe they are increaſed that eat them, and what goods cometh to the owners but the beholding thereof with their eyes? the ſleep of him that travelleth is ſweet, whether he eat little or much, but the ſatiety of the rich will not ſuffer him to ſleep. There is an evil ſickneſſe that I have ſeen under the ſun, to wit, riches reſerved to the owners thereof for their evil, and their riches vaniſh by evil travelling, and he begetteth a ſon and in his hand is nothing. I conclude with that of Zephania. 1. 18. Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lords wrath, but the whole land ſhall be devoured by the fire of his jealousie, for he ſhall make a ſpeedy riddance even of all them that dwell in the land.

And thus far the Scriptures againſt this horrid vice of Covetouſneſſe. I come to the Fathers: Saint *Auguſtine*, *De verbo Domini*, uſeth theſe words, What is this avidity of concupiſcence without meaſure? when even beaſts themſelves obſerve a mediocrity; they onely prey when they are an hungered, but ceaſe to ſpoil when they are ſatisfied; onely the avarice of the rich is inſatiable, it alwayes rages, and is never ſated, it neither feareth God, nor reverenceth man; it ſpurneth not the father, nor acknowledgeth the mother; it regardeth nor brother, nor childe, but breaketh covenant with a friend, it oppreſſeth the widdow, invadeth the orphan, diſtreſſeth the poor, and is prone to bring falſe witneſſes, and what a madneſſe is it to deſire death for life? and in ſeeking to finde gold, to loſe Heaven?

And Saint *Ambroſe* in his Sermons thus: It is all one for him that hath, to take from him that wants, and when thou haſt, and canſt, to deny relief to the indigent and needy; it is the bread of the hungry that thou detainest, the cloathing of the naked that thou keepeſt backe, the money that thou hideſt in the earth is the redemption of the captives, and know, thou robbeſt ſo many of thoſe goods as it is in thy power to confer upon the mi-

scrable, when thou deniest to succour them. Those fortunes and those riches are not a mans owne, which he cannot carry with him, onely mercy and charity forsake not a man in his death.

Saint Hierome saith, To a covetous man that is as much wanting which he hath, as what he hath not, because hee rather desires to have what hee wants, or is still in feare to lose what he hath; who, whilest in adversity he hopes for prosperity, in prosperity hee feares adversity. And in another place; The covetous man burnes herewith the heat of concupiscence, and shall burne after in the fire of Gehenna. If hee see one more potent then himselfe, he suspects an oppressor: If one inferiour, hee feares a thiefe: and such are most unhappy, who really suffer whatsoever they shall but feare to suffer.

Hugolib. de Clar. useth these words: There be foure things in the possessing of goods and riches to be observed; namely, that lawfull things we doe not acquire unjustly; or being unjustly acquired, we doe not strive to enjoy them unlawfully: that we strive not to possesse much, though lawfully; nor things justly got, defend unlawfully; for either evilly to acquire, or badly to use what is acquired; what is lawfull makes unlawfull: for, to possesse much hath some alliance to avarice, and commonly it happens, what is too much lov'd, is ill defended. I conclude with Gregory in one of his Homilies, Every avaritious man from drinke doth multiply thirst; because when he hath once enjoyed what he before coveted, he is not therewith satisfied, but hath the greater inclination to cover more.

But from the Fathers I come to Ethnick History; and first I will give you the appellation of some rich men: *Cacilius Camidius* was of that infinite estate, that though he had lost a great part of his riches in the civill warres of Rome, yet at his death he left foure thousand domestick servants and retainers; in his stables he had an hundred and threescore horses, three thousand and sixe hundred oxen, and of other head of cattle two hundred fifty and seaven thousand, and *pecunias numeratis*, that is in ready coyne sixe hundred thousand pound weight, who also gave to be expended upon his Funerall eleven thousand *Sesterii*. *Marcus Crassus* would not allow any man to be called a rich man, who was not able out of his private coffers to maintaine a Legion of Souldiers for a yeare; the annuall revenue of his fields and grounds arrable and pasture, amounted to fiftie hundred thousand crownes of gold: Neither did this suffice him (saith *Pliny*) but he was ambitious to winne and possesse all the gold of the *Parthians*. The greatest part of his wealth he purchast out of the civill garboyles, seditions, and combustions, converting the publike calamities to his private use and benefit; for when he had left him three hundred Talents onely from his fathers inheritance, before he enterprised any expedition against the *Parthians*, hee had gathered together into one Magazine seaven thousand and one hundred Talents, though hee had before consecrated the Tents and Tythes of his whole estate to the Temple of *Nereules*. Hee moreover made a publique Banquet, in which he feasted the whole people of Rome, and gave to every one of his guests three pounds in silver: He kept moreover as his servants that had dependance of him, five hundred Smiths and Carpenters, skilfull in Architecture; whom hee not onely employed in his owne sumptuous Buildings and Edifices, but to any noble Citizen who had a will and desire to build, he not onely lent them freely, but paid them at his owne charge:

yet this man overcome with covetousnesse of the *Parthian* gold, was by them taken prisoner in battaile, who knowing his great avarice, caused molten gold to be powr'd downe his throat, deriding his insatiety in these tearmes; For gold thou thirstest in thy life, and now take thy fill of it in thy death.

And yet *Pallas* the freed man of *Claudius Caesar* was held to bee twenty times richer then *Crassus*: *Plinius* the Prætor speakes of this *Pallas*, as also of *Calistus* and *Narcissus*, posselt of innumerable wealth, during the principality of *Claudius*, insomuch that the plenty of *Narcissus* grew to a proverbe, for if they had to speake of any man who was posselt of superabundant wealth, they would say he was as rich as *Narcissus*: of this *Pallas Iuvenall* speakes in his first Satyre, who with *Narcissus* were the freed men of *Claudius*; and by the generall suffrage of the Senate, had not onely mighty Donatives conferred upon them, but they were admitted unto prime Magistrates, and underwent the most honourable offices in the Citie: More over the Emperour (as *Tacitus* writes) bestowed upon *Pallas* the Prætorian Ensignes, with great summes of money, being yearely posselt (besides his domestick wealth) of three thousand *Sestertii*; but what happinesse had hee by the enjoying of such abundance? the same Author relates, that *Nero Caesar* grieving that hee had lived so long, (for hee was growne aged) caused him to be poysoned; and by that meanes confiscated his goods to his owne use.

Antiochus the great King of *Syria* did so abound in riches, that purposing to make warre upon the *Romans*, he gathered a puissant and numerous Army, who were accommodated in all the bravery that could be possible; their Helmets being richly plumed, and the heads of their Speares and Shields shining with silver and gold; who after with great esteeme, shewing the glory of his Souldiers, and pride of his Host to *Hanniball*, he asked him whether he thought that these were not able to conquer the *Romans*? who after some small pause made him answer: I cannot presume that they are able to vanquish them, but of this I am most assured, they are able to satisfie them, if the *Romans* be covetous; and so it after proved to his great dishonour.

Pythius Bythinus a *Persian*, gave to *Darius* a plaine tree and a Vine all of gold; he also feasted *Xerxes* Army, (in his expedition towards *Greece*) which consisted of seaven hundred fourescore and eight thousand men, and allowed unto them five moneths provision of corne, victuall, and pay; and onely because that of five sonnes he had, *Xerxes* would leave one of them at home with him to comfort him in age: *Herodotus* and *Pliny* both testifie of him, that being demanded of the King of what possession he was? he made answer, That he had in his Coffer ten thousand Talents of silver, and foure hundred Miriads of gold; besides of the coyne of the *Daricans*, which amounted to seaven thousand pound weight in gold: all which when he had prostrated to the Kings service and free dispose, he wondering at his extraordinary liberality, tooke to supply his present use the foure hundred Miriads of gold, and left him the rest: notwithstanding which, in his returne from *Greece*, whence he was basely beaten and baffled, he caused that young man the sonne of so bountifull a father, before his face to be cut in pieces. And thus we see there is no trust in riches: for even King *David* and his sonne, who had wealth above account, and gold and treasure beyond number, the one fell

into Murder and Adulterie, the other into Lust and Idolatrie.

From those which were rich, I come to the covetous : *Constat. Manasses, Annalium pag. 94.* relates that *Chaganus* King of the *Septentrional Scythians*, when he had invaded many of the *Roman* Forts and Cittadels, even those most strongly manned and defend't, in his first violent assaults tooke in many walled Cities, and all the Region bordering upon *Ister*, quite depopulated; insomuch that the whole River was sanguin'd with the blood of the Natives. And having surpris'd many Captives, to the number of twelve thousand men, hee sent to the Emperour *Mauricius* to know if hee would redeeme them being Christians, and his subjects : but neither the extreame rage of the *Scythian* cruelty, nor the barbarous Kings inhumanity, neither the cries and ejaculations of the miserable and distressed prisoners, could move the minde of this obdure and flinty-hearted Emperour, who was wholly given over to base and sordid avarice. Againe, *Chaganus* sent unto him Embassadours with more moderate and reasonable conditions, with a great part of the first price deducted; to which the covetous Emperour would not lend any eare at all : which *Chaganus* hearing, he raged like a Tyger, and caused them all to be hewed to pieces; the whole Region to be covered with their carkasses; the fields to bee stain'd with their blood; and their bodies to be piled in an heape almost to the height of a Pine-tree : which cruell act of the Emperour my Author thus aggravates. O gold and love of gold, more cruell then a Tyrant ! of men the persecutor, the Fort of mischief, the Castle of destruction, the everfion of Towers, the depopulation of Cities, the demolishing of Walls and Gates, the fall of Houses, the ruine of Families : O with what mischiefs doest thou afflict us mortals ! no earthly thing can compare with thee in cruelty : Thou softnest the hard, indurat'st the soft ; thou givest speech to the silent, and makest mute the free speaker : In roving, thou makest the swift slow pacer, and puttest wings to the feet of the lazy : Thou kickest against Law and Justice, expellest bashfulnesse and modesty, violat'st Sepulchres, diggest through ; there is nothing which thou wilt not sell, nothing which thou wilt not betray.

Now let us looke upon the dreadfull Judgement of God, which fell upon this gripple minded Prince, who was so hated amongst the Christians, that upon Christmas day, as he was entring into the Temple, was like to have beene stoned to death : After which he grew jealous even of his owne brother, and all the best friends about him, lest they should supplant him from the Imperiall dignity ; of which he grew the more timerous, in regard of divers ominous dreames : for there appeared unto him in his slumbers a blazing-starre like a sword, and a Monke running with a sword drawn to the Emperours Statue, inrag'd and crying out aloud, *Imperatorem ferro periturum* : (i.) That the Emperour shall perish by Steele. Hee dreamed also, That he was given to be murdered to one *Phocas* ; upon which he sent for one *Philippicus* out of prison, a man whom hee much trusted, and asked him, *Qualis sit Phocas ?* What kinde of man is that *Phocas* ? To whom *Philippicus* answered, *Centurio ambitiosus, sed timidus* : To whom the Emperour againe replied, If he be a coward, he is then a murderer. In conclusion, he grew into such a great contempt of the Army, that they sought to depose him ; and the Legions and men of Warre about *Istrus* chose *Phocas* a barbarous and bloody *Thracian* to be Emperour, who made all the haste possible

possible to *Constantinople*, where he was crowned in the Suburbs by *Cyprian* the Patriarch. *Mauricius* in this interim was with his wife and children at *Chalcedon*, where through griefe and trouble of minde he fell sicke: thither *Phocas* sped him with all expedition, who first caused his two youngest Sons to be slaine in his sight, and then his three daughters; and next their mother *Constantina*, the daughter of *Tiberius* the second, the next Emperour before *Mauricius*; who beheld the deaths of his sonnes and daughters with great patience: but when he saw his wife in the hand of the tormentor, he burst forth into these words, (acknowledging his faults) *O Lord God, thou art just, and thy Iudgements are right.* Lastly, *Phocas* commanded his head to be cut off, whose body, with his wives and children, were cast upon the shore, to be a publike spectacle for all the people; where they lay upon the ground till one of the enemies which had belonged to *Mauricius*, caused them to be interred.

Achani a King of the *Lydians*, was much branded with this vice of covetousnesse, who when he had accumulated much riches, and that too by sinister meanes, not therewith contented, hee proceeded further, and put new and unheard of taxes and exactions upon his subjects; when they knew his Treasury abounded with all fulnesse and plenty: In hate of whose extreame avarice they conspired together, and made an insurrection against him; and having surprised him in his Palace, they haled him thence, and hanged him on a Gibbet with his heeles upward, and his head drowned in the waters of *Pactolus*; whose streames (as sundry Authors write) are of the colour of gold, and hath name amongst the golden rivers; an Embleme of his avarice. Thus you see this deadly sinne seldome or never escapes without Judgement.

Neither did *Iustinianus* the second, the sonne of *Constantinus Barbatus*, escape the aspersiō of this horrid vice, he was the last of the stocke of *Heraclius*, a man covetous, unquiet, cruell, and unfortunate: He had two Sycophants who furnisht his coffers, and for that were graced by him with all Imperiall power and authority; the one *Theodosius* a Monke, the other *Stephanus* the Emperours Chaplaine: who was in such credit with his Master, that he durst beate the old Empresse. These two not onely exercised extortion and oppression amongst the Subjects, but great cruelty upon the Princes, Dukes, and Captaines, keeping one of them called *Leontius* two yeares in prison; who after escaping by the helpe of the Patriarch, was made Emperour, and cut off the nostrils of *Iustinian*, and sent him as an Exile to *Chersonesus*. Which *Leontius* being after surprised by *Tiberius Apfimar*, he cut off his nostrils and sent him into a Monastery. After *Iustinian* returned, being ayded by the *Bulgarians*, and suprising both *Leontius* and *Apfimar*, he caused them to be led bound through the Market-place; and having first trod upon their necks, cut off their heads: then hee pulled out the eyes of *Callinicus* the Patriarch, and hanged up *Heraclius* the brother of *Apfimar*. But at what time he sent his Army against *Chirson*, the Host made *Philippicus Bardanes* Emperour, who made all speed to *Constantinople*; and taking *Iustinian* and his sonne *Tiberius* from the Sanctuary, commanded them most miserably to be slaine.

Nay, even your greatest Prelates, and in the primeſt places of Episcopall dignity, have not beene excluded from this generall sinne of Avarice. *Martinus* Papa was of that gripple and penurious condition, that he commanded the

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the ends of wax-candles left after Masse, and the other Service, to bee brought him home to his Palace, to save him light in the nights for his household and family. And *Pontanus* writes of one *Agolastus*, a Priest and Cardinall, who though he allowed liberally meat for his horses, after repenting him of the charge, would in the night steale privately into the stable, and take the provender out of their mangers; which hee used so long, that being watcht by the master of his horse, and knowing him, beate him soundly, as if he had beene a common theefe.

But contrary to these, *Alexander* the first, Pope, was of that bounty and munificence, that scarce any meriting man but tasted freely of his liberality; who used to say unto his friends in sport, I will tell you all my fortunes: I was a rich Bishop, I was a poore Cardinall, and am at this present a beggarly Pope.

A great example of this vice of desiring to get and have, was that of *Alcmaon* the son of *Megacilus*, who when he had entertained some of the chief Nobility of *Crasus* King of *Lidia* in their way to *Delphos*, with great humanity and curtesie, the King loth to remain indebted to him, or at least, not some way to correspond with his bounty, invited him to his Palace, and having abundantly feasted him for some dayes, when he was ready to depart and take his leave of the King, Nay (saith he) you shall not part thus empty-handed from me before you have seen my Treasury, and take from thence as much gold as you are able to carry, who being of the craving and having condition, presently provided himselfe of large garments, and wide cloathes, with deep and spacious pockets, and thought not all sufficient, for comming to the Magazine, having taken thence as much as it was possible for him to dispose of in any place about him, he then filled his mouth, and crammed it to the very teeth, and had conveyances in hair, and so sweating under this burden, disguised like a man distracted and quite out of his senses, he appeared before the King, who when he saw him so estranged from himselfe, burst into a loud laughter, and in contempt of his covetousnesse, with great scorne and derision let him depart. Thus far *Herodotus*.

Neither hath the Feminine sexe been altogether free from the same aspersions, but most justly taxed; for when *Brennus* our Countriman (and brother to *Belinus* King of this Land) being then Captain of the Gauls, besieged *Ephesus* with his Army, a great Lady of the City, called *Dominica* sent to parle with him, and made a covenant, for a mighty great sum of money to betray it into his hands, which *Brennus* according to the composition entred, and after sacked and spoiled, and standing at one of the great gates to receive the reward, he willing to keep his promise, and yet in his heart detesting the avarice of the woman, caused so much gold and treasure to be thrown upon her, till under the huge masse she was buried alive.

Near allied to the former is the story of *Tarpeia*, one of the vestall virgins in *Rome*, who having covenanted with *Sabines* the enemies to the Romans, to betray unto them the Capital for the bracelets they wore on their left arme, which were very rich and costly, they when they were entred and had possession of the place, in stead of their bracelets and carcanets threw upon her their shields and targets worne of their left armes, and so stifled, smothered and pressed her to death: in memory of whose foul and traiterous act grounded on Covetousnesse the Hill where she was buried is called, The Tarpeian Mountain, even to this day, and this hapned in the year of the world 2305.

Euriphiles

Euriphiles was likewise the wife of *Amphiaraus*, who for a carcanet of gold given her by *Polixenes*, betrayed her husband, and discovered him in the place where he had hid himselfe, because he would not go to the Theban warres, because it was told him by the Oracle, that there he should assuredly die, for which he left a strict charge with his son *Alcmaon*, that he should no sooner hear of his death, but he should instantly kill his mother, which *Orestes*-like he performed, and proved a Matricide to performe the will of his deceased father. Thus you see not one of these three escaped a fearfull judgement.

Of contrary disposition to these was the virgin *Placidia* daughter to the Emperour *Valentinianus* and *Eudoxia*, who neglecting all her fathers riches and honours, abandoned the vanities of the world, and betook her selfe to a devout and sequestred life. As the like did *Elburga*, daughter to *Edward* King of *England*, (a Saxon) and had the surname of Seignior, or the elder *Edward*. And if we look no further than to this City *London* the Metropolis of the Kingdom, how many pious and devout matrons hath it yeelded even from antiquity to this present, who have contributed largely to the erecting and repairing of Temples, building of Almes-houses and Hospitals, erecting schooles for learning, maintaining poore Ministers in preaching, in giving liberally towards Halls, leaving stockes to set up young beginners, and bequeathing legacies for poor maides marriages, and these not for the present, but to the end of the world. For which God be praised, and daily increase their number: but this is directly averse to the argument now in agitation, which is Covetousnesse.

If it be dangerous to be rich even to him that knowes how to use his wealth, how much more fearfully perillous then for him that hath abundance of all worldly fortunes, and knows only how to abuse them. *Cæsar* being in *Spain*, extorted great summes of money most unjustly from the *Proconsul* there, and certain Cities of the *Lusitanians*, though they neither offended him, nor violated any covenant with them, yet when they friendly set open their gates to receive him as their patron and defender, he spoiled their houses, made seisure of their goods, and even the Temples of the gods he sacrilegiously robbed, it being his custome to rife Cities, not for any fault committed, but for the certain prey expected. In the first year of his Consulship he stole (for no better attribute my Author giveth it) three thousand pound weight of gold out of the *Capitol*; he moreover sold societies, liberties, and immunities, nay even Crownes, Scepters, and Kingdomes for gold; he also defrauded King *Ptolemeus* of six thousand talents at one time, in his own name and *Pompeys*, before they were at distance.

Entropius writes that *Flavius Vespasianus* was wretchedly corrupted with this vice, and evermore gaping after gold, who at his coming to the Empire called in all those debts and impositions which were remitted or forgotten by his predecessour *Galba*, to which he added new taxes more grievous and burdensome than the former, he increased all the tributes in the Provinces, and in some doubled them, and for the avidity of money would sit upon all trivall and common causes, such with which a private man would have been ashamed to have troubled himselfe; to the *Consuls* he sold honours, and to the guile of any notorious act, pardons; his custome was to raise procurators (such as were the most rapacious) to great and gainfull Offices, for no other cause, but that when they were full, he like a

sponge might squeeze them, by forfeiting their whole ill-gotten estate into his own hands, neither was he ashamed to raise money out of urine, (for so saith *Suetonius*.) Thus we see what a monster money can make of the most mighty and potent men.

Sergius Galba who was Emperour in the year of our Redemption, 71. Those Cities of *Spain* and *France*, who were most constant to the Roman Empire, upon them he imposed the most grievous exactions and tributes; he rob'd the statue of *Jupiter* of his crown of fifteen pound weight in gold; the souldiers who desired the Roman Eagle and military Ensignes he decimated and tyred, dismissing nine parts; and (to save charges) reserved the tenth onely; the German Cohorts, appointed by the *Cæsars* to be the Guard of their bodies, as most intrusted next their persons, he quite dissolved, and sent them empty handed into their Countries without any reward at all; he was moreover of that parsimony, that if at any time he had at his table more fare than ordinary, he would horribly repine at it (forgetting the state of an Emperour) and say, that it was money expended in waste: he said openly, for his own part he could content himselfe with a dish of pulse or pease, as sufficient to content nature.

Of the like penurious disposition was *Didius Iulianus* Emperour, who made a Law called *Didi lex*, to restrain the excess in banqueting, who for his Imperiall table would make a pig, or an hare, to serve him for three severall suppers, when his dinner was nothing else but a few olives and herbes. Which abstinence had been very commendable, had it been for continence sake, and not the avaritious desire to save money.

And *Abilius Pertinax* was of that frugality that he would set before his guests onely an halfe fallad, of lettice and thistles, two sops and a few apples, or if he would exceed at any time in his diet, he would feast them with a leg or a wing of a hen. And these two last Emperours may compare with the former, who notwithstanding all his masse of wealth wrestingly and injuriously purchased, was wretchedly murdered by his souldiers in the sixty third year of his age, after he had reigned onely seven moneths and seven dayes.

Many others are for this sin alike branded, as *Tiberius Cæsar* successor to *Augustus* in the Empire. *Candaules* a domestick servant to *Mausolus* Queen of *Caria*. *Ochus* King of *Persia*. *Cornelius Ruffinus*, *Valerius Bastius*, *Aulus Posthumus Albinus*, *Pigmalion* King of *Tyre*, *Polymnestor* King of *Thrace*: neither of this greedy appetite of having, could *Cato Uticensis*, or *Seneca* the grave and learned Philosopher acquit themselves.

Of a quite opposite condition, and meerly antipathide to these earth-wormes were *Cimon* the Athenian, who all the spoiles and treasures gained from the enemy, freely distributed amongst his fellow Citizens, reserving no part or portion for his private use or benefit, who kept open-house, and entertainment for all commers, strangers or others, where they were dayly feasted and entertained; and whensoever he saw any indigent and needy persons, who laboured to their utmost power to sustain themselves, and their families, but could not do it, he sent his domestick servants privately to relieve them with meat and money; he caused moreover all the hedges, ditches, and fences, to be taken from his fields, orchards and gardens, that the people might freely taste the fruits of them without any contradiction. Which extraordinary liberality, (not guilty of the sin of prodigality) *Plutarch* and *Lactantius* much commend in him.

And

And *Scipio* surnamed *Africanus* (who by his warlike prowesse first made *Africa* subjugate to *Rome*) was never known at any time to depart from the *forum*, before by his bounty and benevolence, he had added some one or more to the number of his friends, who though he conquered *Carthage*, and had all the rich spoiles thereof, yet at his death, when his coffers were searched, there were found in them but thirty three pounds in money, and two in gold, so great was his munificence.

And the Emperour *Nerva* for the relief and sustentation of the needy and decayed Citizens, disbursed at one time sixty hundred thousand pieces of silver, and made choice of divers of the prime and most trusty Senators to buy and purchase such fields as were vendible, and to divide them amongst the poor, according to their present necessities, as with cloathes, dishes, and vessels to the furnishing of their houses, and the rest to be given them in money; nay, he made sale of lands and houses of his own to make good to the utmost his charitable purposes, (for so *Dion Cassius* reports of him) further, what fine, forfeit, or penalty soever came under the name of Tribute he remitted, all the Cities under his Dominions afflicted with plague or famine he relieved, girles and boyes borne of poor and needy parents he gave order to be kept and educated at the publike charge, and this he caused to be punctually performed through all the Cities of *Italy*. All this and much more *Aurelius Victor* testifies of him: and these onely amongst many other I have presented to your view, as a beauty and splendor to make the opposite vice shew the more deformed and ugly; adding onely this, that even one Nation can afford plenteous presidents of the like bounty and liberality.

But I come now to shew you what dreadfull murders have been committed through this grand sin of Covetousnesse, their strange discovery, and the fearfull judgements that have fallen upon the malefactours: in the relating of which, *Heu lacryma*, I am not able to vindicate our own Nation, for in the time of Queen *Elizabeth* (of blessed memory) there dwelt in the lower end of *Cheap-side* in a place called *Honey-lane*, an old man and woman, the least of them threescore and ten yeares of age, who lived privately and kept no servant, and because they had some meanes comming in yearly, and lived sparingly upon it, were imagined by the neighbours to have good store of money, and rather because the furniture of their house was very neat and handfom, and fit to entertain any reasonable guests, (though they seldom invited any) and whether this by prating gossips were talked of at the conduit, and so overheard by some idle raskals, who have no other trade or meanes to live, but robbing, stealing, burglary, and the like; it is not certain, but most true it is that in the dead of night, their house by a false key (or some other pick-locke engine) was entred, the two old people fast sleeping, murdered in their beds, their chests broke open, and rifled, and whatsoever was portable, and of any value carried away, and the doores fast shut upon the dead bodies: the next day they were not seen by their neighbours, who wondered they appeared not as they customably were wont, yet suspected little, but the second day when they found their door to continue shut, no noise at in all the house, nor any newes of them, they knockt and rapt at the door, but received no answer: in the end they sent for an Officer, who with his assistants, forced open the doores, and found in the first room all things out of order, and walking up the staires they might see the chests and trunks wide open,

open, but looking further towards the bed, they might easily discover the good man and his wife miserably murdered: upon which, warrants were made for a privy search, and divers taken in suspition, but no witnesse or evidence could be brought against them: at length one vagabond-like fellow was laid hold on, who being brought before one of the City Justices, and examined, could give no account of his life, and by reason he had been by some observed to hanker two or three dayes before thereabout, he was upon that presumption sent to *Newgate*, and the next Sessions arraigned and by some error or default found in his answer, condemned and hanged, but innocently for that crime (heaven knowes;) for the malefactor after the murder done, with his rich prise escaped into the Low-countries, where he set up a trade, made good use of his stocke, and proved a very thrifty and thriving man, in so much that he grew into the knowledge and familiarity of the Burgers, and was of good credit and countenance amongst them, and so he might have continued, but after some twelve yeares abroad there, being grown out of all knowledge and remembrance here in his own Country, he could not rest in his bed, nor sleep quietly, but he must needs see *England*, and made a voyage hither to that purpose, having no other businesse but to buy a piece of plate in *Cheap-side*, to carry over backe with him into the Low-countries: to a Goldsmith he comes, and in some few shops above the Standard he cheapens a bowle, and whilest he was bargaining about the price, it happened at the same time a Gentleman was arrested just over against Bow-Church, who presently drawing his sword, made an escape from the Serjeants, and ran up towards the Crosse, the Serjeants and the people cried, stop him, and all their faces were bent that way; which the murderer hearing and seeing, and not knowing the cause of their noise and tumult, he apprehends that he is discovered, and that this is done in his pursuit, and so begins to take his heeles. The people seeing him run, they ran after him, (all not knowing the originall of this uprore) they stop him and demand the cause of his flight, who in his great affright and terrour of conscience said, *He was the man*. They asked what man? he answered, *the same man that committed such a bloody murder so many yeares since*: upon which he was apprehended and committed to *Newgate*, arraigned by his own confession, condemned, and hanged first on a gibbet, and after at *Mile-end* in chaines. Thus we see how the devill never leaves his ministers and servants, especially in this horrid case of murder, without shame and judgement.

Another strange but most true story I shall relate of a young Gentleman of good meanes and parentage brought up in *Cambridge*, (whose name for his worshipfull kinreds sake, I am desirous to conceal) he being of a bould spirit, and very able body, and much given unto riot and expence, could not containe himselfe within his exhibition; but being a fellow-commoner, lavisht much beyond his allowance: to helpe which, and to keepe his credit in the Towne, he kept a good horse in the stable, and oftentimes would flie out and take a purse by the high-way; and thus he continued a yeare, or thereabouts, without the jealousy or suspition of any: At length his quarterly meanes not being come up from his father, and hee wanting money to supply his ordinary riots, hee put himselfe into a disguise, tooke horse, and crossing *New-market* Heath he discovered a purchase, a serving-man with a cloak-bag behinde him; and spying him to travell singly

gly and alone, he made towards him, and bid him stand and deliver; the other unacquainted with that language, answered him, that he had but little money, and what he had he was loath to part with; Then, said the Gentleman thiefe, thou must fight for it; Content, saith the other, and withall both alight, and drew, and fell stoutly to their businesse; in this conflict the honest serving-man was unfortunately slain: which done, the other but sleightly wounded, tooke away his cloak-bagge, and binding it behinde his owne horse, up and fled towards the Univerlity; and having set up his horse in the Town, and carried the cloak-bagge or Portmantuan to his chamber; he no sooner opened it, but he found a Letter directed to him from his father: the contents whereof were, That hee had sent him his quarterly or halfe-yeares allowance by his owne man a faithfull servant; (commended unto him by a deare friend) whom he had lately entertained; willing his sonne to use the man kindly for his sake: which Letter when he had read, and found the money told to a penny, and considering he had kil'd his owne fathers man, whom he had intreated to be used carterously at his hands, and onely to take away his owne by force abroad, which hee might have had peaceably and quietly brought home to his chamber; he grew to be strangely alter'd, changing all his former mirth into a deepe melancholy. In briefe, the robbery and murder were found and known, and the Lord chiefe Justice *Popham* then riding that Circuit, (whose neare kinsman hee was) he was arraigned and condemned at *Cambridge Assises*, though great meanes were made for his pardon, yet none could prevaile; the Judge forgetting all alliance, would neither commiserate his youth, nor want of discretion, but caused him (without respect of person) to be hanged up amongst the ordinary and common malefactors.

Doctor *Otho Melander* reports this horrible parricide to be committed in the yeare of Grace 1568. within the *Saxon* confines. At a place called *Albidos*, neare unto the Lyon Tower, which hath beene an ancient seat of the Dukes of that Countrey: There (saith he) lived a father who had two sonnes, the one hee brought up to husbandry; the other in merchandise, both very obedient and dutifull, and given to thrift and good husbandry: the Merchant traded in *Lubeck*; where in few yeares hee got a very faire estate, and falling sicke (even in his prime trading) he made his Will, in which hee bequeathed to his brother about the summe of five hundred pounds, and his father ten, and died some few houres after he had settled his estate: But before his death he sent to his brother to come in person and receive those Legacies; the father not knowing how he had disposed of his meanes, dispatcht his other sonne with all speed possible to *Lubeck*; more avaritious after what his sonne the Merchant had left him, then sorrowing for his death, though hee were a young man of great expectation, and of a most hopefull fortune. The surviving sonne who was the younger arriveth at the Citie, and having first deplored the death of his brother, (as nature bound him, and glad to heare of him so great and good a report, he takes out a copie of the Will, and after receiveth his money to a farthing; and with this new stock (seeing what was past) hee joyfully returnes into his owne Countrey, who at his first arrivall was as gladly welcommed by his father and mother, who were over-joyed to looke upon the bagges that hee had brought; but when by reading of the Will they saw how partially the money was disposed, in that so little fell to their share, they first began bit-

The Parents murder their owne naturall sonne for the lucre of money.

terly to curse the dead sonne; and after, barbarously to raile on the living; out-facing him that he had changed the Will, by altering the old and forging a new: which the innocent youth denying, and excusing himselfe by telling them that the originall was upon record, and by that they might be fully satisfied; yet all would give them no satisfaction, till very wearinesse made them give over their heavy execrations: then the sonne offered them whatsoever was his to dispose of at their pleasure, which they very churlishly refused, and bad him take all, and the Devill give him good with it: which drew teares from the sonnes passionate eyes; who after his blessing craved (but denied) very dolefully left them: and was no sooner departed from them, but to compasse this money they began to devise and consult about his death, which they concluded to be performed that night; and when hee was sleeping in his bed, they both set violently and tygerly upon him, forcing daggers into his breast; so that inforced with the agony of the wounds, he opened his eyes, and spying both his parents with their hands imbrued in his bloud, he with a loud ejaculation clamour'd out these words, or to the same fence:

*Qua non Aurum hominem cogis? qua non mala suades?
In Natos etiam stringere ferra Iubes?*

That is, O Gold! to what dost thou not compell man? to what evils dost thou not perswade? are not these sufficient, but must thou cause parents to sheath their weapons in their owne bowels their children? which words were uttered with such a loud and shrill shriek, that it was heard by the neighbours; who starting out of their beds, and breaking open the doores, found them in the very act before the body was cold, for which they were apprehended and laid in prison, fettered with heavy chaines; and after being condemned, the morning before the execution the father strangled himselfe, and the mother was carried by the Devill both out of the Tower and Dungeon, and her body found dead in a muddy ditch, with her necke broken asunder.

Sorry I am that I can paralell this inhumanity (arising from the insatiate desire of Gold) out of our owne Countrey; thus it hapned: An Innkeeper in a knowne City of this Kingdome, whose wife was living, and they having betwixt them ~~left~~ one onely sonne, and a sole daughter; the sonne he made meanes to be put to an *East-India* Merchant, who imploye him to Sea, and to trade and traffick in that Countrey, where he stayed long, (some ten yeares or thereabout) insomuch that there was great doubt of his life; and to his parents and friends it was credibly reported that he was dead, and therefore they gave over the care for him dead, to provide for the daughter living; and at convenient age provided her of an husband, and gave her a competent portion, so that the young couple lived well and thriftily together in the Countrey, some two miles distant from their fathers house: In this interim the Climate had much changed the young mans complexion, who being but a beardlesse stripling when hee went his voyage, after ten yeares was growne hairy and a full man, and might be easily out of knowledge; who returning into *England* with a good stocke, as having the best part of a thousand markes in his purse, after he had dispatched his businesse here about the Towne, he had a great minde to travell downe into the Countrey,

trey, to see how the good old folke his father and mother did; and having trust up his money in a port mantuan, he provided himself of a good Nag, and fastning it safe behinde him, and being well accommodated for his journey, he set forward, and in few dayes sped him so well, that he came within some six or seven miles of his fathers; but all the way as he was travelling alone, he was meditating with himselfe, that his father and his mother were growne aged, and he was now as willing as able to furnish them in any necessities whatsoever; or if his sister were living and unmarried, hee had wherewithall to give her a sufficient portion, to see her well bestowed: and these were his true filiall and fraternall conceptions, to depart liberally of what he had unto them. He further apprehended, that because every body tels me, that knew me in my minority, I am so altered and growne out of knowledge, I will conceale my selfe at the first; that when after I shall open and discover my selfe to them, I shall finde the more kinde and loving welcome at their hands. By this time comming to the next thorowfare Towne, in the way to the Citie he alighted, and called for wine; and the host to keepe him company; of whom he demanded earnestly if such a man were in health? and how his wife fared? who answered, they were passing well, and able to live in very good and fashionable manner: Then demanded he of their daughter, and what was become of her? who replied, that she was honestly married to a thrifty and carefull husband, and that she lived in the next village just in his way to the Citie; of all which being exceedingly joyfull, hee tooke horse againe, and found the house where his sister lived; whose husband being from home, after some discourse past betwixt them, and she ingeniously confessing to him that he was a stranger, and no way knowne to her, he at length told her what he was, (her brother) whom they supposed to bee dead; withall the successe of his fortunes: at which, when by circumstance she found true, she was extreamely extasied; and first would have him to alight and stay till her husband came home, which he would not by any meanes doe; then she would have accompanied him to her fathers: but he would yeeld to neither, telling her his conceit; how he meant to carry himselfe to the two old people, intreating her of all loves, to conceale his comming for a day or two, and then to come and aske for him at their fathers, where she should finde what welcome hee would give her: to which (though unwilling) she assented, and he rid forward, and an houre before sunne-set, came to his fathers Inne, and calling to the hostler, bad him to take off his port-mantuan, and after to walke his horse well, and then put him into the stable; and then he called for mine host, who presently appeared like a joviall old lad; hee called then for his hostesse, and gave her the port-mantuan, saying to her, good hostesse, lay this up till I call for it, for here is that which I hope will make us all merry: then hee desired to have the best chamber in the house, and bespake supper, telling them he was alone, and desired them both to keepe him company; yet all this while they not so much as suspected what he was: and whilest he was gone into the stable to see his horse, the woman feeling what weight the port-mantuan had, told her husband, and the Devill presently put it into their miades to murder the stranger for his money: supper-time came, and they accompanied him, much discourse at randome past amongst them, but covetousnesse and the Devill so blinded their eyes, that all this while they knew him not: After supper they tooke their leaves, to plot what

they before had apprehended: To bed he went, and in the dead of night they both entred his chamber, and murdered him sleeping; then they conveyed his body into a backe place and buried it, his horse they tooke out of the stable, washt the bloud out the chamber, and shifted a new bed in the place, so that all things were handsome, as if nothing had beene. In the morning when they thought the worst had beene past, comes the sister with her husband, she asks for such a stranger, they stily deny that any such lodged there; which they did so constantly, that she entreated them not to keepe her owne brother and their sonne from her, who was come out of the *Indies* with such a summe of money, to relieve all their necessities: at first they are both strooke silent, but questioning her further, when by all circumstances whatsoever she said, they found it to be true, not able longer to containe themselves, they fell into a loud exclamation, weeping, and wringing their hands. Briefly, for this they were both publickly executed, and the strangeness of the accident by all that heard it, admired.

I have read strange reports concerning the death of grating Usurers, who though by their broking exactions, and corroding oppressions, doe not visibly imbrue their hands in the bloud of the indigent and needy; yet by their horrible extortions have put them to more lingering and torturing deaths, as to starve, famish, and perish, not beggering private persons who are compelled to come within their griping clutches only, but annihilating and undoing of whole families and households at once: I have heard of one of those earth-wormes, who dying of a suddaine appoplex, his Executors with his wife, desired to have his body dissected and opened, that they might know certainly of what disease he died; one giving out one cause, a second another; and to satisfie that doubt, when the Surgeon came to use his Art, and had searcht him thorowly, he found all his entrayles in good order, onely his heart was wanting, at which all the spectators were amazed, and almost stupified, as holding it to be prodigious; till at length one of the neighbours (pleasantly conceited) and being well acquainted with his having disposition, you had best (said he) to looke for his heart in his great bar'd chest, for there it was ever in his life, and why not now in his death; which though jestingly spoke, the Executors tooke in earnest, and causing the chest to be opened, they found it panting upon his treasure. This (whether true or no) yet sure I am that it is a just taxation conferred upon Extortioners and Usurers.

Doctor *Melander* puts me in minde of another of the like, (if not worse condition) who being borne towards his grave, was interposed by a devout man, who by reason of his cruell and abominable extortions, denied him the right of Christian buriall: which seeing they could not obtaine, as of custome and president, they (I meane his wife and friends) offered a large summe of money to have him buried, if it were but in any corner of the Church-yard, but the Pastor would be neither moved by prayers or bribes, but alleadging that he who lived his whole life-time worse then any Turke, Heathen, or Infidell, ought not in death to have those solemne rights belonging to a Christian; and therefore stopt his eares to whatsoever they could alleadge in his behalfe: at length, after long debating the matter, it was concluded betwixt the two parties, that a Cart and two Oxen should be provided, and the Coffin to be put into the Cart, and to what place soever the Beasts should carry him (without guide) there should his place of buriall be: well, the Oxen were put into the Cart, and the body in it, who
went

went their way of their owne accord out at the Townes end, and then forward, juſt to the common execution place, where they made a ſtand, and could not by any violence bee compelled any further, and there his grave was digged and he buried; a place due to all that generation of vipers.

*Sic Deus eventu mirando oſtendit in orbe
Uſura quantum, ſit ſcelus atque nephas.*

God by the event, thus ſhewes them what to truſt,
What baſe uſe is; how perjur'd and unjuſt.

I will onely adde a third from the before-named Author, who (if poſſible) exceeding the other in his foenatory exactions, fell into an extream agony of ſickneſſe, which grew desperate and mortall; ſo that there was no helpe to be expected from Phyſitians or others, but that needs he muſt die: which his wife perceiving, came weeping unto him, and humbly beſought him to make his Will; and as to provide a place for his ſoule in Heaven, ſo withall to ſettle his eſtate upon earth: to which he ſeemed very unwilling; but upon her great importunity hee called for pen, inke, and pape, and writ with his owne hand as followeth: *Imprimis*, I bequeath my ſoule to the Devill, who as in life he ever had it in keeping, ſo in death it is fit that he, and hee onely, ſhould take it to his charge: which his wife hearing, ſhee grew greatly aſtoniſhed, and beſought him, that ſince hee had no care of himſelfe, that hee would have ſome reſpect of her, by knowing what ſhee ſhould truſt to after his death: when ſtraitway he writ farther; And thou wife alſo ſhalt goe with me to Hell, who haſt bene conſcious of all my fraudulencies, crafts, and cozenages, being partly to maintaine thy pride and gay cloathes, and haſt made me rob the Orphant of his coat, and the Widdow of her garment, to helpe thy ſuperfluity. Then ſhe thinking him diſtracted, and quite out of his ſenſes, ſent preſently to the Parſon of the Pariſh to give him ſome ghſtly inſtructions for his ſoules health; adding in the concluſion, that he hoped he would not forget him in his Will: at which words he tooke pen, and writ againe as followeth. *Item*, and thou O Parſon ſhalt beare us company to the infernall torments below; for knowing of all my wicked and unjuſt proceedings, thou waſt ſo farre from reprov- ing them, that thou didſt rather ſmooth me up in my finnes, and connive at my delinquencies, onely to be welcome at my houſe, and eate fat bits at my table; for ſuch are the juſt judgments denounced againſt us.

*His moritur dictis, ſubito Vir, Paſtor, & Vxor
Abrepti, ardentis ad Phlegetonis aquas.*

Thus Engliſhed,

This ſaid, the Man, the Parſon, Wife, all three
Died, and were borne to Hell immediately.

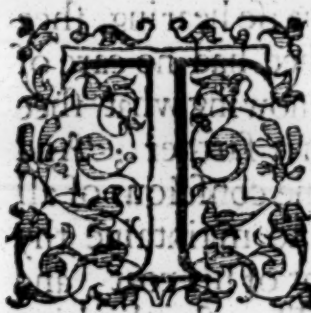
Salomon ſaith, Prov. 11. 3. *The uprightneſſe of the Juſt ſhall guide them, but the frowardneſſe of the Transgreſſors ſhall deſtroy them. Riches availe not in the day of wrath, but righteouſneſſe delivereth from death.* And of the hatefullneſſe and contemptible eſtimation of uſury amongſt good men, we may reade Cato Major in the Proem to his booke *De re Ruſtica*, thus: *Majores noſtri ſic habuere,*

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habuere, & ita in Legibus posuere, Furem dupli condemnari, Feneratorem quadrupli. Our Ancestors held this position, and put it amongst their Lawes, that the mulct or penalty imposed on a Theefe should be double; but of an Usurer foure-fold. And *Cicero Offic. lib. 2.* hath these words: When it was demanded of *Cato Major*, what was most conducent and necessary in a private family? he answered, *To feed well*: being askt what was the second? he said, *To feed well, and enough*: being askt what was the third? he replied, *To be well cloathed*: being askt the fourth, he returned answer, *To plow and till the earth*: lastly, being askt what it was to be an Usurer? he replied, *Even so much as to be a Murderer.* They that will be further satisfied concerning this Argument, I referre them to *Mart. Schipperus in speculo vitæ aulicæ, ad Titum Germanicum sextum D. Lutheri, D. Musculum, in Psalm. 15. Benedict. Arctius in Problem. Iohannes Fulgent. Baptist. in Psalm. 15. And Gerhardus, Morichius, Hadamarius, in Institutione Catholica, &c.*

CHAP. VI.

Gods Judgements against Lust.



His sinne is by some defined to be a lascivious petulance, an inordinate use of pleasures and delights, or an over-doing profusenesse, either in curiosity of apparrell or superfluity in feasting: others call it a concupiscence of proving unlawfull pleasures, a desire of copulation above measure, or against reason; it is also a solution or dissolving into voluptuousnesse, and by the Law of God is condemned: as *Marke 7. 21.* For from within, even out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, coverousnesse, wickednesse deceit, uncleannesse, a wicked eye, backbiting, pride foolishnesse, all these evils come from within, and defile a man, &c. *Rom. 13. 12.* The night is past, and the day is at hand, let us therefore cast away the workes of darknesse, and let us put on the armour of light; so that we walke honestly as in the day; not in gluttony and drunkennesse; neither in chambering and wantonnesse, &c. *Corinth. 2. 12. 21.* I feare least when I come againe my God shall abase me amongst you, and I shall bewaile many of them which have sinned already, and have not repented them of the uncleannesse, and fornication, and wantonnesse which they have committed. *Ephes. 4. 19.* Which being past feeling have given themselves unto wantonnesse, and to worke all uncleannesse. *2 Peter 2. 18.* For in speaking swelling words of vanity, they beguile with wantonnesse through the lusts of the flesh, them that were cleane escaped from those which were wrapped in errour; promising them liberty, and are themselves the servants of corruption. And againe, *1 Peter, 4. 3.* For it is sufficient that we have spent the time past of our life after the lusts of the Gentiles, walking in wantonnesse, lust, drunkennesse; in gluttony, drinking, and abominable Idolatry: wherein it seemeth to them strange, that you runne not with them into the same excesse of riot; therefore speake they evill of you, &c.

There is also *Fornicatio*, differing in some kinde from the former, and this

this includeth all unlawfull copulation, or illisite congression, in any tye of wedlock, consanguinity, affinity, order, religion, or vow: and this is twofold, spirituall and corporall, or carnall; that spirituall is meere Idolatry, so hateful to God, and so often forbid in the holy Text, which is attended by infidelity, and every hurtfull superstition: It includes also the lust of the eye, with the consent of the minde, according to that Text, *Whosoever shall looke upon a woman and lust after her, &c.* All unclean pollution is called carnall fornication, and that which is called simplex, or simple, is *Soluti, cum soluta*, and a most mortall sinne, and provoketh the wrath of the Lord: *Deut. 22. 23.* If a maide be betrothed to an husband, and a man finde her in the Towne and lie with her, then you shall bring them both out unto the gates of the same Citie, and shall stone them with stones to death: the maide because she cryed not, being in the Citie, and the man, because he humbled his neighbours wife: so thou shalt put away evil from among you. *Eccles. 19. 2.* Wine and women leade wise men out of the way, and put men of understanding to reproofe; and hee that accompanieth adulterers shall become impotent: rottennesse and wormes shall have him to heritage, and he that is bold shall be taken away and be made an example. *Jerem. 6. and 7.* How should I spare thee for this? thy children have forsaken me, and sworne by them that are no gods. I though I fed them full, yet they committed adultery, and assembled themselves by companies in the harlots houses: they rose up in the morning like fed horses, for every one neighed after his neighbours wives: shall I not visit for these things, saith the Lord? shall not my soule be avenged on such a Nation as this? *Hosea 4. 10.* For they shall eate and not have enough, they shall commit adultery and shall not increase, because they have left off to take heed of the Lord: whoredome, and wine, and new wine, take away thine heart. Againe, *Psalm 14.* I will not visit your daughters when they are harlots, nor their spouses when they are whores, for they themselves are separated with harlots, and sacrifice with whores, therefore the people that doth not understand shall fall. *1 Cor. 6.* The fornicatour shall not inherit the Kingdom of Heaven. *Hebr. 3.* Nor the fornicatours and adulterers.

Adulterium, or Adultery the Greekes call *πορνεία*, The Hebrews *Ninph*; and it is twofold, Spirituall and Carnall; that which is called spirituall is metaphoricall, including every sin committed by a Christian man, because every Christian soul is contracted to Christ the Husband. That which is called carnall, is either simple or single, when but the one party is married; or double, when both are in the matrimoniall or conjugall tie: and all of these are condemned in the holy Text, *Gen. 20. 3.* God came to Abimelech in a dream by night, and said unto him, Behold, thou art but dead, because of the woman (Sarah) whom thou hast taken; for she is a mans wife. Now then deliver the man his wife again, for he is a Prophet, and he shall pray for thee, that thou mayst live: but if thou deliver her not again, be sure that thou shalt die the death, even thou and all that thou hast. *Lev. 20. 10.* And the man that committeth adultery with another mans wife, because he hath committed adultery with another mans wife, the adulterer and the adulteresse shall die the death. *Lev. 5. 20.* But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband, then the Priest shall charge the woman with an oath of cursing, and the Priest shall say unto the woman, The Lord make thee to be accursed and detestable, for the oath among the people, and the Lord cause thy thigh to rot, and thy belly to swell. *Verse 28.* When ye have made her drinke the water (if she be defiled, and have transgressed against her husband) then shall the

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cursed water (turned into bitterneſſe) enter into her, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhall be accuſed amongſt the people. *Prov. 6. 32.* He that committeth adultery with a woman is deſtitute of underſtanding, he that doth it deſtroyeth his own ſoul, he ſhall finde a wound and diſhonour, and his reproach ſhall never be put away. Again, *30. 18.* There be three things hid from me; yea, four that I know not: The way of an Eagle in the air, the way of a Serpent upon a ſtone, the way of a ſhip in the miſt of the ſea, and the way of a man with a maid. Such is the way alſo of an adulterous woman, ſhe eateth and wipeth her mouth, and ſaith, I have not committed iniquity. *Eccleſ. 23. 22.* And thus ſhall it go with every wife that leaveth her husband, and getteth inheritance by another: for firſt, ſhe hath diſobeyed the law of the moſt High: and ſecondly, ſhe hath treſpaſſed againſt her own husband: and thirdly, ſhe hath played the whore in adultery, and gotten her children by another man, ſhe ſhall be brought into the congregation, and examination ſhall be made of her children, her children ſhall not take root, and her branches ſhall bring no fruit, a ſhamefull reproach ſhall ſhe leave, and her reproach ſhall not be put out, &c. *Wisd. 3. 16.* The children of adulterers ſhall not be partakers of the holy things, and the ſeed of the wicked ſhall be rooted out, and though they live long, yet ſhall they be nothing regarded, and their laſt age ſhall be without honour, if they die haſtily they have no helpe, neither comfort in the day of triall; for horrible is the end of the wicked generation. Again *4. 3.* The multitude of the ungodly which abound in children, is unprofitable, and the baſtard plants ſhall take no deep roots, nor lay any ſaſt foundation: for though they bud forth in the branches for a time, yet they ſhall be ſhaken with the winde, for they ſtand not faſt, and through the vehemency of the winde they ſhall be rooted out, for the imperfect branches ſhall be broken, and their fruit ſhall be unprofitable, and ſower to eat, and meet for nothing, for all the children that are borne of the wicked bed ſhall be witneſſe of the wickedneſſe againſt the parents when they be asked. And what more terrible iudgements than theſe can be threatned againſt the Adulterers.

Let us now hear the Fathers: this is Saint *Auſtins* counſell, *De verbo Dom. tract. 48.* If you will marry wives, keep your ſelves unto them, and let them finde you the ſame you deſire to finde them? What is he deſirous to marry, and would not be coupled to a chaſte wife? Or if a virgin, one that is untoucht? Be thou alſo chaſte and untoucht. Doſt thou deſire one to be conſtant and pure to thee? Be conſtant and pure to her; for can ſhe prove ſo to thee, and not thou alſo to her? Saint *Chriſoſtome*, *Hom. 3.* As that Pilot which ſuffers his ſhip to be wracked in a port or harbour is inexcusable, ſo he that to qualifie the luſts of the fleſh ſhall lawfully take a ſpouſe to live withall for better and for worſe, and ſhall after inſidiate the bed of his neighbour; neither can that man whoſe wanton eyes and petulant fancies wander after every looſe prostitute or ſtrumpet, either acquit himſelfe to men, or excuſe himſelfe towards God, although he ſhall ten thouſand times alleadge his naturall inclination to pleaſure: or how can that properly be called pleaſure, which is waited on by fear, diffidence, danger, and where there is expectation of ſo many evils: accuſation the ſeat or the tribunall of juſtice, and the ire and wrath of the Judge, he ſtands in dread of all things, ſhadowes, walls, ſtones, graves, neighbours, adverſaries, nay even his deareſt friends. But be it granted, that their guilt be private, and known onely to the delinquents, they are not therefore ſafe, here ſhall they bear a conſcience even reprovig, and ſuggeſting bitter and fearfull things againſt them,

them? and the conscience to be alwayes about them. For as no man can fly him, so none can evade or avoid the sentence of that private Court, for this judicatory sence is not with gold to be corrupted, with flattery mitigated, nor by friends mediated, in regard it is a thing divine, and by God himselfe placed and appointed to have residence in our hearts. Saint *Ambrose de Patriarchis*, in speaking of the Patriarchs, *Abraham* and *Jacob*, and of their multiplicity of wives, he in excuse of them saith, that *Abraham* was before either the Law or the Gospell, and in his time *Bigamy* was not forbidden. Now the punishment of a fault grew from the time of the Law, for it was not a crime before it was inhibited and forbid; so *Jacob* had four wives, which whilest it was a custom was no crime, who as they married not meerly for concupiscence, and to fulfill the lustfull desires of the flesh, but rather instigated by providence to the propagation of issue; therefore let no man flatter himselfe by making them their president, for all adultery is damnable, &c.

Ioses the son of *Iehothanan* in that Book which the Hebrews stile *Capitula vel apothegmata*, hath this saying, the time which a man spends in multiplying words with a woman, he loseth to his great damage; for at length with her petulancy she will bring him to perdition. And *Rabbi Aziba* saith, Laughter, and the light and unconstant moving of the head, easily convince a man of loosnesse and effeminacy. And *Rabbi ben Syra* saith, For the sake of beautifull women the strongest have fallen, and many have perished; therefore hide thine eyes from the allurements of a fair woman, lest she catch thee in her snare, and thou become her captive, to thy destruction. *Dionysius* the elder (though otherwise a Tyrant) when he by complaint made had understood his son to whose charge he had committed the government of a Province, to have stuprated the wife of a noble young Gentleman, he sent for him, and being exceeding angry, demanded of him, if he had seen any such president in his father. To whom he replied, Many, for he had not a King to his father. Nor thou, said *Dionysius*, art likely to have a King to thy son, if thou followest these lewd and luxurious courses. The Tyrant holding Adultery a crime worthy to disinherit him from all regall Authority, which is now made no more than a sport and pastime amongst great ones: for *Sylla* surnamed *Faustus*, the freed man of *Sylla* the great competitor against *Adarius*, hearing that his naturall sister had entertained two Adulterers into her service at once; which were *Fulvius Fullo* and *Pomponius* whose surname was *Macula*, he put it off with a jest upon their names, *Miror* (inquit) *sororem meam maculam habere cum fultonem haber*: that is, I wonder my sister should have a *macula*, or wear any spot or stain, when she hath a *fullo*, a fuller, that washeth and taketh out staines still so near her.

There is also scortation, of *Scortum* a whore, which the Greekes call *πορνεία*, and *scortari*, the Hebrews *Zonach*. To this capitall head of lust likewise belongeth incest, which is a venereall abuse in Affinity and consanguinity, which for these reasons may be said justly to be prohibited, because man naturally acknowledgeth an honour to his parents, and so by consequence a more than common respect to those of his near blood and alliance. Secondly, because it is necessitous, that persons arising from one root and stem be mutually conversant. Thirdly, it hindereth the increase of friends, which are lost by not marrying into other stockes and families. Lastly, when a man naturally loveth his sister or cousin-germine, being so near to him

him in blood, if that venereall ardor which comes from commixtion were added, love would break out into raging lust, which is altogether repugnant to all modesty and chastity. There is also *Sodomia, Turpitudine in masculum facta, contra naturam*: of which to speak I will be very sparing. Thus you see the sixth of the seven heads of the Beast, dissected and anatomised: But I come now to History and Example.

Calpurnius that firebrand of *Rome*, and pestilent incendiary of all sedition, to adde to all his other criminall and capitall malefactions, which were indeed beyond president, or since his time, by any of the most notorious ruffians, that the later ages have bred, if imitated, yet scarce equalled, and therefore much lesse exceeded: this Arch villain (I say) to all his other wicked acts added also these of Adultery and Incest: he was infamous for his many stuprations with a noble virgin of *Rome*; he raped also one of the *Vestals* or priests of *Vesta*; and further, to enjoy the embraces of *Aurelia Arctilla*, he took away her son by poyson, because being grown to maturity and yeares of discretion, he opposed his mothers second nuptials, which was in those dayes held to be immodesty amongst the noblest matrons of *Rome*; and thus *Salustius* and *Valerius* report of him. *Calpurnius* cap. 30. lib. 8. reports, that *Bagoas* the Eunuch was much indeared to *Alexander* the great, for no other cause but that there was some brutish and unnaturall congress betwixt them; therefore when *Orsines* a noble Persian came to see *Alexander*, and presented to him, and to them of his choice and intimate friends, many great and rich gifts, but gave to *Bagoas* not so much as the least honour or respect, being asked the reason thereof, he made answer, I owe unto *Alexander* and his friends all the duty and reverence that can be expected from a true loyall and faithfull heart, but to a whore or strumpet such as *Bagoas* is, to him I acknowledge not so much as the least notice to be taken that such a wretched fellow lives.

Of the lusts and intemperances of *Augustus, Iulius, Tiberius, Heliogabalus, Caligula, Commodus, Domitian, Proculus*, and others, I have sufficiently spoken before: which shewed, as the Roman Emperours exceeded in state, power and majesty, so most of them maculated and polluted their high and sacred calling with the most base effeminacies and sordidst luxuries that the heart could conceive, or the fancy of man apprehend. Neither have they alone been guilty of these notorious crimes and vices, but all Nations have been tainted with the like impurities, which hath been the depopulation of famous Cities, the ruines of Kingdomes, the removing of Monarchies, from one people and language to another, when seldom any Conquerour from any Nation brought home their victory without their vices, of which there be frequent examples. The *Babylonians* were the first that usurped the name of a Monarchy; the *Medes* and *Persians* wrested it from them; the *Grecians* wan it from the former; and lastly the *Romans* from the *Grecians*, who as they learned of them *Gracari*, to drinke hard, so *Mechari*, to stuprate and adulterate; and as they used their Dominion, and tyranny, governing them by substitutes, and præfects, and proconsuls, and the like; so with their power they brought in their prodigalities, riots, feasting, rapes, adulteries, stuprations, scortations, fornications, even to abominations above nature, too immodest to speak, then by consequent, too devillish to act. But from generalities I come to particulars.

Gemellius Tribunitius, though he were one of the Patricians family, and a Nobleman

Nobleman of *Rome*, yet was so degenerate in his condition, that of his own house he made a Brothell or Stewes, where amongst others were vitiated *Mutia* and *Fulvia*, two illustrious women, and of especiall remarke in the City, with a noble youth called *Saturninus*, who was polluted and defiled against nature: but as some report of the master of the family, his house was after accidentally set on fire, and he himselfe added part of the fewell to the flame. And in this kinde of punishment lust may be said, (and not altogether improperly) to be quenched with fire. *Celins* reports of *Dionysius junior*, that coming into the City of *Locris*, where he had the entertainment belonging to a Prince of his estate and quality, but the Town abounding with fair and beautifull virgins, he could not bridle his exorbitant appetite, but some he courted with fair words, others bribed with rich gifts, and such as he could win to his insatiate desires by neither, he committed violence upon their persons, insomuch that divers of the noblest maidens were by him vitiated and corrupted, which they (not having patience to endure) made an insurrection against him, and having first dispatched his Guard, to whom he most trusted, they seised upon his person, and put him to great maceration and torment: for, binding him to a stake, they thrust sharpe needles betwixt the nailes and flesh of his toes and fingers, and when he had endured as well the taunts of their tongues, as the exquisite tortures of their engines, they put him to death, and after having dried his bones, pounded them to dust in a mortar: and such was the reward of his brutish and beastly luxury: to whom I will adde *Lusius* the nephew to *Marius* by the sisters side, who for offering a preposterous carriage of lust to *Trebonius* a young man of an excellent aspect and feature, and withall of a civill and modest carriage, (by profession a Souldier) was slain by him in his tent, notwithstanding the greatnesse of his alliance and kinned, of which he presumed so far, that even the most abominable evils by them countenanced, might be held lawfull. And by the like encouragement, namely the impurity of the times, *Sotodes* the obscene *Iambicke* writer composed his verses in that strain, as favouring nothing but *Pathicke* and *Comedicke* venery; abhorred by all modest and chaste eares and eyes; insomuch that of them grew a proverbe, If any mans workes tasted of ribaldry or obscenity, it was called *Sotadicum poema*: and of him *Politianus* speakes in his *Maxims*.

The *Corinthians* were extremely taxed with this incontinence, for it is said of them, that they prostituted their wives and daughters for gain, and hence grew a proverbe, *Non curis homini coningit adire Corinthum*, It is not for every man to go to *Corinth*, they pay so dear for their pleasure. The *Babylonians*, *Tyrthenians*, and *Massagelans* were also greatly contaminated with this vice, abusing their bodies in that monstrous sort, that they were said, rather to live like beasts than men. It is a sin which compelleth men neither to have care of their own good names, nor of their posterity which shall come after them; and therefore *Draco* the famous Law-giver writ so bitterly against this concupiscence, that he is said, rather than to have drawn them in inke, to have inscribed them in blood: and no wonder if he were so austere and supercilious against it, when it inforceth us to covet above our power, to act beyond our strength, and to die before our time. One defineth it thus, an enemy to the purse, a foe to the person, a canker to the minde, a corraive to the conscience, a weakner of the wit, a besotter of the sense, and a mortall enemy to the whole body; it sweeteneth with pleasure to the path
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of perdition, and is the loadstone leading and guiding to ruth and ruine, (so far *Pliny*.) *Demonax* termes it, a pleasure bought with pain, a delight hatched with unquiet, a contentment accompanied with fear, and a sin finished with sorrow, by continuance it growes to impudence, and shame, and infamy continually waites at the heeles thereof.

For further instance, one *Hostius* a Prince who lived in the time of *Augustus Caesar*, was a man of a most perdit obscenenesse, practised in that superlative degree of filthinesse, that scarce any age could produce a prodigy to parallell him, modesty will not suffer me to give them name. And *Tegillinus* (according to *Tacitus lib. 17.*) was a man of a most corrupted life, who soothed and humoured *Nero* in all his ribaldries, his surname was *Othonius*, by whose flattery and calumny many a noble Roman was put to death: and when *Otho* who succeeded *Nero*, came to wear the Imperiall purple, and to be instated Emperour, he sent (amongst other malefactours) for him, to suffer as a putrified and corrupt member of the State, and when the executioner with other lictors and officers came to surprise him in his house, they found him drinking and rioting amongst his catamites and harlots, where without limiting any time either to settle his estate, or to take leave of any of his friends, he was instantly slain, and his wounded body cast into the open streets. *Crassus* the richest of the Roman fathers, after the death of one of his brothers, married his wife, by whom he had many children. And *Surinus* the wealthiest and most potent of the *Parthians* next to the King, had in his tents two hundred concubines at one time. And *Xerxes* King of *Persia* was so given over to all licentiousnesse and luxury, that he hired pursuivants, and kept *Cursors* and messengers in pay to inquire and finde out men who could devise new wayes of voluptuousnesse, and to them gave great rewards, for so *Valerius Maximus* reports of him. And *Volateranus* remembers us of one *Vgutius* a Florentine Prince, who was slain of his Citizens and Subjects for stuprating their wives, and vitiating their virgins. Thus seldom we see this vice to go unpunished.

Nor is it particular to the masculine sex, as the sole provocatours hereof, but women have been equally and alike guilty. We reade in *Genesis* of *Potiphar's* wife, who solicited *Ioseph* to her adulterate embraces, who because he refused to commit such villany, and to offend both God and his master, she accused him to his Lord, that he would have done to her violence, for which he lay two years in prison. But from prophane Histories we have many examples. For *Iulia Agrippina* the mother of *Nero* was said to have unlawfull congresses with *Domitian*, for so *Iuvenal* saith: nay more, after feasting and banqueting, in the heat of her cups, when she with her son were together topt with wine, they commonly used incestuous consociety: the conclusion of which impious lust was, that the son in the end having caused his mother to be slain, commanded her body to be dissected, and ript open before his face, as longing to see the bed wherein he lay when he was an unborne infant. She was the daughter to *Germanicus*, sister to *Caligula*, the wife first of *Domitius*, after of *Clodius* whom she poysoned, for no other cause but to make *Nero* her son Emperour: and you hear how well he requited her. A chicken of the same brood was *Messalina* the daughter of *Messala*, and the wife and Empresse of *Claudius Caesar*, a woman of a most insatiate lust, whose custome was to disguise her selfe like a private Gentlewoman, so that she might not be known, and with her pandor ushering her,

to walke unto common stewes and brothell-houses, and there prostitute her selfe to all commers whosoever, nay, she was not ashamed to contend with the ablest and strongest Harlot in the City for masterie, whence also shee returned rather tyred then satisfied; nay more, she selected out of the noblest Wives and Virgins to be eye witnesses and companions in her filthinesse, whither men also were not denied accessse, as spectators, against all womenly shame and modesty: and if any noble Gentleman of whom she seemed to be enamoured, refused or despised her profered imbraces, shee would feigne and devise some crime or other to be revenged on him, and his whole familie. *Plin. lib. 29* tels us, That one *Vectius Valius* a notable Physitian was nobilitated meerly for pandthering to her luxuries. *Fabia* the Wife of *Fabius Fabricianus* grew greatly besotted on the love of a faire young Gentleman call'd *Petronius Valentinus*, who the more freely to enjoy in her petulant imbraces caused her husband to be traiterously murdered. But being (in regard of the high measure of the fault) complain'd upon by her husbands Kinred and Friends, shee was convicted by the *Italian* Law, and suffered according to the penalty thereof. *Martiall* reckoneth up as notorious Strumpets and Adulteresses, *Leviana*, *Paula*, *Proculina*, *Zecoria*, *Gallia*, as *Catullus* remembreth us of *Austelina*, and *Iuvenall* of *Hyppia*. *Zoe* one of the Roman Empresses caused her husband *Arginophilus* to be slaine to adulterate her selfe with *Michael Paleologus*: but who shall read of both their ends shall finde that they were most wretched and miserable.

Fabia.

*Zoe the Em-
press.*

As these for Scortation and Adultery, so others have been notoriously infamous for Incest: *Giddica* the Wife of *Pomminius Laurentinus* grew into such an extreme dotage of her sonne in law *Comminius*, that not able to compasse her unchaste desires, and her Incestuous love being discovered to her husband, shee despairingly strangled her selfe; of which death also *Phædra* alike besotted on her husbands sonne *Hippolitus* perished. *Papinius* the sonne of *Papinius Volucris* had a beautifull Sister whose name was *Canus-
sia*: These two spending their childhood together, as their yeares, so their naturall affection increased, insomuch that the one thought nothing to deer for the other, their love being mutuall and alternate, not guilty of the least Impious thought or immodest apprehension, but when they came to maturity, new thoughts began to grow, and fresh temptations to arise, to which in their minority they were altogether unacquainted, and now they could not sollace themselves without sighing, nor frame any mirth, but mixt with melancholly; both were sick and of one disease, but neither had the boldnesse to discover the nature of their malady, and thus they continued for a season; In the meane time the Father had found out a noble match for his Sonne, but he put it off with evasions, and could not bee wonne to lend a willing eare to the motion: The Mother also had sought an Husband for her daughter, to which shee was quite averse, alledging her youth and unripenesse of yeares, and so both the motions had a cessation for a time without any suspition, in which interim the incestuous fire burst out into a flame, which in the eud consumed them both; for the Sister was found to be great with Childe by the Brother, which a length coming to the knowledge of the Father, he grew enraged beyond all patience, neither could his wrath be mitigated or appeased by the teares of the Mother, or mediation of any friend, but his constant resolution was, they

*Women trans-
dced for Incest.*

*Papinius and
Canus-
sia.*

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both should die : yet not willing to imbrue his own hands in their bloud, he devised another course, causing two swordsto be made, the own he sent to his son *Papinius*, the other to his daughter, with no other message then this, *you must not live*, which the wretched creatures understanding, & knowing the austeritie of their Father, and his constancy in his resolutions, hee fell upon the one, and shee on the other, and so miserably ended their lives.

*Julia the Em-
presse and
Antonia Cora-
calla.*

Julia was the step-Mother of *Antonius Caracalla* Emperour of the Romans, who having cast many wanton glances towards her, and she reciprocally answering them, at length when they were in familiar discourse together, he brake forth into these words, *vellem si liceret*, I would if it were lawfull : whose meaning she soone apprehending suddenly answered again, and without pause, *si lubet licet, leges dat Imperator non accipit*, if you like it is lawfull, Emperours make Lawes but are tide to none; with which words being emboldned, he first contracted, and then publikely married her, notwithstanding some few dayes before he had caused her owne sonne *Geta* to be put to death, and this is related by *Sextus Aurelius*, and by *Al-*

Semiramis.

na Spartianus. Amongst these Incestuous is listed *Capronia* the vestall Virgin, who for her offence was strangled. *Semiramis* was the wife of *Ninus* King of *Assyria*, who after she had caused her husbands death, and fearing lest so great and warlike a people would not be govern'd by one of her Sex, shee tooke upon her the masculine shape of her Sonne, whom she had altogether brought up in delicacie and effeminacy, and in his name she raigned for the space of fourtie two yeares, conquering the most part of *Asia*, and erecting many famous Cities : But *Babylon* she made her chiefe place of residence, who also hedged or walled in the varest River *Euphrates*, turning the channell, and compelling it to run through the great City, yet according to *Diadormus, lib. tertio*, shee grew to bee of that venerious and libidinous disposition, she did not onely admit but hire and inforce divers of the youngest and ablest Souldiers to her lascivious and incontinent imbraces, and further as *Trogus Pompeius, lib. 2.* hath left remembred, shee laboured to have Carnall congression with her sonne *Ninus*, (whom she concealed in her Pallace,) and whose shape she adulterated : for which setting all Filiall respect and obedience aside hee slew her with his owne hands, and after raigned in her stead.

*A Spanish
Maid,*

A young Spanish Maid having prostituted her selfe to a Gentleman upon promise of marriage, she being of meane parentage, he married another, which coming to her eare, she vowed his death, and the better to effect it, perswaded him by flattering Letters to come againe and see her; which he did, and although at first she received him with teares and complaints, yet seeming at last to be satisfied with some reasons he alledged, she permitted him to use the same privitie with her as before, and so to bed they went together, but when he was asleepe she cruelly murdered him, having first bound him so fast with a Cord that he could not make any resistance; using also divers cruelties against the dead body before the heat of her rage could be extinguished. For the which she also suffered death, having first voluntarily accused her selfe.

*A Gentleman
of Millan.*

A Gentleman of Millan a Widower, tho of 60 yeares of age, fell in love with a young Wench Daughter to a Farmer his Tenant, whom he bought for ready money of the wretched Father to serve his Lust. This Strumpet growing impudent, after a while fell in love with the eldest son
of

of this Gentleman, being about twentie yeares old, and in the presence of a Cousin of hers who was her Baud, she discovers her whole heart to him, seeking by teares and sighs to draw him to commit Incest: But the Gentleman having more grace, sharply reprehended and threatened both her and her Companion. Wherefore to excuse this her shamelesnesse, as soone as the Father returned she complains to him, saying, That his sonne had sought three or foure times to corrupt her; which he beleevving, and meeting his sonne at the staires head, ranne furiously at him with his sword drawne; and the sonne to shun that danger, leapt backward downe the staires and brake his neck. The Father following, and finding him dead, after cryes of fury and despaire, in detestation of his former wicked life, fell upon his owne sword and so dyed. The Strumpet hearing by the fearfull cryes of the servant what had hapned, pursued by the just judgement of God, she runnes toward a Well neere the house, into which she threw her selfe and was drowned. The Baud being apprehended and racked, confesseth the whole plot, and was therefore justly executed, her body and the young Strumpets, being hanged in the open aire, as a prey for ravenous Birds.

Nicholas Prince of Opolia, was so monstrously given to corrupt wives and maids; that none were safe that came neere him: for which God punished him in this manner. Being at Nice in an assembly of the States of Silesia, called by *Casimer* Prince of that Countrey, it hapned that one in his presence brought a packet of Letters to Prince *Casimer*, which being opened, he delivered to the Bishop of Nice to read: Which *Nicholas* seeing, and his former beastly wickednesse causing him to imagine it was some partie made against him to seize upon his life, suddenly drew his Dagger, and desperately runnes against *Casimer* and the Bishop, whom he wounded, tho but lightly, for that being in open Court, many Nobles and Gentlemen defended them. *Nicholas* failing of his purpose, saves himselfe in the Sanctuary, from which he was drawne by the Bishops command, and brought backe into the assembly by whom he was justly condemned for this and many other notorious Crimes, and the next day was publicquely beheaded, and his naked body as a reproch of his former wickednesse, exposed to the view of all men.

A Burgesse of Ulmes, finding his wife wantonly given, did often advise her to carry her selfe in a more modest and civill sort. But she not regarding his admonitions, and he more and more suspecting her dishonesty, on a time he made a shew to goe into the Countrey, but suddenly slippe back into his house without discovery, and privately hid himselfe; yet so, that he saw his servants busied in preparing a feast, and the Adulterer and his wife imbracing each other: Yet he retained himselfe till after supper, when seeing them enter the chamber to goe to bed together, using filthy speeches, the witnesses of their wickednesse, he suddenly stepping out, first killed the Adulterer, and then his wife; and having justified his proceedings before the criminall Judges, he obtained pardon for the same.

An Advocate of Constance, having had the carnall knowledge of an Attornies wife of the same Citie; which the Atturney suspecting, pretends a journey into the Countrey, but returning at night, he heard they were together in a Hot-house in an old womans house that dwelt by him;

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whereupon he goes thither with three of his friends, which he left in the street to hinder any that should come to helpe them; then entring the house with a strong Curry-combe in his hand made for the purpose, and so rudely curried the Advocates naked body, that he drew his eyes out, tore off his stones, and almost all the skin of his body. The like he did to his wife, though she were with child. The Advocate dyed within three dayes after in great torment. The Atturney transported himselfe to another place; and his wife with much adoe recovering her rubbing, spent the rest of her dayes there, confounded with shame and infamy.

▲ Nobleman
of Piedmont.

A Nobleman of Piedmont, having married a Maid of mean parentage, notwithstanding the honour she received by him, she shamelessly abused her Lords bed by continuall Adulteries with a Gentleman his neighbour. Which he knowing, and purposing to take them in the act of uncleannesse, caused a packet of Letters to be brought him as from his Prince, calling him to Court, with an intent to send him in Embassage to a Forreine State. Having imparted these Letters to his wife, and providing all things necessary for his journey, he departed with all his traine; but at night staves at a Castle of his, to the Governour whereof he discovers his misfortune and designe; and being followed onely by him and a Groome of his chamber, all well armed, in a darke night they came to the Castle, where his Adulterate wife was in bed with her Amorist. The Castellane told the Porter, he had Letters from his Lord which he must presently deliver to his Lady. The Porter opens the Gate, and they suddenly all enter. The Lord forbids the Porter to make any noyse, but commanding him to light a Torch, he presently goes to his Ladies chamber, where the Castellane knocking, toll'd an old woman her Baud, that he had Letters from his Lord, which his Lady must answer speedily. This Lady drunke with her Lust, commanded the old woman to open the doore, and receive the Letters. Then the Lord with the other two rushed in, and suddenly seized on the two Adulterers naked together: And after some furious words uttered, he commanded his Lady, with the helpe of her Baud, to bind her Adulterate friend hand and foot, and afterwards to hang him up upon a great Hooke fastned into a Beame for that purpose: Then he caused the bed to be burnt, commanding all the other moveables to be carried away, he left onely a little straw for this Whore and Baud to lye on, appointing that the dead body should remaine there untill the stink of it had choked them: So having past some few dayes in that miserable plight, they wretchedly ended their lives together.

Cyanip. Syrac.

Plutarch reckons this out of *Dositheaus lib. 3. rerum secularum*, Cyanippus the Syracusan being foxt with Wine, meeting with his daughter Cyane in a darke corner, by force comprest her; but shee not knowing the party by whom she was deflowred, pluck't off a Ring from his finger, and gave it to her Nurse to keep, which her Father after missing, and shee finding by that, assuredly that he was the man by whom she was viriated, shee found an opportunitie to transpierce him with a sword, by which wound hee died, and then shee her selfe fell on the same weapon and perisht also.

Armutius.

The like *Arisidas Italic. lib. 3.* relates of one *Armutius*, who all the time of his youth lived a very continent and abstemious life, but upon a time having drunke above measure, he also in the night stuprated his daughter *Medullinus*, who also knowing the ravisher by his Ring, then taken

taken from his Finger, slew him without any respect of Filiall duty. 878

Fabinus Fabricianus, the Cousin of *Maximus*, having subdued *Faxia* the chiefe City of the *Sannites*; in which interim his Wife *Fabia* falling into the wanton embraces of her neare kinsman *Petronius Valentinus*, at his home returne they conspired to murder him; which having done, they made a match together and were married: But shee fearing that her new Husband might insiduate the life of her young Sonne *Fabricianus*, who was then but a Childe, she convey'd him thence to be liberally educated and instructed abroad: who when hee grew to be a man, and understood how treacherously and perfidiously his Father had been murdered, and by whom, he came disguis'd to *Rome*, and having waited his opportunity, slew both the Adulterer and the Adulteresse; and for that act was acquit by the Senate.

One Story I cannot forget, remembred by *Platine*, who writ the lives of the Popes, though it be a mighty shame, and a most ignominious aspersion, not to exceed those in vertue, whom we antecell in place and dignity; yet this nothing mov'd Pope *Iohn* the twelfth of that name, but that all honesty set apart, and modesty quite banish'd, he kept at his own charge a whole *Seraglia* of Prostitutes and Strumpets, with whom night and day hee revelled and rioted, which wickednesse escaped not without a most remarkable Judgement: For he was after miserably slaine in the very act of Adultery.

Childebert the second, and seventeenth King of *France*, anno 692. grew in an utter detestation of his lawfull Wife and Queene *Plectrude*, who was a Lady of a chaste and untainted life, and divorc'd her from his Bed and Table; in whose stead he received into his bosome one *Alpayde*, a Gentlewoman of excellent Beauty and Feature, but of a cruell and bloody condition: For when *Lambert* Bishop of *Vtrecht*, a man of a strict life, and austere conversation, undertook boldly to lay his sinne before him, and tell him the danger thereof (notwithstanding hee had before restored him to his Episcopall See, of which he had been before deprived:) shee having notice thereof, could not rest in quiet till she had caused her Brother *Dodon* to kill this good Bishop, which was done by the Kings consent: For which neither of them escaped vengeance; for *Dodon* dy'd despairing and mad, and the King was strook after the acting of this murder with a disease of Wormes, the stench wherof he not being able to endure, threw himselfe headlong into the River of *Mentz*. A strange and heavy Judgement, for Wormes to eat his living flesh, so that corruption did not altogether follow after death; but contrary to nature hee rotted and his body, putrified before death, till the Worme of Conscience attended his soule: a more miserable Death still attending a bad Life.

Philip the second, surnamed *Augustus*, upon discontents repudiated his Queen *Gelberge*: For which the King of *Denmarke* made complaint to the Pope of this injury done unto his Sister; and the rather, because neither Crime, nor Delinquency, nor the suspition of any could bee proved against her: But this publike aspersion being cast upon her (howsoever innocent) must needs call her Honour into question, which cannot bee but greatly to her harme and prejudice. These things with other being alledged, a day of hearing was appointed before the Popes Legate, in the

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A miraculous
deliverie;

Bishops Hall at *Paris*, where the Kings Cause was strongly maintained by the venters and Advocates; but no one appeared in the poore Queenes defence; insomuch that Sentence was ready to be pronounc'd against her, and speedy order and direction given for a Bill of Divorce to be drawne betwixt them. When on the suddaine (as the Court was ready to rise) stept out of the Presse a faire and beautifull young man, of a sweet and amiable aspect, and not knowne to any in the Company, who after a Congy made, demanded audience; and having delivered the truth in every particular circumstance, pleaded sharply in the Queens behalfe against the King, convincing the opposite party with such irreproveable arguments, that he made the Case cleare on her side; and having ended his Speech, Congying to the King and the rest, and returning into the throng, was never more seen after. Which took such an impression in the Court, (but the King especially) that the amazed Judges committed the Cause to the Kings Counsell, who judged the Queen guiltlesse of whatsoever had unjustly and injuriously been laid against her. Then King *Philip* took horse, and road presently to *Boys de Vinennes*, to which place the Queen was confined; where having lovingly imbrac'd her, and received her into his former true conjugall affection, there was never the least distaste knowne to bee betwixt them after. Nor let this Story seem altogether impertinent to the argument now in agitation, which is to shew the Judgements impending in Adultery, and Spouse-breach; 'tis fit also that wee should know how God in his great mercy and goodnesse favoureth and protecteth vertue and Innocents: For his holy Angels are alwayes the Guardians of the just and faithfull.

A needful ob-
servation;

Common is this sinne of Concupiscence; and howsoever damnable in the eyes of God, and detestable in the sight of good men; yet those most conscious of the sinne are cunning'ft to excuse it: The young man will plead for himselfe and say, I am in my youth and prime, and doe but what suits with my youth, and complies with my condition: The middle ag'd man will alledge, I am now in my strength, my bones are full of marrow, and my breasts of Milke; shall I not take occasion by the fore-top, and make use of the opportunity when it offers it self? the time will come when, being old my ability will not answer to my desire, and then it will be too late, &c. The old man will say, I am now growne cold and weak, the fire of youth is quite extinct in me, and will you not allow me a warme bed-fellow to helpe my decayed heat, and cherish those few sparkes which lye hid in the cold embers and ashes of mine age? But these are but like his vaine excuses, who robb'd the Statue of *Jupiter* of his precious Ring, his rich Mantle, and his golden beard; and being apprehended and question'd about the Sacrilege, he began thus to apologize for himself: 'Tis truth (saith he) I took away his Ring that compass his fore-finger, which was stretcht forthright, which to my seeming he offer'd unto me: and what could I doe lesse then to accept of his bounty? which may bee rather imputed to his courtesie, then any Fellony in me: For his Mantle being of masse gold, I considered with my selfe that it was too ponderous to weare in Summer, and too cold for Winter; and therefore I thought it convenient to ease him of that charge: And for his long golden Beard, I remembered my selfe that *Apollo* was *imbarbis*, ever young, and without a Beard; and that I took away because it was neither comely for his face, nor suiting
with

with his person. These his excuses were heard, but did rather then mitigate aggravate the crime; for Sacrilege could be no other then Sacrilege; and of that he was condemn'd: So though the young man may plead his youth, the growne man his strength, and the decrepit man his imbecility of age, yet maugre all evasion or excuse, Adultery, Scortation, Fornication, and all kindes of unlawfull prostitution, in the day of account, when there must *reddere ratione velle rationis sue*, they will bee found to be the same grosse, grievous, capitoll and mortall finnes: For which those that continue therein, without true and hearty repentance shall dearely answer.

But amongst the vexations, molestations, and incombrances belonging to Wedlock, and the Nuptiall Tye, I have not yet spoken at all of that Fury which commonly haunteth it, namely *Jealousie*, of which I will deliver unto you a true, but most lamentable example, Historified by D. Otho Melanders.

A Noble Gentleman lived very conjugally and lovingly with his Lady; she had a Chamber-maid of a very sweet aspect and feature, not any way to bee taxed for the least wantonneffe or loose carriage; but if the Lady thought her guilty of the least immodesty, she needed no other Jury, for she was both Jurer and Judge, and condemned her by her owne verdict and sentence. It happened that the Noble-man having some occasion to detain himselfe some few dayes abroad, in his absence shee pretended a quarrell with her maid; the colour was for letting a young childe slip out of her Armes; which though it had little or no hurt, yet she made of it as if it were lam'd beyond all recovery; upon which her anger grew implacable, and shee would commit her to prison: but unto what prison? not into any ordinary light, or tollerable; but into a deep, obscure, and desolate Dungeon in the bottome of the Castle, for many yeares shut up with an Iron gate, and abounding with Toads, Snakes, Adders, and other Serpents: Into which no Sacrilegious person, Thiefe, Pyrat, Witch, Parricide, Traitor, or the greatest Malefactor whatsoever within the memory of man had beene committed; and into this noysome, stinking, and most horrible place she was forced to enter, and the doores fast shut upon her: but from all the corners of the Vault the venemous vextiles came in heapes, with fearefull hissing, and seized upon those parts of her body that were in their reach, which with lowd ejulation and shrikes, shee striv'd with her hands to beate off, but all in vaine: At noone one of the servants, a young man (who it seems had some affection to this maid, but howsoever humanity could not have suffered him to doe lesse) hearing those her most pittifull vociferations, and understanding the cause, came to his Lady, and humbly besought her as she was a Christian to commiserate the wretched estate of her poore afflicted prisoner: but all to no purpose, she was inexorable, revild him with his boldnesse and sawcinesse, and sent him away with blowes to boot. But evening came, and still her lamentable clamours continued, able to have softened flint, or mollif'd Marble, when the young man, notwithstanding he had before been so evilly intreated, went again to his Lady, and falling upon his knees was more importunate with her then before; the more he striv'd to pacifie her rage, the more she grew incens'd with fury, and kickt him out of her presence. After supper to bed the household went, and at mid-night the young man could not containe himself

A lamentable History.

Jealousie.

A fearefull Prison, or Dungeon.

A cruel Lady.

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A fearfull
sight.

selfe, but hee must goe listen at the Dungeon doore. But now hearing no noyse, not so much as a sigh or groane, hee began to imagine that shee was dead, (and so indeed it prov'd) hee then more incivilly then before rapt at his Ladyes chamber-doores, and wakned her, telling her, that shee had now the event of her bloody and cruell desires: for by reason that there was a still silence in the Dungeon, hee perceived the poore Virgin had expired her life. At which words being startl'd, and strangely mov'd, she rose from her bed, and calling for store of lights, caused the Dungeon doore to be opened, where they might behold a most ruthfull and lamentable spectacle; the maid throwne upon her backe, and foure great Snakes wrapt about her, one of an extraordinary bignesse wound about her neck, another had twinde it selfe encompassing both her legges, a third like a girdle imbrac'd her waste, or middle, a fourth stuck upon her jawes, stretching its selfe to its utmost length, which no sooner taken thence, but was found dead, having so ingorg'd it selfe with her blood, that it swel'd, and burst asunder: At which sight the Lady strook with the horror thereof, from a suddaine melancholy grew into a meere madnesse, and in a raging fit soon after dy'd.

The former
parallel'd with
a modern Story.

Strange were that act abroad, which cannot in some sort be parallel'd with us at home. At *Gainsborough* in *Lincolnsire*, it happened that a Gentleman of the Town had occasion to ride up to *London* about his Term businesse; and as the custome is in the Countrey, the night before a man takes his journey his neighbours and friends will send in their meat, and sup with him, and drinke to the hope of his safe returne: and so they did to him. Now this Gentleman had in his house a young gentlewoman sent thither to bee tuter'd, and withall to learne good huswifrie, and was about the age of fourteen or fifteen yeares at the most. The next morning before hee tooke horse, when hee call'd for water, this maid brought him the Towell and Bason, and held it till hee had wash'd; onely in rubbing of his hands he sprinkled a little water on her face, which his wife observed: after Breakfast the Gentleman road on his journey; and the woman in whom this slight accident, strooke a deepe impression of devillish Jealousie, soon after call'd to the maid to deliver her an account of her linnen us'd the night before (which was her charge) she having hid a Napkin or two out of the way of purpose to pick a quarrell with her. The Girle sought in every roome and could not finde them: then she bid her looke in the next Chamber; but shee was no sooner up staires, but after follows the Mistresse, like an incens'd Virago, and shut the doores fast upon her, then casts her upon the Bed, and threw another Feather-bed upon her, and spying a Scotch Pocket-Dagger hanging by the Walls, shee tooke out one of the knives, and casting her selfe upon the upper bed, turn'd up the bottom, where she fell most unwoman-like to worke with her maid, making her quite incapable of future marriage; and this was done within memory (for to the womans great ignominy and shame, in the same Towne I have heard it reported, and been shewne the very house where the deed was done: The horridnesse of which Act makes me that I cannot conceale her name; shee was call'd Mistris *Brighouse*.) In this intrim, a Serving-man comming in, and hearing his Mistris was in great displeasure and distemperature gone up with her maid, and knowing her froward and hasty disposition, he went to the doore and knockt; but hearing none but one as it

An unwoman-
ly Act.

were

were miserably forcing breath for life: he lookt in either at some chinke, or the key-hole, where he saw his Mistris in the same posture I before described, with a knife in her hand, and one pittifully bleeding under her: He broke open the doore, being Wainscot, and casting her off from the Bed to the floore, tooke up the Maid, nigh stifled, and carried her to a neighbours house, where Chyrurgeons were sent for, and she in time recovered of life, though shee had made her utterly unable of Conception. But what gain'd shee by this her uncivill cruelty? she was after abhorr'd by all good and modest women, asham'd to looke out of her owne doores; neither would any of fashion converse with her, but held it a scandall to be but seen in her company.

But now to return to the Judgments inflicted upon adultery, and to shew what our own countrey relates, as those perpetrated and committed in this Land. King *Lochrine*, who succeeded his Father *Brute* in the Kingdome, tooke to his Bride *Guendolina*, daughter to *Corinanus* Duke of Cornwall, who lived in great conjugall love together, having a young Prince to their issue call'd *Madan*: but after the King having rest and ease in his age, with which his youth was scarce acquainted with, he was greatly enamoured of a delicate faire Lady whose name was *Estrild*, the daughter of one *Homber a Dane*, who with a great power invading the Land, the King gave him battaile, and having routed their whole Army, they were forc'd to take that great River which parteth *Lincoln-shire* and *Holdernes*, and runnes up to *Hull*; in which he with his people being drowned, left to the same River his name unto this day. To returne to the matter, *Lochrine* had by this Lady *Estrild*, a daughter call'd *Sabrina*; but this close packing could not be long conceal'd, but by some who thought to insinuate into the favour of the Queen (who was of a haughty and masculine spirit) all was told her; for which being mightily incensed, no mediation could appease her implacability; but she first incensed her Father, and then all her owne particular friends, whom by her bounty or favour shee had before obliged to make Warre upon her Husband; and prevailing in her purpose, shee gave the King Battaille, in which his party was discomfited, and he himselfe slaine in field. This revenge to any of reason might seeme sufficient; but here her anger rested not, but shee caused the faire *Estrild* and her Daughter *Sabrina* to be brought unto her Tent, where having reviled them both, one with the name of Whore, the other of Bastard, shee in her heat of bloud, and height of rage, commanded them both to be throwne into the River neare unto the place where the Battaille was late fought, where they were both drowned, the River upon that accident losing the name; and after the Daughter *Sabrina* hath beene called *Severne* even to this day.

Brithricus, the first King of the West Saxons, began his Reigne in the yeare of our Lord, seven hundred threescore and eighteen, and the tenth of *Charles* the Great, then King of *France*, who took to Wife *Ethelburge*, one of the Daughters of *Offa* King of *Mercia*; he was a valiant Prince, and renowned for many Warlike exploits; but especially for beating the Danes, and compelling them to avoid the Land. But what can Valour or Prowesse availe against a wicked and cursed woman, who the more freely to enjoy the moecall embraces of her libidinous companion, plotted divers ways to take away her husbands life, which at length she affected,

Lochrine, Estrild, & Sabrina.

Ethelburge, a notorious Adulteresse.

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by poysoning him, and divers of his family ; which having done, and fearing to be questioned about the Fact, she truss'd up her Jewels, and the best things about her, and fled into *France*, unto the Court of *Charles* the Great, with whom she so temporized and qualified her owne impious Cause, and being withall a Lady of extraordinary aspect and presence, that she grew highly into his grace and favour.

An, unadvised
Woman,

But when after he was informed of her unstable condition, hee thought to make some tryall of her ; and being at that time a Widdower, one day when hee was in some private conference with her at a window, hee said openly ; Now Lady I put it to your free election, whether you will take mee for your wedded Lord and Husband, or this my Son here standing in presence ? To which Question, shee without the least pause gave this suddaine Answer ; Then I make choice of the Sonne, and refuse the Father ; which the King taking as an affront, and being therewith somewhat mov'd, he as suddenly reply'd ; I protest woman, if thou hadst made choice of me, I would have given thee to my Sonne, if he would have accepted of thee ; but for that thou hast slighted and forsaken me, thou shalt now have neither of us ; and so presently commanded her as a Recluse to be shut up into a Nunnery. But this place, though never so strict, could not containe her within the bounds of Modesty or Chastity ; For by the meanes of some Libertines, her old companions and acquaintance, shee made an escape out of the Cloister ; and having quitted that place, shee wandred up and downe, till having consumed all that shee could make, she fell into necessitous poverty, in which she miserably dy'd, none commiserating her in her greatest extremity. In memory of which her misdemeanors, mixt with the murder of her naturall Lord and Husband, the Kings of the West Saxons made a Decree, that thence-forward none of their Wives should be called Queenes, nor sit by them at any Feast, or in any place of State or Honour : And this was observed amongst them for a long time after.

The fury of
Elphaida,

Now to shew how the Creator of all, who instituted chaste Matrimony in Paradise, as hee hates those contaminated with all impurity, so of the contrary, he is a Guardian and Poteſtor to those of cleane and undefiled life, as may appeare by this subsequent story. In the time of *Edward*, the sonne of King *Edgar*, by his first wife *Egelfleda*, who began his reigne in the yeare of Grace nine hundred threescore and nineteene, though he was opposed by his step-mother *Elphaida*, who got into her confederacy *Alphred*, Duke of *Mercia*, a potent man in those dayes, to have instated her sonne *Egelredus*, a childe of seven yeares old in the Regall Dignity : yet she was opposed by Bishop *Dunstan* with the rest of the Clergy, who were also supported by the Earle of *East-England*, now called *Essex* ; who against the Queens minde, and her Confederates, Crowned the said *Edw.* at *Kingstowne* ; but the fore-named *Alphred*, who altogether adhered to the proceedings of the Dowager Queen, (being suspected to have too much private familiarity with her) they agreed to put the strict Religious Cloysterers out of the College of *Winchester*, where K. *Edgar* had before there placed, and put into their roomes so many wanton and lascivious Clerks, every one of them having his Concubine about him : which Controversie had been like to have ended in blood : But there was an assembly of the Bishops and Lords, the Prelates and Peeres of both parties, in which

which *Dunstan* maintaining Chastity, was much despised by the Adversary; but still he upheld his opinion, being grounded upon Justice and Vertue. Now the place of their meeting was in a faire and large upper room; and in this great division and argument it being doubtfull which side would carry it, suddenly the joyst of the Loft failed, and the floore tumbled downe, being a great distance from the ground, in which ruine, the greatest part of those adverse to the Bishop and Clergy, were either flaine outright, or very dangerously hurt, even to lamenesse: but of all those that stood with *Dunstan* in the defence of chastity, not one perished, neither was any heard to complaine of the least hurt felt or found about them: by which miraculous accident, the Bishop compass'd his pious and religious ends.

A miraculous accident.

This King *Edward* upon a time being hunting in the Forrest, and having lost his Traine, and finding none of his servants neare him, hee bethought himself that his Mother-in-law *Elphaida*, with her Sonne *Egelredus*, lived at a place called *Corse-Castle* (which is in the West-Country) and thought it no better a time then now to give her a visit: but the malicious woman looking out of her window, and knowing him a far off, called to one of her servants (of her owne breeding) and told him what he had to doe; for she perceived he was alone, and none of his Peeres, or Attendants about him. By this time the King was come to the Castle gate, whither she descended, and offered him all the Courtesie of entertainment that any *Syren* (who only flatters to destruction) could have done: for with courteous words she besought him to alight, and to lodge in the Castle that night; both which he with great affability and gentlenesse refused, saying he would onely taste a Cup of her Beere, and then ride to finde out some of his Company: but the Cup being brought, he had no sooner moved it towards his mouth, but this Barbarous Villaine, Traitor, and Regicide, strook him with a long Dagger, edg'd on both sides; which entring behind, the poynt appear'd to have forc'd way through his breast: at which mortall wound receiv'd, he put spurres to his horse, making speed towards the Forrest, in hope to have met with some of his servants; but by the extremity of bleeding, fainting by the way he fell from his horse with one foot intangled in the stirrop; then he was dragg'd crosse high-ways, and a thwart plowde lands, till his horse staid at a Towne called *Covisgate*, where he was found; but not being knowne for the King, hee was unworthily buried at a Town called *Warham*, where his body remained for the terme of three yeares after, at which time it was discovered, and the dissembling and murderous woman thinking to clearer her selfe of the fact to the world, thought at the first to visit him in the way of Pilgrimage; but to make the cause evident against her, the Horse on which she rode could not be compell'd to come neare unto the place by a miles distance, neither by faire usage, nor sore beating, or any course that man could devise: after whose death her sonne *Egelredus* was Crowned King; in the first yeare of whose Reigne the Land grew barren, and scarce bore any fruit; there happened moreover a Plague, which tooke away the men, and a Murraine, which destroyed the Beasts and Cattaile. He proved likewise a great enemy to the Church; being ungracious in the beginning, wretched in the middle of his life, and hatefull in the end thereof.

A bloody Regicide.

Neither could some Church-men cleare themselves of those Capitall Crimes

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Sigandus Bish.
of Sherburne
and Winche-
ster.

Crimes which they very bitterly reprov'd in others : For *Sigandus* made Bishop of *Sherburne*, about the twelfth yeare of *Edward*; firnamed the *Confessor*, shortly after usurped the Bishoprick of *Winchester* by strength, who was a lewd and unlearned man (as most of the Prelates of *England* were in those dayes, and wholly devoted to Avarice, Lust, and Vaine-glory, who could not containe himselfe within the Lists of keeping variety of Concubines, which in those dayes was held but a veniall or quotidian sinne, but he imploy'd his Panders to corrupt married women to his lustful embraces, thinking no wickednesse could be truly committed, till hee had ascended the highest branch thereof: and when it was openly spoken, that he was unworthy the name of a Priest, who made such boast of the pompe of the World, the use of Voluptuousnesse, Gluttony, and Luxury, whilst in the interim there was no care of instructing mens soules in the way towards Heaven. Hee had learn'd from some one of his Chaplaines (a better Scholler then himselfe) this poore and slight Answer to evade it.

Nunc aliud tempus, alii pro tempore mores.

Now the times are chang'd, and wee have learnt to suit our Manners and Conditions to the present; (a notorious Church-temporizer in those dayes.) But though he reign'd long in great pompe and prosperity, he was in the time of *William* the Conquerour deprived of all his Ecclesiasticall honours, and confined to *Winchester*, and there kept prisoner till he dyed; who in that extreame dejection, when he should onely have repented him of his former Avarice, and studied newnesse of life, would usually sweare he was a very poore man, and not worth one peny, and that hee was free from all Concupiscence of Lust; both which were proved untrue: For after his death a key was found about his necke, by which in divers places of the earth was discovered much Treasure; and those Women that ministred unto him were no other then Prostitutes and Concubines.

Henry the se-
cond.

Henry the second was a potent and most victorious Prince; But after he had fallne into the libidinous embraces of the Lady *Rosamond*, Daughter to the Lord *Fitzwaters*; he was never quiet, but continually afflicted with Warres both forraine and domestick; insomuch, that both his Queene and Sons rebelled against him, and put the whole Realme into great combustion; and for her part shee did not escape a due scourge for her offences: for though the King provided all meanes possible for her security and safety, by building the intricate Labyrinth at *Woodstock*, and gave her in charge to a most trusty Guardian; yet the Queen at length by her Spies found her out, and with more then a womanish chastisement, which should ever favour of some mercy, tore off those delicate locks with which the King had been so much intangled, and forced her to drinke a draught of deadly poyson, by which her life was compell'd out of her body: and thus Lust ever carryeth her rod at her owne girdle.

To descend unto these latter times, how many strange and bloody murders have beene committed through Lust? I will give them but a meere nomination, because most of them have beene Staged, Book'd, and Balleted, and disperst abroad through the Kingdome: As Master *Arden* of *Feverham* slaine by his wife and her adulterous Companion *Cosby*; the

act

act it selfe being committed in his owne house, by a barbarous and inhumane villaine, most commonly knowne by the name of *Black Will*, who after the deed done, and his reward received, fled into the Low-Countries, where he thought himselfe secure: But Gods hand reached him even thither; where for some other deed of the same nature, he was burnt on a Stage in *Flushing*; and shee her selfe, with *Cosby* and his Sister, together with a Gentleman Master *Green*, who had carried Letters betwixt the two Adulterers: (though hee took it upon his death, he knew not the intents of them) were all publikely executed at the Gallowes.

The like murder was committed on the person of one Master *Page* of *Plymouth*, by his young wife; and one Master *George Strangwidge*, who as the common voice went, were privately contracted together before her inforc'd Marriage: But howsoever as they were convicted of the murder, so for the same they were condemn'd, and publikely executed.

And but of late dayes, those two bloudy Ministers of the Devill, most commonly knowne by the names of *Countrey Tom*, and *Cambury Besse*, who made a trade to have her his Whore walke in the evening into the Fields; and where she saw any Gentleman or other likely to have money about him, or good cloathes on his backe, shee would insinuate into his Company, and with her libidinous allurements offer her selfe to his prostitution; which if he accepted of, that arch-limbe of the Devill (who hid himselfe privately for that purpose, and stealing upon them with a Bastinado hooped and plated with Iron) beate out his Braines, even in the very act of Lust, neither having pittie of body or soule: Then rifled they their Pockets, and stript them of their cloathes, of which they made profitable chaffer, being vendible at the Brokers; for the last of which, being committed upon a young Gentleman of good quality, by his cloathes they were discovered and apprehended, hee being executed neare unto the place where the last Fact was committed: and after being thence removed to a more remote place, his body hangs in chaines upon a Gibbet even to this day; and shee was hang'd in Clerken-well fields, over against Islington.

If any would have further inspection into the cursed fruits of Lust, let him but enquire after the monethly Sessions at New-gate, where scarce one passeth without those that goe for Maid-servants, either strangling their Bastard-Issue, or putting them downe into privities, not caring to save their smal credit in this world, to hazard everlasting perdition in the world to come: yet notwithstanding all their close packings, they are in the end found out, and brought to the Gallowes. I am loath to be more tedious in this then the rest; therefore I conclude with this Distick, as a generall Caveat unto all libidiously addicted:

*Quid facies, facies, veneris cum veneris ante,
Non Sedeas, sed eas, ne perens perens.*

What wilt thou doe, when thou before
Loose *Venus* shalt appeare,
Stay not, but take thine heeles, lest her
Allurements cost thee deare.

CHAP. VII.

Gods Judgements against the Sinne of Gluttony.

The symptoms
of Gluttony.From the Old
Testament.

This Sinne of Gluttony tooke its originall in our great Grandam Eve, as we read Genesis 2.16. *And the Lord God commanded the man saying, thou shalt eat freely of every Tree of the Garden, but of the Tree of Knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely dye the death.* Againe 3. 6. *So the Woman seeing that the Tree was good for meat, and that it was pleasant to the eyes, and a Tree to be desired to get Knowledge, took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat:* For which they were most grievously punished, and all man-kinde for their sakes: For Verse 16. *Vnto the Woman God said, I will greatly encrease thy sorrowes and thy conception: In sorrow shalt thou bring forth children; and thy desire shall be subject to thy husband, and he shall rule over thee.* Also to Adam he said, *Because thou hast obeyed the voice of thy wife, and hast eaten of the Tree whereof I commanded thee, saying, Thou shalt not eat of it: Cursed is the earth for thy sake; in sorrow shalt thou eat of it all the dayes of thy life: Thornes also and Thistles shall it bring forth unto thee; and thou shalt eat the herbe of the field: in the sweat of thy face shalt thou eat bread, till thou returne to the earth; for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.*

We read Numb. 11. 32. then the people arose all that day, and all that night, and all the next day, and gathered the Quails: he that gathered the least, gathered ten Homers full; and they spread them abroad for their use round about the Host: whilst the flesh was yet in their teeth, before it was chewed the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague: There they buried the people that fell a lusting, Deut. 6. *When thou shalt eat and be satisfied, beware diligently that thou forgettest not the Lord thy God, who brought thee out of the Land of Egypt, and the house of bondage.* Againe, 21. 20. *The Parents shall say to the Elders of his City, This our Son is stubborne and disobedient, and will not obey our commandment, but is a Rioter and a Drunkard. Then all the men of the City shall stone him with stones unto death, so shalt thou take away evill from amongst you, that all Israell may heare it and feare,* Ecclesiasticus 31. 12. *If thou sittest at a costly Table, open not thy mouth wide upon it, and say not, behold much meat: Remember that an evill eye is a shame; and what thing created is worse then a wicked eye; for it weepeth for every cause: Stretch not thine hand wheresoever it looketh, and thrust it not with it into the Dish. Eat modestly that which is set before thee; and devour not, lest thou bee'st hated. Leave then off first for natures sake; and be not insatiable, lest thou offend. When thou sittest amongst many, reach not thy hand out first of all: How little is sufficient for a man well taught? and thereby he belcheth not in his Chamber, nor feeleth any paine. A wholesome sleep commeth of a temperate Belly; he riseth up in the morning, and is well*

at ease with himselfe ; but paine is watching and choler, like diseases and pangs of the belly are insatiable men. If thou bee inforced to eate, arise, goe forth, and empty thy stomack, and then take thy rest ; so shalt thou bring no sicknesse unto thine house. Shew not thy valiantnesse in Wine, for wine hath destroyed many ; the Furnace proveth the edge of the tempering, so doth Wine the hearts of the proud by drunkennesse. Wine soberly drunk is profitable for the life of man : what is life that is overcome with Wine ? Wine was made from the beginning to make man glad, and not for drunkennesse : Wine measurably taken and in time, bringeth gladnesse, and chearefulnesse of the minde ; but drinke with excesse maketh bitternesse of minde, brawlings, and scoldings. Drunkennesse increaseth the rage of a Foole, till he offend ; it diminisheth his strength, and maketh wounds, &c. Againe 37. 28. be not greedy in all delights, and bee not too hasty of all meats : for excesse of meats bringeth sicknesse, and gluttony commeth with cholerick Diseases. By surfeit have many perished, and he that dyeteth himselfe prolongeth his life.

Thus farre the old Testament ; let us now heare what the Gospel saith *Luke 6. 24.* Woe be to you that are rich, for ye have received your consolation : Woe be to you that are full ; for yee shall be hungry : Woe be unto you that now laugh ; for yee shall waile and weepe. Againe 21. 34. Take heed, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, lest that day come upon you unawares : For as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of Man. *Rom. 13. 12.* The night is past, and the day is at hand ; let us therefore cast away the workes of darknesse, and let us put on the Armour of light : so that we walke honestly as in the day, not in drunkennesse or gluttony, nor in chambering or wantonnesse, nor in strife or envying : but put yee on the Lord *Iesus Christ*, and take no thought for the flesh to fulfill the lusts of it. And *Luke 17.* In the dayes of *Noe* they eate and dranke, they married Wives, and were given in marriage, even untill the day that *Noe* entred into the Arke, and the floud came and destroyed them all.

Texts out of
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The Fathers
of Gluttony.

in fault ; for we oft-times may eate of dainty Cates without offence , and yet upon course and common fare may sinne by surfeit : And in another place, where Gluttony is predominant, all those honours that men winne are lost ; and whilst the belly is not bridl'd, all vertues runne to havocke ; but when that is curb'd and kept in moderation, many vices with it are awed and restrain'd. In vaine it is for us to enter into any spirituall Conflict against the Devill, our common adversary and his agents , unlesse we first suppress the enemy that is within us : which is voracity and lust after eating and drinking, because if those enemies that are so neare us bee not subdued , in vaine we shall strive to have the victory over those remote and as farre off: To smal purpose it were to fight against the enemies without the Walls, when there is nothing but tumults, mutiny, and sedition within the City : after full feeding, when the stomack is supply'd even unto belching, so that it must needs say it hath enough ; yet is not the curiosity of the appetite satisfied, for the eye is delighted with the colour , and the pallate pleased with the taste , when the poore suffering stomack (best pleased with a mediocrity and temperature) which neither sees the colours, nor relisheth the pleasantnesse of the Taste, is rather ruin'd then refresh'd, and confounded then comforted. *Innocentius lib de Vil. Condit. Human.* useth words to this purpose: Gluttony shut up Paradiſe, sold the Birth-right, hang'd the Baker, beheaded the Baptist; *Nebuzadan* the Prince of *Cooleu*, burnt the Temple, destroyed Jerusalem; & *Baltazer* sitting at his great Feast saw the hand-writing upon the Wall, and that night was slaine by the *Caldeans*.

Hugo in Claus. saith, That there be some who sit downe to a feast with an unquiet agitation of the members , expressing the insatiate intemperance of their mindes, they shake their heads, shrug the shoulders, they expand their hands, and not without great uncomlineſſe, and unseemly gesture, as if they were rowzing and preparing themselves to ingorge and swallow the whole banquet : Other unmannerly postures and carriages at Table they use ; for sitting in one place, with their eyes they greedily survey every dish that is served in ; their hands ready to reach to the full length of their armes, removing this further off, and pulling that nearer ; then they breake the Bread, poure wine into the Cups and Glasses , besieging themselves round with the best dishes ; then they pant, swell, and breath short, through the vehemence and extremity of feeding, so that you w^old thinke them seeking for some wide passage to tumble in their fat bits , to satisfie their craving and crooking bellies , as if the narrownesse of their chaps and jawes could not supply their voracious stomack with that superabundance which it expects : Thus sits hee like one besieging a City, doubting in what place first to begin his assault, and therefore would make irruption upon all places, and at once ; and such is this *Gastrimargia*, or Cormorant-edulitie. They were wont of old to build Temples to the gods, erect Altars, appoint Flammins and Priests to serve, kill beasts for the Sacrifice, burne Incense : and so the carnall and voluptuous men in these dayes, they make their Kitchin their Temple, their Table their Altar, their Cookes their Priests, their Veales, Lambs, Capons, &c. provided for their Dyets; the Beasts for imitation, and the fumes and steame of their sawc'd Dishes, Censary Incense. Indeed over superstitious is the industry and care they have in setting forth the services and severall courses at their great and solemne

lemne Feasts and Banquets. Infinite are the varieties and multiplicity of their decoctions, Roastings, Bakings, Fryings, Stewings, and the like; with new devised Sawces, composed of severall ingredients, now soft, then hard, now cold, then hot; some temper'd with Pepper, others with Onions and Garlick, then with Cinamon, then with Salt; mens guts longing as Women with great Bellies. Then ariseth a disputation amongst these *Helnoers*, whether such a Dish tastes better boyl'd or roasted, bak'd or broyl'd, carbinado'd, or otherwise: insomuch that after a dozen dishes of solid meat devovr'd, there is no impediment or let, but that the last course of more curious and dainty Cates, is as soone swallowed: and when the stomach by often belching, and eructations shall say it hath enough; yet are not their boundlesse and unlimited appetites satisfi'd: such are they who make their bellies their God: and thus far *Hugo*.

Augustus Caesar hearing one *Erotas* a Procurator of Egypt had bought a Bird which in fighting was never conquered, but had the victory of all with which she contended, and that he in an humour had wrung her necke asunder, and eate her to breakfast; he caused the man to be sent for, and after the cause was discuss'd, and he had confess'd the act, he commanded his body to be nayl'd to the Mast of the Ship, judging him to be unworthy life, who for a little voluptuousnesse and itching desire of the throat, would not spare a poore Bird, who might have given delight to many in her single Duells; and which moreover, by her undaunted Spirit, yeelded an happy Omen to *Caesar* of his perpetuall prosperity in his warre. This *Plutarch* reports of him in his Roman *Apothegmes*; The vice of the Belly not onely debilitates the body, but shortens the dayes of man; surfeit of meats devoures more then the sword; and the intemperance in wine devoures more then the sea.

The Devill by Wine worketh miracles; but all quite averse and opposite to those which our Saviour did when hee was upon the earth; who made the lame to walke, the dumbe to speake, the blinde to see, the deafe to heare.

The meere contrary to these hee practiseth against Gluttons and Drunkards; for let them with never so constant and steady steps walke to the Taverne, they often returne from thence indenturing and reeling this way and that way; their knees being made unserviceable; and their legs so debilitated, that they are scarce able to support them from falling to the earth.

Let the Drunkards eyes bee never so perfect and cleare at his going in, at his comming back hee shall finde them so waterish, filmy and blear'd with the fumes of Wine, that he shall scarcely see to finde his way to his owne dwelling: Be his speech never so voluble and distinct, hee shall finde a great change and alteration in his tongue; for it will falter in his mouth, he shall lispe and clip his English, and be scarce able to utter any one intelligible word: And be his hearing never so aggregate & quick, excesse and superfluity of Wine shall so dull and stupifie that sense, that he shall seem to be appoplex'd all over, that till the charme be over, and the Wine have left working, hee shall not have power to awake, or the strength to hold up his head, though a Drum should beate by him, or a Cannon be shot off by his ears. Moreover, our Saviour restored the mad

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and lunatick to their senses; but the devill (by Wine abused) takes from the sober all sense, and from the apprehension all understanding; the moderate spirit it makes mad, and the low-minded Lunatick; and these are the Anti-masks with which he fooles and deludes his servants, dandling, and cockering them to their utter ruine and destruction. I come now to History.

Albidinus.

One *Albidinus*, a young man of a most perdit and debauched course of life, when he had consumed all his Lands, Goods and Jewells, and exhausted all his estate even to one house, he with his owne hands set that on fire, and despairing of any future fortune, left the City, and betaking himselfe to the solitude of the woods and groves, hee in a short space after hang'd himselfe.

Lucullus.

Lucullus a noble Roman, in his Prætorship govern'd *Africk* two severall times; he moreover overthrew and defeated the whole forces of King *Mithridates*, and rescued his Colleague *Cotta*, who was besieged in *Calcedon*, and was very fortunate in all his expeditions; but after his greatnesse growing an eye-sore to the Common-weale, he retired himselfe from all publicke Offices or Employments, to his owne private Fields, where he builded sumptuously, sparing for no charge to compasse any rarity that could bee heard of; and had in his house he made a very rich Library, and plentifully furnish'd with Books of all sorts. And when he had in all things accommodated his house, suiting with his owne wishes and desires, forgetting all Martiall Discipline before exercised, hee wholly betooke himselfe to riotous Commessations, and gluttonous Feasts; having gotten so much spoyle and treasure in the Warres, that it was the greatest part of his study how most profusely to spend it in peace.

It is reported of him, that *Pompey* and *Cicero* one night stealing upon him with a self-invitation to supper, he caused on the suddaine a Feast to be made ready, the cost whereof amounted to fifty thousand peeces of silver; the stare of the place, the plenty of meat, the change and variety of Dishes, the costly lawces, the finenesse and heatnesse of the Services, driving the guests into extraordinary admiration. Briefely, having given himselfe wholly to a sensuall life, his high-feeding, and deep quaffing brought him to such a weaknesse, that hee grew apoplex'd in all his senses; and as one insufficient to governe either himselfe or his estate, hee was committed to the keeping of *M. Lucullus* his neare Kinsman, dying soon after.

Caesar the Son
of Pope *Alexander*.

Caesar the sonne of Pope *Alexander*, was one of those who much doted on his belley, and wholly devoted himselfe to all kinde of intemperance, who in daily Breakfasts, Dinners, afternoon sittings, Suppers, and new Banquets, spent five hundred Crowns of the same, not reckoning Feasts and extraordinary Invitations. For Parasites, Buffoones, and Jesters, he allowed yearly two thousand suits of Cloathes from his Ward-robe: He maintained also a continuall army of eight thousand souldiers about him; and all this hee exhausted from his Fathers Coffers.

Galentius.

And *Galentius*, the sonne of *Isabe Galentius*, the first Duke of *Imfubria*, was ranked amongst these great Rioters, who cared not at what expence he was, so he might see the Tressells of his Tables ready to bend under the waighty and gluttonous dishes that were plac'd upon them: who at one Feast made it the Celebration of his Daughters marriage (at which

Pararch

Petrarch the learned Italian Poet was present) spent an hundred thousand Peeeces of money, which might be rated to the value of a Spanish Piece of Eight, or a Dutch *Ricks Dollar*. One *Peter* a Priest, and Cardinall in the time when *Syxtus* was Pope, in the space of two yeares was knowne to lavish and waste three hundred thousand Double-Duckets (rated at twelve shillings English the piece) upon vanities and unnecessary disbursements, the greatest part of which was consumed in his Kitchen and Seller, the rest in sundry kindes of excesse and prodigality.

I read also of one *Belflorius* by Nation a *Sicilian*; at first of very meane *Belflorius a Sy-* and low Fortunes, but after by parsimony (being a Banker and an *Usu-* *cilian,* *rer*) attaining to an infinite, and almost incredible estate, hee did not take the common course of your avaritious money-masters, to imprison it in strong and Iron-barr'd Chests, but cleane contrary hee built him a faire and goodly house, and when it grew up somewhat above the Sellerage and Foundation, in stead of Stone or Bricke, his Materials were Plates and pieces of Silver, which amounted to a mighty summe; and having finish'd this argent Structure, there he spent the rest of his dayes in all voluptuous feeding: so that one would have thought *Epicurus* himselfe to have survived in him: So what he got lewdly, having spent lavishly, he dyed like to a Fowle which we have in *England* call'd a *Knott*; which never eats in season till it dye of Fatnesse. He began in Poverty, continued in Prodigality ended in surfeit. At first a *Camelion*, after a *Cormorant*, and lastly a Swine or Boare fatted for slaughter.

Let us therefore bethinke our selves, that whensoever wee sit downe to eat and drinke, we have two guests to entertaine, and those are the body and the soule: whatsoever the body receiveth departs away quickly into the draught, and is seene no more; but that on which the soule feedes, fasteth and abideth for ever; For then is the minde most apt to apprehend reason, and ghostly instruction, where the free operations of the Braine are not dull'd and molested by such vapours as the excesse of feeding distempers it withall.

Good admonitions against Gluttony.

Salust saith, nothing can appeare more abject and misbecoming man, who is the Image of the Creatour, then to live as a slave to the mouth and belly. But how hard a matter is it (saith *Cato*) to preach Abstinence to the Belly which hath no Eares, and yet is importunate, whether the hand have wherewith to supply it or no.

Socrates inviting certaine of his friends to a Schollers pittance, or a spare Supper, when he was taxed by one of his Guests for too slender provisions, made answer; If these whom I invited be vertuous, they will say here is enough; but if they be otherwise, then I say here is too much. Intemperancy is a root that hath hand in every disease that belongeth unto mans body: and it is a Proverbe common amongst us; *Each man his malady.*

Origen tells us, that Vessells more fully fraught then they are able to carry, are forc'd to sinke; and the stomack and belly furcharged with too much meat and drinke causeth bodies to surfeit, which is the readiest meanes to prepare sicknesse, and sicknesse is the immediate path-way to death.

One *Gorgias*, a very temperate and abstemious man, being demanded how he came to arrive to the number of an hundred and eight yeares, and

in all that time was not visited with any grievous sicknesse: made Answer, I never eate but when I was hungry, nor never drunke but when I was thirsty, and then both moderately. And King *Cyrus* being asked by one of his great Captaines, named *Artabazus*, in a long and heavy March, what he would have provided for his Supper? He answered, Bread; for Drinke (saith he) we shall finde in every Current or Fountaine by the way: To order our lives well and frugally, is to live temperately, and avoid high and voluptuous feeding; for there is a great difference betwixt living well, and living sumptuously: Because the first proceeds from Discipline, Temperance, Frugality, and moderation of the soule, contented with her owne Riches: The other of Waste, Excesse, Luxurious Riot, and contempt of all order and mediocrity; but in the Catastrophe or Conclusion, the one is attended with shame and dishonour, the other with applause and glory: They be the very words of *Plato*; Therefore let us suffice nature, but surfeit not, supply the bodies necessities, but offend it not: For who so shall endeavour the contrarie, let him be forewarned by the subsequent examples.

Maximianus a
great Glutton.

Maximianus, a Groome of base and sordid condition, borne of needy Parents, his Father being a poore shepheard; and hee being of a strong and able body, betooke himselfe to bee a common Souldier, in which practice he shewed presidents of unexampled courage; insomuch, that he was promoted by the good Emperour *Alexander Severus* his Lord and Master, to eminent place and Office, and grew of great remarke in the Campe: But such was his ambition, and ingratitude withall, that he conspired the death of his Prince, and caused him with his Mother *Mamma* to bee slaine, leaving not one that was friend or favourite to his vertuous predecessor alive: Which done, hee usurped the Imperiall Purple; who as hee was a Barbarous *Thracian* by birth, so hee was by nature covetous after Bloud-shed, removing all without any mercy, whom hee either feared or hated; or if neither, so he knew him to be rich, to possesse himselfe of his estate. I will not stand to make a particuler Relation of all his Insolencies, Rapines, Extortions, Mallicres, and Murthers, but come unto that which is now in agitation, his Gluttony; which was in such Excesse, that every day for his owne particuler allowance, he had forty pounds of Flesh, and Bread answerable to the quantity of Meat, and five Gallons of Wine for his Drinke; and so much hee constantly devoured, besides Sallets, made Dishes, and other Junkets and Kickshawes that came by the bye: For though his main repast was sollid Food, on which hee laid his foundation, yet was hee lickerish also after any other rarity that was served into his Table: And yet for all this, could not (his God) his Belly save him, but after three yeares Usurpation, in whose Imperiall Command hee had demeaned himselfe with all brutish Tyranny, returning from the siege of *Aquila*, which he was compell'd to leave to his great dishonour, he was at *Rome* with one *Balbitius* miserably cut to pieces amongst his Souldiers.

The Emperour
Domitian.

The Emperour *Domitian* was also such another. *Pepiscus* reports of him, that as hee used to eate voraciously, so hee dranke incessantly; insomuch, that no man was able to contend with him in his great draughts, and Elbow-deep Healths: insomuch, that the Emperour *Aurelianus* said,

said of him; that fellow was onely borne to drinke, not to live. Upon a time when the Embassadors of the *Babarians* were to appeare before him, and to deliver themselves from the King their Master, in stead of hearing their Embassie, hee caused great store of Wine to bee brought, and pretending their liberall and free welcome and entertainment, hee so ply'd them with healths, that they were not able to expresse themselves for what cause they were sent thither; but cunningly withall proposed unto them such questions, that in their lavish cups they utter'd unto him the very secrets of their hearts, being much more then they would have otherwise reveal'd: and when hee had understood what he would, hee tauntingly dismiss them, and would never afford them further audience. So much as hee drunke so much hee could evacuate at pleasure, so that his body was never surcharged neither in all his day-riots, or nights commessations could it bee perceived either by the faltering of his tongue, or failing of his legs, that hee was any way distempered, hee was of such an able constitution: but all that could not secure his life, or adde to his dayes; for after being overcome by *Probus* (who succeeded him in his Empire) hee caused him to dye a most unworthy death, no way beseeming his former State and Dignity, but rather suiting his vicious incontinency; namely to be hanged by the neck in an Hempen Halter, like a common Felon: From whence a Jest grew amongst the Souldiers;

Amphorum pendere non hominem;

That it was no man that hung there, but a Tun or Hogthead.

The same Author *Vopiscus* speaks of one call'd *Phago*, an insatiable Devourer, who had no other pride nor practice; in somuch, that hee grew as famous for that abominable vice, as if hee had beene possess'd with some extraordinary vertue: His name and fame spread so farre, that it came to the eares of the Emperour *Aurelianus*; who for novelties sake, willing to see if hee were able to doe what was reported of him, admitted him to his Table, and for whose dyet provision was made accordingly; and divers spectators to behold the Prodegy, there at one supper he devoured an hundred loaves of Bread, a fat VVether, and an Hog of a yeare old, and drank to them according to the rate of eight Gallons of Wine: in somuch, that all left eating to see him feed; and wondred the rather, because he seem'd no way mov'd or distempered: for which the Emperour at the intreaty of those who brought him thither, dismiss him with a reward. But hee shortly after dyed miserably, choked in the midst of his so gluttonous feeding.

A certaine Noble Generall being told that one of his Souldiers could at once eat such an huge quantity of provant and victuall, that it seemed to him incredible, hee sent for him, and finding his other abilities no way exceeding others, hee presently commanded him to bee hanged, saying, that he and an hundred more such as himselfe, were in one moneths space able to starve him and his whole Army.

Clodius Albinus, whose Guts were as a sinke or common Shore to entertaine what trash or garbage, was conveyghed into it, yet withall loved to feed with all delicacy, he is said at one Supper to have devour'd five hun-

dred Figs, an hundred Perfick Apples, ten Melons of Ostea, twenty pound weight of Libican grapes, an hundred Ficedulae, which are Birds that feed upon the Vines, much like a Nightingale, and forty Oysters.

Heterognathus. It is spoke of one called *Heterognathus*, that through hasty eating, he devoured the flesh from his owne Jawes and Cheeks, and sent it downe packing with the rest.

Heraclides Pictas was such an *Helno*, that scarce any of his time could parallell him: some he would invite to Breakfast, some others to Dinner, a third company to Supper, and feed heartily with them all, (sit as long as they would) and eate and drinke with them without Interruption, or Cessation, and at night see all the Tables cleare, that nothing were left for morning.

Mithredates
K. of Pontus.

King *Mithridates* also may truly bee call'd an insatiate eater, who would give rewards to such as would feed highest, and drinke deepest, making it his greatest glory that hee was never exceeded in either; yet was desirous to have others companions with him in his Gluttony; setting which aside, hee was a man of admirable parts, and had so exquisite a memory, that hee was able to speake two and twenty severall Languages, and call all the Souldiers in his Army by their names: Besides, for his Valour he was feared of all; yet hee was overthrowne in Battaille first by *Syllus*, next by *Lucullus*, and lastly by *Pompey* quite defeated: Hee used to eate Poison; and in his last great overthrow would have poyson'd himselfe, but it had not the strength to worke upon him. Being in prison, such was the Majesty of his Countenance, that when an Executioner was sent to put him to death, hee frighted him with his very looke, and loath to have any other deaths-man but himselfe, he was found slaine by his owne hand, piercing those Bowells that had beene the receptacle of so much unnecessary dyet. With whom may be numbred *Eresichthon*, who after hee had consumed his whole Revenue, sold his Daughter *Metra* for money, by prostituting her body to every stranger, and having devoured all, he after eate the flesh off from his owne Armes, and in the end dy'd of hunger.

Domitius Affer

Eusebius reports of one *Domitius Affer*, who receiving more meat at Supper, then his stomach could well digest, or his belly containe, dyed suddenly sitting at the Table.

Philoxenus.

Philoxenus was of that nasty and beastly greedinesse, that being invited to any Table, without respect to the honour of him who made the Feast, if he perceived any to fall upon that Dish which hee had a minde to, hee would most unmannerly blow his Nose upon the meat, that they refraining it, he might ingrosse it wholly and solely to himselfe; Hee was moreover heard to wish to have the necke of a Crane, that hee might take the more delight in the going downe of his Meat and Drinke.

Galba and Vellius.

The Emperour *Galba* who succeeded *Nero* in the Imperiall Purple, reigned seven Moneths and seven dayes; and notwithstanding hee was threescore and three yeares of age, yet hee had an appetite betimes in the morning, before the rising of the Larke: He was no sooner up, but hee call'd for his Breakfast, which sometimes (if other occasions call'd him not) hee would continue till Noone, and dine never the worse; and so make Dinner and Supper meet even till bedtime. *Vellius*

tellius also, (I would put their deaths together, because the manner of their lives were so alike) He was Emperour, and was so covetous, that he pillaged and robbed the very Churches and Temples; and taking away the golden Vessells and Plates, made those of Brasse to serve in their stead. But his gluttony was incomparable, for hee had served into one Supper, two thousand severall sorts of Fishes, and seven thousand severall kindes of Fowles; and more hee would have had, if more could have been compass'd: Moreover, when hee lay neare unto the Sea hee would suffer no Fish to come to his Table; but when hee kept Court farre up within the Land, hee would feede upon nothing else, because without extraordinary charges it could not bee conveyed unto him; esteeming that which was deare onely dainty. But to come to their Deaths; These two Charibdes and ingurgitating Quick-sands, when they saw that they were ready to be slaine by the hands of their owne Souldiers; they both (though happening at severall times) desired to bee made drunke before their executions, which was granted them, so that when the Souldiers Swords pierced their Bowells, the Wine mixed with bloud issued out of their wounds; and thus as they were in their Lives monstrous, so they were in their deaths everlastingly miserable.

I have hitherto spoke of Eaters, I come now to Drinkers; the first onely hastning their owne ruines, but the latter having been the destruction of themselves and others.

Concerning this Sinne of Bibacity and Vinosity, Infinite are the Examples that Antiquity hath left to posterity; of which I remember unto you some few.

Drunkards amongst the Grecians.

Amongst the Grecians, *Protesus* the Macedonian had the name of an Invincible Tossle-Pot; to whom *Alexander* the Great having drunke a Bowle of twelve Sextaries, which is of our Measure two Pottles and a Quart, he quickly play'd it off, and after some small pause, caused it the second time to be brim'd, and drunke to him againe. But *Alexanders* strength failed in the Pledge, and the Bowle slippt through his Fingers.

Alexander the Great.

Hee grew to such intemperance, that after excesse of Drinking, he was forc'd to keepe his bed two dayes and two nights together, without being seene abroad: In his Wine hee would cause his best friends to bee slaine, and then grievously lament them being sober. He was call'd by his owne Souldiers the Cup-Conquerer: and whosoever could poure most Wine downe his Throat, they would say of him; yea marry, this is a fellow that may drinke with *Alexander*; who when twenty have beene in company together, hee hath drunke to every one of them round, and then pledg'd them againe severally; which horrible vice was a mighty Eclipse to all his other Vertues. *Calistophemus* the Sophist comming to him into the *Symposion*, the King offered him a deepe Draught, which hee refused with this Answer, I desire not, O *Alexander*, to receive such a Pledge from thee; by taking of which, I must bee enforced to enquire for a Physician. But this great Captaine and Commander, who was Lord of the whole earth, who made his body no better then a Sellar or Stowage

for

for Wine, which he took in voluntarily: At the same passage against his will he received poison, which ended both his life and the hope of all his future Victories. And no wonder when men come to glory in a sinne, and make it their pride; for *Cares Mitelennus* reports of him, that when hee came to the Tombe of *Calanus*, the Indian Philosopher, hee celebrated to his honour and memory three prizes; for Musick, VVrastleing, and Drinking; in which who excell'd in the first, had a Talent; in the second, three hundred pieces of silver, in the last ten: and in that thirty Indians contending for mastery, drunke themselves dead in the place, and six more expired some few houres after.

*Antiochus the
Illustrious.*

Antiochus was so besotted with Wine, that scarce a day passed him without distemper; and yet notwithstanding firnamed the Illustrious. *Posidippus* speaks of one *Antiochus*, to whom they gave the name of *Bibax*, who fought a great battell against *Arbaces* in *Media*; but being slaine in the conflict, & his body brought before the Conqueror, he taunted him in these words; Thy Wine and thy boldnesse hath much deceived thee, O *Antiochus*, who in thy deep and lavish Cups didst promise to thy selfe to have drunke up the Empire of *Arbaces*.

Agrones.

Polybius speaks of one *Agrones*, King of the *Illirians*, who by often and immoderate surfeits, dy'd of an extreame paine in the belly. *Dionysius junior* drunke out his eyes; and *Cleomenes* the *Lacedemonian*, stabb'd himself with his knife when he was extreame cup-shot. *Elpenor*, having drunke hard, would needs climbe a Ladder; but his head having taken the winde, (as his body had received the Wine) his hands and feet both failing, hee fell downe and brake his neck. The like happened to one *Philostatus* coming from the *Sinusian* Baths; and *Cleomenes* King of *Sparta*, in striving to imitate the *Scythian* Vinolouch, grew frantick, and so dy'd. *Lacides* the Philosopher by too much Comportation fell into the Disease call'd *Paralysis*, and dy'd of it. *Armisus* and *Cyannippus*, both of *Syracusa*, in their drunkennesse ravish'd their daughter; and in their sobriety were after slaine by their owne children whom they had vitiated.

*Drunkennesse
the
signe of
a
decaying
age.*

*Drunkennesse
the
signe of
a
decaying
age.*

It is further read of *Alexander*, that he was of a wondrous temperate and abstemious continence, till he had subdu'd the *Persians*, who liv'd the most deliciously of any nation under the Sunne: but as he Conquered them, so their vices Captiv'd him, and made him a meere slave to all sensuality and pleasure. So the Romans were a people of civill demeanour, and of a most thrifty and temperate Dyet; but having won the Monarchy from the Grecians, as they could teach the other to fight, so they could quickly learne of them to drinke and health it after their lavish and riotous manner: Briefely, you shall scarcely read of any brave and victorious Nation, who brought any forraigne people under subjection; but though the spoils he took thence were of never so great value, there came with him the greatest part of their vices, were they never so vile. I need not presse this much farther, the late Examples from the Roman Emperours and others, may sufficiently illustrate it.

The bitter
fruits of Gor-
mundizing &
Gluttony.

I come now to the most bitter fruits that grow upon this cursed Tree of Gluttony, and the Parricidal and bloody effects thereof. Doctor *Selreccerus* in the 12. pag. 12. hath this History. Of the same City (saith he) where *St. Augustine* was borne, dwelt a very rich man, both of great power and substance,

substance who had one onely Sonne, the sole heire to his meanes and fortunes; who taking very debauched, and riotous courses, notwithstanding his Fathers dayly admonishments; yet still hee persisted in his former course of life. The Father out of his greater indulgence, as having but one, had allowed him large exhibition; and the mother too of her naturall love had still supply'd his riotous expences, both using him with gentle and courteous language, hoping by that fair course to draw him to some regularity: But finding that it nothing prevailed, but that every day he grew worse then other, he began then to change his Coppy, his Brow was more austere, and his look more supercilious, and his tongue (before altogether inur'd to advise and gently perswade) grew now to another tone, sharply to reprove and reprehend him: But that which toucht the Son nearest, was, he took away all his meanes from him, leaving him to the wide world, thinking (if any thing) want and necessity might make him look into himselfe, and in time reduce him to some goodnesse: but alas his hopes were all in vaine; for the young man grew so stupid and besotted in drunkennesse, that hee grew like one sencelesse, at least incapable of any good and wholesome counsell. It happened some moneths after he had this neglect from his Father, and his scores abroad grew so high, that neither Taverner nor Ale-house (knowing him to be in his Fathers displeasure) would give him any further credit: He came home to the house (whence hee had been foure weekes absent) and being full of Wine, entred at the gate, whom his father meeting, and seeing him in that distemperature, he began to chide him after the old manner; which the other impatient to heare, catcht him by the throat, and having utter'd many execrable oathes, call'd him old Dotard, and said, Money he wanted, and money he would have ere he departed: The Father seeing violence offered, called out for helpe; at which the Sonne drew his Dagger, and stabb'd him into the Shoulder, most of the Servants were absent abroad; but the mother hearing her husbands voice, comes downe, and seeing him bleed, and her sonnes Dagger bloody in one hand, and with the other grasping his throat, shee fell downe upon her knees, and humbly besought him to spare his life; but the devill had got such power over him, that he was deafe to all intreaties, and solely bent on the most horrid mischiese that could be devised: For breaking suddenly from his father, he at an instant whipt out his sword, and ran him cleane through the body; and then turning towards his Mother, who fill'd the place with many a lamentable out-cry, he dispatcht her of life also; and as he was about to enter the house, purposing to rife their Coffers, and so to be gone, in came some of the servants, and finding their Master and Mistress weltering in their blouds, they stood confounded and amazed, and not knowing what Murderers were in the House, or how strong they were, they shut fast to the Doores, and Barricado'd them, till they had called in helpe sufficient: Officers were sent for that open'd the doores, and searching the House, found the Paracide with his bloody weapons in his hands, and his Pockets well stufte with gold, who was presently apprehended, and sent to Prison, and there laden with as many Irons as hee was able to beare: There needed no great examination, the fact being so apparent was soone confest, and hee condemned to suffer onely one death, who had deserved a thousand.

An unmatched-
able villaine.

I could almost parallell this Story, even here in our Countrey, with a

000

Almost the
like done in
young England.

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young Gentleman, that dwelt with his Mother, not farre from *Salisbury*, whose Father being dead, his mother continued a grave and religious Matron. This young man seldome comming sober home, she had often dissuaded gently from such debauched courses, but found in him no amendment: One night he staying abroad very late, she resolved not to goe to rest till hee came in, and if he were any way intoxicated, or overcome with Wine, to chide him soundly, which happened according to her feares; for that night hee was extraordinarily in drinke, which shee by his uncertaine steps, and justling the walls perceiving, intercepted him in his way to his Chamber, and began to chide and rate him soundly, which he not having the patience to endure, the devill so wrought with the Wine, that he drew his Rapier and runne her through the body: and this hapned within these few yeares, whose name I conceale as loath to offend his Worshipfull friends and kindred yet living, who might thinke the fact being so horrid, (howsoever themselves bee innocent thereof) a blemish to their name and posterity: and in consideration of the premisses, I leave to all Parents, who are too cockering and indulgent over their children, in bringing them up, this Counsell from *Solomon*, *With-hold not correction from the childe, if thou smite him with the rod hee shall not dye; thou shalt smite him with the rod, and shalt deliver his soule from hell.*

The effects of too much wine

Notwithstanding these fearefull judgements, how many may we meet in the day-time come either led, or else reeling from the Tavernes, but especially in the night, where some have beene almost stifled by falling into kennells, others found sleeping upon Dung-hills, on which stumbling, have not beene able to rise, but there have took up their lodging for all night; some that have been conducted home, yet in going up staires to bed, have falne backward and broke their necks. But of all miraculous escapes that I have heard of: I my selfe knew two Gallants come from the Taverne, so strangely overtaken with Wine, that when they came into the street, they were scarce able to stand, or goe, or move one foot before another; the night was darke, and loath they were to take the benefit of a light, because their indenturing should not bee observ'd: and because they would both take one fortune, they catcht fast hold one of the other, and on they went; it happened in the way that a Seller doore being left open, downe they both fell into a Vault: but here is the wonder, one of their Rapiers slipt out of the scabbard, and fell with the pummill downwards, and the point up-right; these tumbled after it, and it ranne one of them through the Breeches at the knee, up to the waste, and thence through the body of the Dublet up to the shoulder, where the point appear'd an handfull bare at his neck, and yet in the whole passage not so much as once raz'd any part of his skinne. The noise of the fall suddenly commanded a light; but when they saw the Rapier so strangely scabbarded, and by search found that the party had no hurt, they were all amazed, and the two Drunkards with the apprehension thereof made almost sober: This was one of Gods miraculous deliverances; but let none presume to make that a president for his security: for doubtlesse, hee hath lesse wit then an Ideot, who being in his best sobriety, would hazard the like danger.

A miraculous escape.

A drunken Butcher.

But it hath not happened so to others; for a Butcher who was observed for a common Drunkard, being Pot-shot, and in his Cups, was got into a Cart

Cart to receive some hides, or such like commodity to lade it with, and stooping his body to take something in, his Head was too heavy for his Legges that should have supported him, and downe hee fell upon a Forke which stood by the Cart side with the pikes upward, hee pitcht his breast upon it, which pierc'd him to the heart, so that he dyed immediately without calling to God for mercy: and this is knowne not long since to have happened.

In *Norfolke* three men comming drunke out of an Ale house, late in the night, amongst many other prophane and blasphemous speeches, they began to jest at Hell, and withall to sweare, that in the most obscure place of it, it could not be so dark as that night was; at length they were to take leave and part every man to his home; and after a drunken farewell, the one of their wayes lying over a Bridge, his feet failing he slipt into the water, and was drowned: The two other were Horse-men, one of which, by the stumbling of his horse, was cast upon the ground, where he was after found dead, with his neck broken; neither did the third escape without a most remarkable Judgement; for his horse was found grazing in one place, and he dead in another, but without any wound; for some conjectur'd that hee perisht with the extremity of cold, it being a bitter frosty night, and snow falling withall.

A judgement
upon three
drunkards.

A Glasier in Chancery lane, not long since so overcharged his stomach with wine, that comming home he fell a vomiting in that extreame and extraordinary fashion, that breaking a veine within him he dyed within two dayes after: and a Barber in Drewry-lane comming from the Taverne in the like distemper, his wife with much adoe got him to bed, where he fell into a sound and dead sleep; for that night being very tempestuous, and a mighty winde stirring, and they lodging in an upper roome or Garret, the Chimney was blowne downe and he kill'd in his bed, his wife that lay close by his side, having no hurt at all: To reckon up all the knowne judgements in this kinde would make this Tractate voluminous: these therefore for the present I hope may satisfie the indifferent reader, who if he shall but enquire from man to man of the disasters happening in that kinde, shall heare from their owne motion, Stories too many of all good Christians to bee charitably commiserated, and lamentably deplored.

A Glasier.

A Barber.

These have been examples of such as wee call downe-right Drunkards, and like selfe-murderers have beene not onely accessaries, but the Agents of their owne deaths: of which nature one accident of which my selfe was eye-witnesse, comes fresh in my remembrance, and happened some seven or eight yeares since at the most: Five young men comming from *Islington* upon a Sunday, where they had beene drinking good store of Ale, in their way home came to the Nags-head Taverne upon Clerken-well hill, where they cal'd for Wine, (what quantity they dranke I am not certaine) but in the midd'lt of their carrowling, one of them (being a young man a Barber in Ivy-lane, and lately married) grew to to bee drowsie, and at length dropt under the Table; which the rest not minding, put it off with a jest, and said, he did but counterfeit sleep till the reckoning was paid; another said, hee had knowne him doe the like before; and thus they past the time till they were ready to part; when calling for a reckoning, they also call'd for their drowsie Companion to rise, and to goe

One that
drank himself
to death.

along

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along with them : but hearing that he made no answer, they pusht him and jogg'd him, yet all in vaine ; till at length by the helpe of the Master of the House, they lifted up his body, and set him on one of the Benches ; but his head fell downe into his bosome, for there was no life in him : at which they grew all amaz'd ; neither can I blame them, who for every Glasse of Wine they enforc'd him to drinke beyond his strength, might as well to have given him a stabbe in the breast with a Puniard : The next day came his weeping Wife, and some of his sorrowfull kindred, and conveighed his body from the Taverne to the Church to be buried.

I come now to that from which I late deviated, as to those who through excesse of Gusling (for manners sake call'd good fellowship) destroy not themselves with suddaine Deaths ; but rather Consumptions and lingring Maladies, which also by degrees bringeth on an assured and untimely end, one of the branches thereof is luxurious Prodigality, mixt with intemperate Vinocity, of which I will give you but one President.

A true relation
of a Prodigal
Citizen.

A rich Citizens sonne, and well ally'd amongst the Aldermen, being a personable and proper young man, daring, and valiant, of a wondrous active body, acute wit, and a seeming sollid apprehension ; his Father dying, left him (what estate in land I know not) thirty thousand pound in ready Cash, besides Plate, Jewels, and houses furnish'd with rich hangings, with all Utensills suitable to the state of Aldermen. Now this man who was no Gamster to lavish his meanes that way, yet spent all his whole and entire estate within the space of three yeares : Would any man beleve how this could be possible ? Well, I will tell you how ; he kept two or three tall fellows in Skarlet Liveries, dawb'd with gold laces ; and for his owne particular would shift his Cloathes twice a day, wearing one suit in the morning, another after dinner : his most frequented Taverne, was the Kings Head in new Fish-street, where hee usually din'd and sup't in the long Roome, at the long Table, where though hee were but himselfe and his friends, hee would have the Boord throng'd with variety of Dishes, from the top to the bottome ; and as his meat was beyond rule, so many times his drinke was beyond reason : and though he could not be without flatterers or Sycophants about him, yet could they never foole him out of any bounty : His Table was free for them, but his Pockets shut, keeping alwayes a brace of principall good Geldings ; his delight was to ride them off from their legges, and when they were foundred, or past present service, give them to one of his Groomes.

A strange and
unheard of
prodigall.

He had a great longing to please all his five senses at once ; nor could he bee at peace within himselfe till he had accomplish'd it ; and allow'd to the delight of every sense a severall hundred pound ; for which hee bespoke a curious faire roome, hung with the richest Arras that could bee hir'd, and furnish'd with all the most exquisite Pictures that might bee bought or borrowed, to please the eye.

Hee then had all the choicest Musicke that could be heard of, and how farre off soever to be sent for, with all the varieties or rarities that could be raised from any Instrument, to give him content to the eare. Then he had all the Aromaticks, and Odoriferous Perfumes to delight his sent in smelling : Next all the Candies, Preserves, all the Junkets, even to the stretching of the Apotecaries, or Confectionaries Art to palliate his taste : and lastly a beautifull and faire strumpet lodg'd with him in a
soft

soft bed, and the daintiest Linnen that could be compass'd, to accommodate his tutch : and all these this Epicure, (more then ever *Sardanapalus* did) enjoy'd at one instant.

To tell of his meaner Riots, after these (though they were great in themselves) yet in the relation would appeare nothing, and therefore I omit them: Briefly, as he grew in an instant to wealth, so he fell as suddenly to want; and then those who had been his greatest sycophants, would shun the way of him: He drew to all the debauchtnesse that could be nam'd, being a brother of the Broom-staffe, not worth a cloak, though never so thred-bare, being forc'd most shamefully to beg of his acquaintance, and those he had knowne; hee was after prest for a common souldier, and for running away from his Captaine should have been hang'd (but for his Worshipfull kindred, for whose sake I also forbear to name him) the matter was put off: But now followes the wonder, after all this contempt, misery, and penury, two or three Gentlemen call'd him up into a Tavern, of purpose to have some discourse with him; and one amongst them desired him to resolve him faithfully of one question he would aske him, who protested unto him that he would unfaignedly doe't: He then said to him, you have been a Gentleman well bred, and have spent a very faire Fortune, you are now cast downe to the lowest disgrace that can be, as having tasted of all miseries whatsoever; and you know them both, plenty & poverty, in a full measure; now my demand of you is, (the premisses considered) if you had all your former estate in your hands entire (knowing what you now know) would you not be a very good Husband? To whom he made answer, and bound it with a great oath; if I had, said hee, all the estate I before enjoyed, and ten times a greater, I would spend it all to live one week like a God, though I were sure to be dam'd to hell the next day after: which strook the Gentlemen into such astonishment, and anger withall, that instead of giving him money, which was their purpose, they thrust him out of the roome as a prophane and blasphemous wretch, and would never look upon him after.

Who that shall look upon all the Prodigalls and spend-thrifts that have had great fortune, and have wasted them to nothing; or consider how many young Shop-keepers that have had good and sufficient stocke to set up with, and through Drinking and Company-keeping, (neglecting their home-affaires) have suddenly proved Trade-falne; and what hath been the end? but to fill Gaoles, and furnish prisons; or if they escape with Liberty, to fall into dissolute and desperate courses, which bring them into certaine disgrace, but most commonly unto untimely end. Besides, how many young heires in the Countrey, borne to faire Revenues, and possesse of great estates, who having liv'd formerly in the Countrey, and after come to see the fashions of the City, what by Tavernes, Ordinaries, Game-houses, Brothell-houses, and the like, have been so besotted and stupified, that they have suddenly run themselves out of all their fortunes; and then growing desperate, having spent their own, forc'd from others, and taking purses by the high-way side, have come at length to disgrace their gentry by their infamous deaths at the Gallows. And these and the like are the remarkable judgments continually exercis'd upon gluttons & drunkards: from which sin of Gurmandizing, as from all the rest, God of his infinite mercy, even for the merits of his Sonne Christ Jesus deliver us all. Amen.

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